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THE CHINA REVIEW.

THE FOREIGN TRADE OF CHINA DURING 1880.

The appearance of the 22nd issue of the Returns of Trade at the Treaty Ports of China for the year 1880, published by order of the Inspector General of Chinese Maritime Customs,* affords an opportunity of gathering much valuable statistical information on the trade of this vast Empire, which we cannot pass over unnoticed. The compilation is arranged in as succinct and comprehensive a manner as possible, and gives details on every division of the Foreign trade of China. We must premise our review with the warning note given in the Returns that it has to be remembered that the "want of Trade statistics at Hongkong," which be it remembered is a British Possession, and a free port, "makes the returns of the Treaty Ports but an imperfect statement of the Foreign Trade of China," inasmuch as a large quantity of Western merchandise is conveyed by junks from Hongkong to Canton and the coast of the Kwangtung province, which traffic is not taken cognisance of by the Foreign Inspectorate of Customs, th· duties of that department being confined to the collection of revenue from trade carried on under foreign flags or in steamers and sailing craft of foreign type under the Chinese flag. But as the foreign commerce of China is chiefly conducted in foreign keels and through the Customs department under European supervision, the returns before us afford an accurate record of the trade of China with Europe and America, always excepting the merchandise which finds its way from Hongkong to Kwangtung in junks, which traffic will now become less since the opening of the two southern ports of Pakhoi, and Kiung-chow on the island of Hainan to Foreign shipping.

The gross value of the Foreign trade of the 19 ports of China opened to Western trade amounted to Tls. 159,523,290 (£46,278,371), of which sum Tls. 81,639,703 (£23,684,018) represents the value of Imports, and Tls. 77,883,587 (£22,594,353) that of Exports, which shows an increase of more than Tls. 38,000,000 (£11,023,958) in value over the trade of the year 1870. Great Britain and her possessions enjoy the largest share in the trade with this country. No less than Tls. 122,561,847 (£35,555,702) of the gross value being credited to the United Kingdom and its dependencies. Next in importance as regards value comes the

* Part I.—Abstract of Trade and Customs Revenue Statistics, from 1868 to 1880. Shanghai: Statistical Department of the Inspectorate General. 1881.

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Continent of Europe with Tls. 15,188,544 (£4,406,259), the United States of America with Tls. 10,311,442 (£2,991,392), Russia and Siberia and Russian Manchuria with Tls. 4,468,408 (£1,296,303), consisting chiefly of tea exported and edible seaweed imported, and Japan with a traffic of Tls. 5,704,444 (£1,654,882) in value. With the other nations named in the list, the Philippine Islands, Cochin China, Siam, Java, Egypt and the Sandwich Islands the value of the interchange of commodities does not exceed Tls. 427,000 (£123,874) with any of these countries. To the Tls. 122,561,847 (£35,555,702) at which the British trade to and from ports is valued. Great Britain sent Tls. 21,881,162 (£6,347,816) in imports; and took Tls. 27,824,045 (£8,071,871) in exports. Hongkong forwarded Tls. 30,253,085 (£8,776,541) worth of imports to China, in which is included a large amount of opium, kept stored in that Colony, which is a sort of bonded warehouse for China; and in return took Tls. 16,608,720 (£4,818,258) in Chinese produce for probable reshipment to different parts of the world. India, whence China gets directly or viâ Hongkong, all the opium imported, is credited with imports valued at Tls. 20,706,080 (£6,006,920), consisting solely of opium not landed at Hongkong, for distribution in China. In return the Indian Empire only took Chinese produce valued at Tls. 1,105,896 (£320,824). With Singapore and the Straits, the traffic consists chiefly of comestible produce, clothing &c., sent for the Chinese settled in the Malay peninsula and valued at Tls. 975,219 (£282,915), who in return sent Gambia, pepper, tin and other local produce to the extent of Tls. 863,026 (£250,367). Australia and New Zealand, while taking tea and other Chinese exports to the extent of Tls. 1,897,978 (£550,611), only sent Tls. 221,877 (£64,367) of colonial produce, chiefly coals. With South Africa and British America, the interchange of commodities with the Middle Kingdom is too insignificant to deserve notice.

The imports from the continent of Europe, valued at Tls. 2,296,969 (£666,360) consists of German manufactures, metals, and other continental products imported principally by the vessels of the Messageries Maritimes, who also take the most of the silk and tea required for the Continental market. The business of this French company has largely increased in China, and their line of magnificent steamers is much patronized by merchants generally. The Siberian and Asiatic Russian tea trade has risen from Tls. 3,021,973 (£876,686) in 1875 to Tls. 4,055,310 (£1,176,462) last year, and augurs a further annual increase. It is an overland trade from China viâ Kiakhta, but as the Tea is shipped chiefly from the Yangtse river port of Hankow to the northern port of Tientsin under bond for transmission to Russia, the value of this export is naturally credited to the foreign trade of China. We shall have occasion to notice this traffic under its proper heading. The trade with Russian Manchuria and the ports of the Amoor River has also made great progress during the past decade, though even now it does not represent a very great value. The exports from China consist of Brick Tea sent in exchange for edible seaweed collected off the coast of Manchuria and Saghalien. The exports were valued at Tls. 239,863 (£69,585), and the imports at Tls. 173,235 (£50,256), which is less than last year, the Kuldja question having a very disquieting effect on commerce. Prior to 1877 the quantity of sea-borne tea shipped from Hankow to Odessa was assuming yearly increasing proportions, but on the outbreak of the Turkish war the Russian Tea vessels were withdrawn from the trade and put into commission for the transport of troops, so that the direct China-Odessa trade has dwindled down from Tls. 1,369,127 (£397,189) in 1875 to Tls. 28,818 (£8,360) in 1880. Now that the Kuldja question and the fine Russian ocean-going steamers are released from their transport or possible privateering duty for which they were held

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in reserve, they have re-appeared on the Yangtse to convey the first crop teas to Odessa, to which Black Sea port much of the land-borne tea will be consigned by cheaper and quicker means of conveyance.

With Japan China has an import trade valued at Tls. 3,501,067 (£1,015,634), and an export traffic returned at Tls. 2,203,377 (£639,208), consisting mainly of comestibles such as ginseng and seaweed, tea for re-exportation, wax, camphor, cottons, &c. The *direct* trade between China and the Philippine Islands, Cochin China, Siam, Java, the Red Sea ports and the Sandwich Islands is inconsiderable, but the *indirect* traffic via Hongkong where produce is transhipped to coast vessels swells the value of tha shipments received from that colony at the Treaty ports along the Coast of China. The Colony itself produces nothing.

Turning to the list of goods imported representing the values given above, we find that opium heads the list as the largest single contributor to the value and revenue of the import trade. Last year piculs 71,654 (85,302 cwt.) valued at Tls. 32,344,628 (£9,383,311) were consumed at the 19 ports open to Western commerce. These figures show a large decrease compared with the importation of 1879, when consignments were larger than have ever been recorded in the annals of the opium trade, and which will account for the falling off last year. In spite of the ever-increasing crop of native opium the total importation of the Indian drug does not exhibit any permanent decline, as the last quinquennial average consumption is considerably above the returns for 1870-75. Locally, especially at the northern and Upper Yangtse ports, the native growth affects the sale of the Patna and Malwa drug in a most marked degree, so much so that at the port of Ichang on the Upper Yangtse the people are so abundantly supplied with the home-grown article that only a single chest has been imported, and only 54 chests were required at the recently-opened Coast port of Wênchow, which has *now* begun to export drug to the northern coast and Formosa ports. The periodical interdictions issued against the cultivation of the poppy affect for the time being the sale of the Indian article, but the effects of these prohibitions as a rule do not last long. They are spasmodically enforced, rescinded, reinforced and again repealed, just as the Governor of a province (who is at the mercy of his underlings as regards statistics of the native growth) may feel inclined to respond to the appeal of some censor anxious to bring himself into notice, who will represent that the growth of the banned plant is withdrawing land from the production of food supplies—an unctuous but ill-grounded platitude in great favor with the anti-opiumists,—but no one acquainted with China can doubt that the *papaver* is cultivated throughout the Empire, Siberia and Manchuria as freely and openly as rice, and but for the heavy *en route* taxes imposed on it while in transit from the distant producing provinces, which brings up its value to nearly the same price as the superior Indian article, it would inevitably oust the foreign product out of the southern market of China as it is gradually but surely doing in the north. When once Chinese and Russian Turkestan are settled we predict that a large Russian caravan trade in opium will spring up; for what article could be better suited to the costly land-borne traffic than such a portable and valuable product as this drug, especially in its prepared state, when a cwt. of it is worth about £240. It would form a convenient medium of payment for the brick tea sent to Siberia; and if this staple, which is only worth under £3 a cwt., can stand the cost of overland transit, an import like opium would not feel it, freed as it would be from *en route* taxation by coming under the Treaty rule, which is not the case with native-owned and native-grown drug.

It is the opinion of very competent judges that the enfeebled Government of China, apart from its inability to repress the growth

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of the poppy, dare not enforce its mandates in the western province, as poppy growing is the only means the people have of gaining a livelihood; and seeing that the evils of opium smoking can no more be laid at the door of the cultivator of the poppy than the intemperate habits of our lower classes can be attributed to the owners of vineyards and hop-fields, one can have no sympathy with a movement intended to deprive the poor agriculturist from reaping the utmost fruits of his labour in a roadless country where nothing but opium could stand the cost of pack-mule transit. The former Chinese Minister at the Court of St. James, in a memorial to the Throne, urging the suppression of opium smoking and growing, estimated that the opium pipe was used by about 40 to 50 per cent. of his countrymen. If that is the case the quantity of native drug produced must be prodigious, and greatly over our highest estimate. As we have calculated that assuming the average yearly importation of Malwa and Patna for the last ten years to have been 89,159 piculs (106,142 cwt.), and that the average annual consumption of an ordinary smoker amounts to 11 lbs. a year, the result is that the Indian article would only supply the wants of 1,080,700 smokers, but a trifling percentage of China's reputed millions.

While on the subject of this questionable traffic, it will not be out of place to add a few remarks *en passant* on the so-called blockade of Hongkong, as opium (and salt) constitute the *raison d'être* of this long-standing complaint. The question has been made the subject of two memorials from the Hongkong Chamber of Commerce to the Secretary of State for the Colonies, and a special provision for the adjustment of this grievance was inserted in the still unratified Chefoo Convention, but so far without results.

In order to comprehend the history of this blockade and realise the present state of affairs, it is necessary to be acquainted with the relative position of Hongkong *vis a vis* the mainland of China. A good illustration will be afforded if the reader will consider the Isle of Wight as a free port belonging to France, and Great Britain as the mainland of China, as the waters which separate the island of Hongkong from the China coast are not wider than those of the Solent. Being a free port, and favored by a fine harbour, we will imagine the whole foreign trade of the country concentrating itself on this imaginary French possession, and that all ships destined for the United Kingdom go there with their cargoes from abroad, either to coal before proceeding to the northern coast ports, or to discharge or tranship, let us say, tobacco and spirits for the southern coast ports.

Let us further suppose that of the former import, from which the country depends for the bulk of its revenue, from 90 to 100,000 cwts. for consumption in England are landed annually at this French possession off our coast, but of which however only about 70 or 80,000 cwts. find their way to our shores through the Custom houses, where a duty of £10 (on opium in China) is payable. What becomes of the balance of 20,000 cwt? This amount, after deducting the quantity required for the use of the islanders, we will say is sent to the mainland in the 17,260 sailing crafts, not belonging to the island (the number of junks which cleared from Hongkong in 1880), trading along the south coast some 500 miles in extent, and in the two daily steamers plying to the mainland with their hundreds of passengers, all too ready to smuggle a pound or two of tobacco from the island. This will afford a fair idea of the difficulty of collecting the revenue on so easily smuggled an article as tobacco or opium, and the stringent measures it is necessary to adopt. As the administration of our imaginary French possession, who glory in the freedom of the port, will do absolutely nothing, though quite feasible, to co-operate with their ally in adopting measures to prevent the loss of revenue to the imperial exchequer on this 20,000 cwts,

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but on the contrary foster the trade, the Imperial Customs are compelled to establish a regular Cordon of Custom houses on neighbouring islets, and to equip a fleet of cruizers at great expense to command the approaches to the island, so as to secure a portion of the revenue on this valuable article carried by the countless small boats. It is these cruisers which constitute the so-called blockade of Hongkong. These vessels naturally search the boats of their nationals as soon as they are out of the inland waters, which is often in sight of the free port, and it is this interference with the smuggling trade of the island of Hongkong that irritates the Colonial merchants and causes them to appeal to the Home Government for redress. The reader will be able to judge which of the two is the aggrieved party, the Colonial merchants or the Imperial exchequer. The former appear to overlook the fact that, although it may not be the duty of one country to assist in enforcing the revenue laws of another, it would be the part of a friendly power to make concessions, even though unimposed by international duty.

The looms of Manchester and Bradford, together with the cotton mills of the United States and Germany, added Tls. 29,193,645 (£8,469,193) to the net import trade from abroad, Tls. 23,382,957 (£6,783,493) representing the value of cotton goods and Tls. 5,810,688 (£1,685,705) the woollen fabrics. The items which contributed most to make up the total value of cotton goods, were Manchester grey and white shirtings, of which there are 6,172,911 pieces returned in the table, followed by 3,607,951 pieces of T-Cloth. Of Drills, English, Dutch and American, 936,400 pieces paid duty, and 877,806 of sheetings, of which over three fourths were of American make, surpassing in quality and price those of other manufacture.

The United States are watching the China market with a keen eye, and we have little doubt that their superior textiles will ere long crowd out those of similar European make. Jeans and Twills, Cotton prints, Turkey red cloths, velvets and velveteens, muslins and handkerchiefs complete the list of cotton fabrics which our weavers send to the Celestial Empire, but the single demand for any of the above-named textiles did not reach half a million pieces. The consumption of yarn and thread, which the Chinese use to weave into native cloth, is increasing year by year. The average annual demand during the five years 1871-75 was only Piculs 69,536 (82,781 cwt.), whilst last year no less than Piculs 151,518.84 (180,379 cwt.) were required to supply the hand-looms of the village weavers. An inspection of the previous issue of the returns before us proves that there has really been no permanent increase in the import of cotton goods during the decade, while the estimated value has fallen from Tls. 29,803,783 (£8,646,203) in 1871 to Tls. 23,382,957 (£6,783,494), notwithstanding the addition of five ports opened to trade under the Chefoo Agreement of 1876 and the facilities of costless inland transit as regards taxation provided by the extension of the transit system stipulated in the 28th article of the Tientsin Treaty, by which all Foreign imports are enabled to reach the inland markets, no matter how distant, on payment of a single charge of half the import duty in lieu of the onerous cumulative exactions levied when not covered by the exemption certificate granted under the Treaty to protect foreign manufactures on their way to the interior marts. The increased consumption of yarn and thread, coupled with the stagnant state of the piece goods business, certainly indicates a development in native industries. China is essentially an agricultural country, and its tillers in many parts getting two crops a year, grain and cotton, are too exclusively labouring men not to prefer their home-grown native cloth made at no expense within their doors, from material grown on their own land.

It is the ambition of many patriotic Chi-

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nese protectionists to establish spinning and weaving mills, but so far their projects have not been crowned with success. Last year a prospectus was issued by the Shanghai Cotton Spinning and Weaving Company appealing to patriotic and wealthy natives to subscribe a capital of Tls. 400,000 (£181,666), which was to be aided by a Government subsidy (amount not stated), to manufacture Grey shirtings, T-Cloths and Jeans, from which a 28¾ % dividend was expected, and eventually the command of the entire Chinese market, "to the discomfiture of the foreigner, and an end to his hated presence in China;" but so far we have not heard that the shares have been taken up by the wealthy or patriotic, who appear to fight shy of the project.

The remarks offered in connection with the slow expansion of the trade in cotton piece goods apply equally well, though in a lesser degree, to woollen goods. Last year there was an increase in quantity and value of woollens over the preceding year, but these figures were exceeded in 1870, notwithstanding that the low rate of exchange ruling during the past half decade tends to augment the silver value of a sterling invoice of goods, so that, although the number of pieces imported may be no greater than in previous years, they represent a higher silver value. English camlets, lustres, orleans, lastings and long ells may be regarded as the staple woollens used by the Chinese. Russian cloth figures to the extent of 25,413 pieces, valued at Tls. 762,390 (£211,172), showing an enormous increase over the average yearly import of 1871-75, namely 4,510 pieces; and excepting 124,492 pieces of English camlets, which were valued at Tls. 1,267,667 (£367,755), the Russian goods have contributed more to swell the value of the woollen traffic than any other article enumerated in the list before us.

Although the Cotton Spinning Company appears to be a failure, the woollen factory at Lan-chow-fu, the capital of the north-western province of Kansuh, in latitude 36° 08′ N. and longitude 103° 35′ E, is a *fait accompli*, and does great credit to its promoter, the Generalissimo and Governor General, *Tso Ts'ung-tang*. This place is 1335 miles from Peking. The Viceroy hopes that by establishing a mill in the heart of a wool-producing region to be able to manufacture cloth that will compete in price with the produce of European looms. A writer in the *Celestial Empire*, published at Shanghai, says: "That at this moment it is turning out 20 pieces of cloth per diem, and very shortly its performance will reach 60 pieces. Thus far only a coarser sort of navy blue *Pilot Cloth* has been produced, but the machinery for fine *Medium* and *Broad* cloths is in a forward state, and their cost will be as nothing when compared with that of foreign manufactures of the same genus. The sample shown me represents a substantial article, well suited for the uses to which it is to be applied (the clothing of Tso's army), and it costs at the mill under two shillings a yard of 72 inches wide. I am not expert enough to pronounce emphatically upon the wool or yarn, but in my opinion it is good, although a little mixed with hair and rather short in staple. The dye is fast, and altogether the article is a very creditable production. Moreover, if the medium and broad cloths attain to as much excellence in this way, I should say that, ere long, the Lan-chow-fu woollen factory will seriously interfere with the foreign woollen trade with Western China."

Another writer who visited these pioneer mills of China remarks: "There were thirteen Germans in all, engaged on the works, two of them being interpreters, and they succeeded in getting the factories in good working order in November 1880. But there are drawbacks. In the first place, the wool is very coarse and mixed with hair, so much so that forty people who were engaged daily for the purpose of freeing the hair from the wool could unitedly only pick two pounds of wool a day. Consequently

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the cost of the wool was very much enhanced before it could be made into cloth. But of 100 catties (133 lbs.) of wool, 10 catties only make first quality cloth; 20 catties second quality; 50 catties make bed covers and blankets, for which there is but little demand in the interior, and the remaining 20 catties are useless, being composed mostly of hair and rubbish. In consequence of the meagreness of the water supply, the machinery only turns out ten pieces of cloth, each eighteen yards long, a day, whereas the work that could be done would be much more extensive if there was more water. The mandarins were apathetic on this point, and when asked to deepen the wells replied that all the water would leak out of the bottom if they did so. There are 1200 spindles at work, and they are occasionally used in manufacturing cloth from camel's wool, which makes a very fair material. Notwithstanding all that has been done the Lan-chow-fu factories cannot compete with foreign woollen textures, either as regards quality or price, as it would be more costly to bring the woollens from the factory to the coast, than it would be to import from Europe or America. Considering the way in which the foreigners have been hampered throughout by the inherent obstructiveness of the officials, they deserve great credit for the way in which they have succeeded. It is quite probable, however, that when the contracts of the foreign employés are up next year, that the Lan-chow-fu factories will in the course of a short time become a thing of the past."

This is a very discouraging prospect for the future development of manufacturing enterprise in China, in which we do not fully concur, for so soon as the Chinese become accustomed to employ machinery, we fail to see why the manufacturers of the richest hand-woven satins and silks in the world should not succeed in weaving cloth as well as Europeans, and at much less cost. It is the opinion of many that it would have been wiser to establish the mill in a more thickly populated locality and nearer rich consuming districts such as Hankow, but these objections must be fully appreciated by the Viceroy, who must have encountered next to insuperable difficulties in transporting, by means of coolies, mules or horses, the cumbrous machinery for the works over badly-constructed mountainous roads, for a distance of about 640 miles from the point whence goods leave the head waters of the Han river, a tributary of the Yangtse-kiang emptying at Hankow.

Miscellaneous piece goods, consisting of woollen and cotton mixtures, linens and canvas, represent a total value of Tls. 169,384 (£49,139), and close the list of woven fabrics.

Of metals, more Nail-rod iron, tin and lead (which is chiefly used in making tea-chest lining) are used than any of the other kinds specified in the returns. Strange to say that European ingenuity does not appear to be equal to making the thin sheet-lead so extensively used in lining tea-boxes, consequently the lead is imported in pigs, which the native tinsmith melts down, runs it over tough paper, and eventually sends it all back to Europe in this altered state. What becomes of the old lead on its re-importation to Europe with the tea is as great a mystery as the end of pins. The total value of the metal trade exhibits a falling-off compared with the three previous years, and it is not likely to assume much larger proportions unless the contemplated railways cause a demand. The total average yearly value of metals of all kinds imported during 1871-75 was Tls. 3,807,314 (£1,104,517), and during the past year Tls. 4,079,196 (£1,183,391).

The list of "Sundries" required by China millions from abroad and brought by foreign vessels is by no means extensive in quantity or costly in value, and few are of European origin. Coal and raw cotton take the foremost place, 214,421 tons of the former being valued at Tls. 968,337 (£280,918), and Piculs 87,486 (104,150 cwt.)

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of cotton, chiefly Indian, at Tls. 903,822 (£262,202). Edible seaweed, Japanese and Russian, of which Piculs 439,984 (523,790 cwt.) were imported at a cost of Tls. 795,400 (£230,748), takes third place; followed by Timber of all kinds, from Oregon, Singapore and Japan, valued at Tls. 591,836 (£171,694), after which comes matches, of which 1,419,540 gross, valued at Tls. 582,545 (£168,999), were brought to China to supersede the time-honored flint and steel, in which, however, neither the Norwegian, Tandstickor, Bryant and May's Safety matches, nor the common lucifer, now made in Japan, have been wholly successful, as we find Piculs 69,534 (82,778 cwt.) of flint stones were imported at a cost of Tls. 34,694 (£10,065), notwithstanding the abundance and cheapness of matches, which we learn from M. Rocher's *Province Chinois du Yünnan*, are sold in the heart of Yünnan, the extreme west of China, at the modest sum of 35 cash a box of 82 matches, or say a little over one penny. The cheapness of this common necessary, after traversing such a distance by sea and land, and being subjected to countless charges, seemed to him so remarkable that he took the trouble to seek an explanation, and on enquiry found that these and other European commodities, such as needles, cotton and children's toys, were brought by petty officials, who invest in these small speculations, and by escaping payment of all duties at the numerous *octroi* barriers, by concealing them in their baggage, are thus enabled to sell them so cheap.

Betelnuts, chewed by the natives, were consumed to the extent of Piculs 34,138 (40,640 cwt.), worth Tls. 137,999 (£40,034); and bird's nests, without which no dinner given by a Chinese of any pretensions would be complete, figure to the extent of Piculs 655 (779 cwt.), valued at Tls. 417,739 (£121,188). This quantity does not represent anything near the annual consumption of this gelatinous dainty, but only that brought by steamers, as large quantities are brought from south China in junks to Canton, where it undergoes preparation, for until the interior and exterior are taken away the marine swallows' nest looks like any other dirty bird's nest. The most valuable are those taken before the birds have laid their eggs.

Bicho de Mar, a marine slug, captured about the Su-lu group, the Arrow islands, and New Guinea coast, and believed by the Chinese to be an aphrodisiac, found purchasers to the extent of Piculs 19,819 (23,594 cwt.), costing Tls. 474,529 (£137,662), and ginseng, another stimulant in which the Chinese have great faith, and will almost give its weight in gold for the best Corean root, was supplied from abroad, chiefly Japan, to the extent of Piculs 3,614 (4,302 cwt.) at an estimated outlay of Tls. 451,737 (£131,050), and if we add salt and dried fish, shell-fish, Awabi and shrimps, of which there were Piculs 115,134 (137,064 cwt.) valued at Tls. 947,929 (£274,998) we shall complete the list of luxuries imported to give savor to the frugal and inexpensive daily meal of the well-to-do Chinese. Kerosine oil is rapidly supplanting the vegetable oils of China, which on the whole are very dear and burn badly. At most of the open ports Kerosine oil is seen used sometimes in open saucers, in place of the smoky rush light or guttering candles, and considering the inflammable nature of this oil, and the inferior quality often imported, it is a matter of surprise that so few accidents happen among a people ignorant of the dangerous nature of the oil, and not overgifted with prudence. The use of mineral oil has naturally created a demand for lamps, of which a great assortment are imported from France and Germany at an astonishingly moderate price. In fact we have seen nicely-finished French and German made silber lamps selling at the ports of China at less cost than they could be purchased in Oxford Street.

The presence of Sugar as an import to a sugar-exporting country appears an anomaly, but China is a country of anomalies en-

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gendered by her wretched fiscal system. Most of the sugar imported was the produce of South China, but coming from Hongkong it is treated as foreign; the object of the shipper in the south in sending it to Hongkong being to get it classed as a foreign article, in order that, on its reaching the Yangtse ports where most of it is consumed, it may claim the advantage enjoyed by foreign imports *only*, of escaping by a single payment of transit dues all the *octroi* and other levies imposed on uncertificable native goods. But for this jugglery the shipper had to pay an export duty on sending it to Hongkong, an import duty on arrival at its destination in China, and a half import duty as transit dues before he could obtain the transit pass to which it becomes entitled as a foreign article, to free it on its way inland. This subterfuge to which traders have recourse will enable one to form an idea of the excessive taxation along the valley of the Yangtse.

The gradual increase of the quantity of window glass imported to admit light to the dark dwellings of the Chinese shows that this cheap luxury is destined to replace the paper and oyster shells with which most Chinese windows are covered. From 1871-75 the average annual demand was 38,479 boxes, while in 1880 it reached 55,967 boxes worth Tls. 126,922 (£36,820). The Chinaman is so wedded to the customs and traditions of his ancestors that it seldom occurs to him to depart from their ways and habits by improving his cheerless habitation. Chinese dwellings do not call for the use of much glass. Their shops are all open-fronted like a green grocer's or butcher's shop in England. The deep overhanging eaves prevents the rain from spoiling the wares exposed, and with the very narrow streets, but little drifting rain can penetrate to the shop. Private houses are generally windowless outside, the light coming in from the quadrangular courtyard peculiar to all native dwellings. An immense quantity of cheap foreign glass-ware (now largely manufactured by the ingenious Cantonese) is used by the Chinese, to whom it is as curious, if not valued, as the willow pattern plate is at home. The foreign tumbler is generally turned into an oil cistern to float a wick, by the light of which China's millions are content to while away the evening with their opium pipe, or the shopman count his daily earnings.

"Sundries Unenumerated" figure in the returns to an amount valued at Tls. 4,324,233 (£1,254,478). Under this heading are included duty free goods, and the aggregate value of the miscellaneous collection of articles imported at the 19 ports, as varied in denomination as the contents of a pawnbroker's shop. The particulars of these sundries will be found in the more detailed Port Returns, (of which Part I. now before us is an abstract) from which we will cull a few items to show what European wares are patronised by the Chinese.

Barometers and thermometers with Chinese signs, musical boxes playing Chinese airs, and piping birds, watches, clocks and opera glasses are bought in sufficient quantities by the 'black-haired' race to give custom to several firms solely engaged in this trade. To the Chinaman fresh from the interior these western wonders are most attractive, and few officials and traders ever return from a visit to the settlements at the ports without taking back a specimen of the barbarian's handicraft. Of course scientific or mechanical instruments are mere toys in their hands, seeing that they are ignorant of the rudiments of their construction or use; still so unbounded is the assurance of the native that he is not deterred from buying any complicated piece of mechanism if it pleases him, as he fully believes he can acquire a knowledge of the use of an instrument in as many weeks as it takes the foreigner years to understand, just as the Chinese statesman after a few years' intercourse with foreign Consuls and Ministers regards himself an embodiment of Carlyle, Bismarck, Von Moltke, Mill and Stephenson,

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so comprehensive are the teachings of Confucius! Thanks to European ingenuity and progress the scholar can write his essay on the "homage due by outside nations to the son of heaven," by the aid of a foreign candle (of which many hundred thousands are imported), or by the light of a kerosine lamp in place of the smoky dip used by his ancestors; nevertheless, he would scarcely condescend to advocate the adoption of an improved system of lighting, though we must not forget to state that on the occasion of the Emperor's birthday the City of Chang-sha-fu in Hunan was illuminated by kerosine lamps. Elastic belts, beer, brandy, cherry cordial—a favorite drink—and condensed milk, will be found stored in the shelves of the "Foreign goods stores" now to be found in every town, and generally doing a good trade. The native dandy of the settlements is getting as particular about the size and shape of his umbrella as our fops at home, and all who can afford it, give up their paper "gamp" for the imported silk, cotton or alpaca umbrella, or Canton-made article of European shape.

India rubber goods, toys, talking dolls find sale among the Chinese in considerable quantities and at very low prices. We have often seen a grave-looking mandarin, ruling over a territory equal to about five or six English counties, greatly amused at a mechanical toy quite beneath the notice of an Eton boy. Chinese-shaped shoes made by the North British India Rubber Company of Edinburgh have a large sale at an absurdly small cost. Perfumery and soap of all brands, cutlery, razors and scissors, socks, dyes, sweetmeats, raisins, in fact almost every commodity to be found in the co-operative stores at home, are now offered for sale at all the open ports, and most inland marts, but none of these articles can be said to have come into general use. Though the whole nation undergoes the process of shaving every day, we never saw a foreign razor in the hands of the itinerant barbers of China.

Most of the Californian flour that comes to China goes to Hongkong, so it does not appear in the returns before us; but it is interesting to note that the rich grain fields of that El Dorado can now supply food to the toiling sons of Han, cheaper than they themselves can produce it; and although bread is not the staff of life of the Chinaman, we find that when rice becomes dear, it is cheaper to use flour.

Exports.—In return for the Tls. 81,639,703 (£23,684,017) worth of foreign imports, China sent Tls. 77,883,587 (£22,594,353) worth of exports, of which over two thirds of the value was contributed by China's great staples tea and silk. The total shipment of Tea for the year 1880 amounted to Piculs 2,097,118 (2,496,569 cwt.), valued at Tls. 35,728,169 (£10,364,890), showing an increase in quantity over the year 1870 of Piculs 716,120 (852,523 cwt.) notwithstanding that Indian teas are said to threaten the China growth with eventual extinction. Tea is not as universally grown in China as the poppy, and in the far north the leaf is probably dearer than in London, owing to the cost of land transit. Very little is cultivated north of the Yangtse, and of the 19 open ports, only nine can be called tea-exporting ports, namely Hankow, Kiukiang, and Wuhu on the Yangtse river—whence the fast tea steamers start with the new crops on their annual Ocean Derby—and the coast ports of Shanghai, Ningpo, Foochow, Tamsui in the island of Formosa, Amoy and Canton. Other ports send away shipments, but not in single quantities sufficient to load a ship. Kiukiang and Ningpo supply most of the green tea, the bulk of which goes to the United States, but as this class of Japanese tea is better and cheaper than the Chinese leaf, it is gradually ousting the latter out of the foreign market. Chinese green teas will then be converted into Congous. Of the total amount of tea shipped from China Great Britain took Piculs 1,112,874 (1,324,850 cwt.); Hongkong, for probable transhipment to England and the Colonies, Piculs 168,467 (200,556 cwt.), Australia and New

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Zealand, Piculs 152,539 (181,594 cwt.), and Piculs 22,867 (27,222 cwt.) were taken by India, Singapore, South Africa and British America, making a total of Piculs 1,456,747 (1,734,222 cwt.) to the United Kingdom and British possessions. Russia and Siberia come next with Piculs 219,232 (260,990 cwt.) of brick tea sent via Tientsin and Kiakhta,—to which should be added Piculs 27,065 (32,220 cwt.) of the compressed tea which is sent up from Hankow and neighbourhood by the Han river to a place called Fan-ch'êng on the Han, where overland carriage is resorted to, but as land-borne tea does not pay maritime duties, it does not appear in the returns of water-borne goods,—making a total of Piculs 246,297 (293,211 cwt.) sent to Asiatic Russia. Of leaf tea only Piculs 41,218 (49,069 cwt.) were sent to Odessa last year by sea, and Piculs 80,571 (95,917 cwt.) of uncompressed tea to Siberia and Mongolia. The brick tea exported by Russian merchants is prepared from the dust of congou black tea, and goes to Siberia and Turkestan; none of it goes to Mongolia where quite a different tea is used, viz., that prepared from the coarse leaf and small twigs of green tea, which is supplied by the Chinese trader. The sort of tea manufactured by Chinese is, it is true, also made in small quantities by Russian merchants, who, however, export it all to Kiakhta to be forwarded thence to Kazan and Astrakhan for sale among the Tartars and Kalmucks. It has even reached as far as Nishni Novgorod in Russia proper. The field of consumption is an extensive one. It stretches from the great wall of China to the shores of the Arctic sea, and from the Siberian shores of the Pacific to the Caspian sea. Mongol Tartar, Kirghiz, Kalmuck, and whatever may be the names of the tribes that inhabit this immense space, appreciate it alike, and readily exchange their furs for it. In Mongolia there is no better article of barter than brick tea. The demand is such an ever-increasing one that the trade would be almost limitless but for the want of tea dust and the difficulty of transport. Attempts have been made to overcome the latter difficulty by conveying the tea by water from Hankow to Stretensk, 1750 miles from the mouth of the Amoor, but the first company failed in this undertaking. Another company is now being formed with the promise of a Russian Government subsidy, supported by influential backers. One grave objection to the water transport of brick tea, is the deterioration it undergoes from sweating in the ship's hold, so that it is estimated by competent authorities that Tientsin and Kiakhta will always retain the preponderance of this traffic. The brick tea trade has long been monopolised by Russians. Non-Russian firms have tried to get a share of the traffic, but without success. However Japanese brick tea is now being introduced, and, it is expected, will prove a formidable rival. The Russians have several steam brick tea factories at the tea ports of Hankow, Foochow and Kiukiang.

The United States only took Piculs 269,740 (321,119 cwt.) of China tea, of which Piculs 118,897 (141,544 cwt.) was black leaf. The whole continent of Europe is credited with but Piculs 5,716 (6,805 cwt.), and Japan, the Philippines, Cochin China, Siam, Java, Suez and the Sandwich islands with a total of Piculs 7,590 (9,035 cwt.)

The looms and spindles of China produced during the year under review Piculs 114,721 (136,573 cwt.) of spun and manufactured Silk valued at Tls. 29,831,444 (£8,654,220) for the foreign market, but the returns do not give the destination of this export, probably because it is so generally known that almost all the silk is shipped from Shanghai and Canton via Venice and Marseilles by the steamers of the Messageries Maritimes and P. & O. Companies, to France and England. Although the Italians are large consumers of raw silk, very little goes direct to Italy, which draws its supplies from the French and English markets. The attention of the Lombardese, whose requirements amount to about 10,000 bales a year, has been called

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to the enhanced cost of the silk by not getting supplied direct from China, and efforts will no doubt be made to procure their requirements at cheaper rates and thus free their manufacturers from further dependence on rival markets. It is estimated that an annual saving of £47,500 in commissions would be made by purchasing direct from China. In raw and thrown and refuse silk, there has been a marked increase during the past ten years. The shipments of the former kinds in 1870 were Piculs 45,824 (54,552 cwt.) against Piculs 78,100 (92,976 cwt.) in 1880, and of the latter class Piculs 4,880 (5,809 cwt.) in 1870 as compared with Piculs 18,861 (22,453 cwt.) exported last year. Silk piece goods have also risen from Piculs 3,732 (4,443 cwt.) to Piculs 8,390 (9,988 cwt.) during the same period. Nearly the whole of the silk is reeled by hand. For years foreigners have tried with poor success to introduce machinery, and at the present moment we know of only one "filature" at Chefoo, another at Shanghai, and ten at Canton.

After one has deducted the value of tea and silk we have only a sum of Tls. 12,323,974 (£3,575,240) left to represent the value of shipments of sundry commodities of Chinese origin. These it will be easier to describe with a brief account of their *provenance*. We have stated that there are 19 ports in China opened to foreign commerce, the names of many of which are no doubt unfamiliar to the general reader. In the returns before us they are arranged in their geographical order from North to South. The northernmost port, Newchwang, contributes nothing to the foreign trade of Europe, and only sends a few thousand hundredweight of its staple export, beans and bean-cake manure, to fertilize the sugar fields. This export is however shipped in large quantities to South China, and gives employment to a vast amount of foreign and native tonnage, steam and sailing. Crossing the Gulf of Pei-chih-li we come to Tientsin—now made historical as the port at which the Treaty of 1858 was signed, and the scene of the massacre of June 1870—whose outward trade has sprung up in wool, principally camels', of which however only piculs 4,536 (5,400 cwt.) worth Tls. 29,844 (£8,735) appear in the returns as shipped abroad. This port also exports straw braid for the British market, of which we notice piculs 48,970 (58,297 cwt.) valued at no less than Tls. 1,227,670 (£356,153), as the product of Tientsin and Chefoo. This trade is of comparatively modern growth and has increased in an extraordinary manner, the shipment in 1875 being only piculs 19,341 (23,025 cwt.). Chefoo, a sea-port on the Coast of Shantung, and 24 hours' sail from Tientsin, is also a large exporter of bean cake manure to South China, but excepting straw braid and pongees sends few of her products to foreign countries. Silk pongee,—made from the silk of the oak fed worm—is now being made at that port by a German firm, who have established a steam weaving factory with considerable success. A great drawback to the native manufactured pongee was the difficulty of dyeing it, but by submitting it to a chemical process unknown to the Chinese, it is found to take the dye as readily as that made from the mulberry cocoon.

After Chefoo, we come, in the table before us, to Ichang, on the Yangtse river, the westernmost point to which foreign commerce has established agencies. It is distant about 8 days by steamer from Shanghai, with which port it is in regular communication, but as lighter draught steamboats are required for the navigation of the upper Yangtse, transhipment takes place at Hankow, the terminus of the large Yangtse river steamers plying between that port and Shanghai. Ichang was opened to trade in 1877, under the Chefoo Convention of 1876, but it has proved valueless to local foreign mercantile interests, and, like all the other new ports opened under that agreement, has not offered opportunities for the remunera-

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tive outlay of capital. Coming down the river, aad passing the landing stages of Sha-shih and Lu-k'i-k'ow, where steamers stop, but where foreign merchants are not allowed to open houses of business, we come to Hankow, opened to trade in 1861. The list of exports from this great emporium of Central China naturally presents a long and interesting column of articles, but, tea excepted, there are not many large shipments made of native produce to Europe. Hides, rhubarb, musk, nutgalls, safflower, tobacco, tallow and wax are the only exports from Hankow. The foreign imports consumed all come from Shanghai consigned to natives, but there were direct shipments of exports, tea valued at Tls. 7,644,276 (£2,217,638) transported by the competitors in the Ocean Derby, in which race Hankow is the starting post.

Kiukiang, the next Consular port, proceeding down the Yangtse, and a night's journey from Hankow, has very little direct foreign trade, though it is one of the largest tea-exporting ports. Occasionally the tea steamers which load at Hankow with first and second crop teas, stop on their way to sea to fill up at this port, but there being no market there, the bulk of the tea is sent up river to Hankow by the daily line of river boats, which take it at low rates of freight, hence local purchases are never large enough to induce steamers to load at this port. Porcelain from the famous potteries of King-tê-chên comes in large quantities to Kiukiang, but not much goes abroad, and what does go is of very coarse quality as compared with that made for imperial use, still so great is the craze for China-ware that good prices are obtained for the most inferior specimens. Continuing our course down the Yangtse, we come to Wu-hu, a Consular port also opened under the Chefoo Agreement, and like most of these new ports has proved as disappointing to merchants as the other contemporary additions to the number of Treaty Ports at which Europeans are permitted to open houses. It was expected that Wu-hu would afford an easier outlet from the green tea districts of Tai-ping, than the port of Ningpo; but, so far, advantage has not been taken of this facility, nor have any foreign capitalists found sufficient inducement to establish agencies, the local traffic being entirely in the hands of the Chinese.

Chinkiang, situated on the low Yangtse, and where the grand canal crosses the river, though one of the largest centres of distribution, does not enjoy a foreign export trade. Possibly a few hides and a certain quantity of tobacco are shipped abroad, but they go via Shanghai, and thus do not appear as direct shipments. The importation of opium manufactured at this port is very large, but the trade is entirely in native hands.

Shanghai, the great emporium of central China, enjoys a direct foreign trade valued at Tls. 92,225,309 (£26,754,938), divided between imports worth Tls. 56,046,498 (£16,259,326)—of which Tls. 2,171,032 (£629,825) were re-exported chiefly to Japan—and Tls. 36,198,811 (£10,501,456) exports brought from the river and coast ports for re-shipment. With the exception of silk the port of Shanghai contributes few other commodities of local origin to foreign trade.

Ningpo, twelve hours' sail by steamer from Shanghai, with which port it is in daily steam communication, while contributing a large share to the foreign trade of China, has no local European foreign trade, as all the green tea exports go to Shanghai for transhipment, as well as the straw hats shipped by millions to Great Britain, the United States and the Colonies.

Wênchow, a port in Chêkiang, the same province as Ningpo, from which it is distant about a day's sail, is another of the "failures" as regards foreign trade, opened under the Chefoo Agreement. At this place native combination has been so powerful, that although the port has had a Consular representative for the last four years, the

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share taken by foreigners in the trade amounts to nil. It was expected that this would prove a suitable outlet for teas, but the facilities afforded of steam transport have not attracted them. The interests of junk owners at this port are great, and as the trade is purely a coasting traffic, they may continue to hold the trade in their own hands a little longer, though steamers are certain to get it in due course.

Foochow, situated at the entrance of the Min river in the province of Fu-kien, is the largest exporter of tea in China. Its foreign trade is estimated at Tls. 11,935,239 (£3,462,456), of which sum Tls. 9,133,512 (£2,649,671) represent exports, chiefly tea. Prior to the opening of the Suez Canal the blue ribbon of the sea was annually contested for by the tea clippers leaving this port, but now the Hankow teas are always first in the London market, and steamers have taken the place of clippers in the Foochow trade. Foochow is one of the few ports in which the European merchants continue to retain a large share in the export trade owing to its *direct* shipments of tea. At the other tea ports (not excepting Hankow) after the cream of the first and second crops has been shipped by the ocean steamers, the teamen send their consignments to Shanghai, in the hope of getting better offers in a larger market than would be made by the few resident merchants at the outports; and as the business in foreign imports at all the ports, excepting Shanghai, is in the hands of natives, the English tea merchants at the river ports having no business, often close their hongs until the return of the tea season. The trade in foreign hands shows a tendency to centre itself at the large marts rather than expand, as it has been proved that buying in the producing districts does not lessen the price, while no market could be found for imports offered by foreigners.

The small port of Tamsui, in the north of the island of Formosa, possesses a foreign trade estimated at Tls. 862,755 (£250,290), made up of imports valued at Tls. 746,953 (£216,694) and exports worth Tls. 115,802 (£33,595). The former consist of opium, cotton and woollen goods brought from Hongkong, in return for which camphor and tea are shipped back. Tamsui since it became an open port produces a considerable quantity of common tea, but as the bulk of it is sent to the Amoy market for re-shipment abroad, its direct foreign trade is thereby reduced in value. The harbour is small and not easy of access for large vessels on account of the bar. Its European direct trade is *nil*.

The southern port of Takow, in the same island, is credited with a foreign trade estimated at Tls. 3,050,033 (£884,829), also consisting of opium, cotton and woollen goods imported from Hongkong and valued at Tls. 1,235,611 (£358,456) and exports of sugar computed at Tls. 1,814,645 (£526,435), the staple product of South Formosa.

Returning to the mainland we come to the port of Amoy, just across the Formosa channel, possessed of a foreign trade valued at Tls. 9,050,033 (£2,625,545), representing the imports of foreign origin which it consumes, and the shipment of local produce to foreign countries. The imports estimated at Tls. 5,411,745 (£1,569,968) taken by this port come from Hongkong; and opium, Indian cotton, cotton yarn and woollen goods take foremost places in the list. Amoy has a valuable Chinese trade with Manila, Cochin China, Siam, Java and Australia, and particularly Singapore, to which countries a large number of Chinese from this province have emigrated. Tea and sugar are also largely shipped abroad from this port, principally to the United States. The port employs a great deal of tonnage, and most of the Formosan trade is transhipped at Amoy. Its exports and re-exports of Formosan produce to foreign countries are estimated at Tls. 3,638,288 (£1,055,483), about three quarters of which were taken by the United States.

The character of the Swatow trade, the

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port between Amoy and Hongkong, is very similar to the Amoy traffic. The staple foreign imports are valued at Tls. 8,214,137 (£2,383,319), of which opium contributed more than half,—Swatow being the third largest consumer of this drug, Shanghai being the first and Chinkiang second. It does no direct import trade with European countries, but with Singapore, Cochin China and Siam an interchange of products takes place. Being only about 24 hours' sail from Hongkong, it draws its supplies from that Colony by the line of steamers plying between the island and Foochow via the Formosan ports. Sugar is its principal export, but most of it is sent to the north of China, its foreign trade not being worth more than Tls. 1,239,640 (£359,458).

The whole foreign trade of Canton carried on in steamers and sailing craft (statistics are wanting of the large junk traffic between that port and Hongkong) is estimated at Tls. 15,743,505 (£4,567,263), of which sum only Tls. 2,940,449 (£853,035) represent imports. This is explained by the fact that nearly all the opium and manufactures find their way to the city in native keels. Though undoubtedly the largest consumer of opium in China, less is imported through the Maritime Customs than at any of the smallest ports. Canton was the first port to which the British and other nations resorted during the days of the East India Company. As regards business in foreign hands its glory has departed. The Colony of Hongkong has eclipsed it and draws to itself all the Canton trade which foreigners used to enjoy. Distant only a few hours by steamer from Hongkong, the presence of the foreign merchant was no longer called for. Imports could be as easily obtained by the Canton dealer and in greater selection by a visit to the Colony, while Exports would find a larger market at Victoria than if offered to the half-dozen buyers established in business at Canton. The fate which has befallen the local business in foreign hands at Canton awaits all the other ports not making direct shipments of produce to Europe. A large share of the import trade might, however, still have been in the hands of foreign merchants at Canton but for their neglect to adopt the means at one time solely accorded to foreigners, of freeing their merchandise from inland taxation provided by the 28th article of the Treaty of Tientsin; thus for about a quarter of a century all the British imports required for the four provinces of Kwangtung, Kwangsi, Kweichow and Yünnan, of which Canton is the source of supply, have been taxed at the will of the officials, instead of being freed by a single payment of half the import duty, as stipulated in the Treaty and generally in practice in North China. The Manchester and Bradford Chambers of Commerce will scarcely credit this statement; nevertheless it is a fact, and in our opinion this taxation is a far more effective blockade to the commerce of Hongkong than the presence of the Canton cruisers, whose duties are confined to salt and opium, two commodities in which foreign merchants are debarred by treaty from selling inland.

The much-discussed opening of Yünnan to foreign commerce, via Bhamo, has subsided for a time, if the question has not already been dropped since the Grosvenor Mission pronounced the route east of Momien to be next to impassable. Seeing the great value of British interests in China, and the necessity of extending our commerce, it is to be regretted that the natural inlet to Yünnan, the Red River route through Tonquin, should not have been made free to the admission of merchandise in transit to that province. Under the Franco-Annam Treaty of 1874, imports *in transit* to Yünnan are taxed 5 per cent., which is not refunded when the goods leave Annamese territory, and as the octroi stations all along the river collect dues at arbitrary rates, we are told that at least 12 per cent. is imposed on manufactures before they reach the Chinese frontier. It seems to us that our commerce would derive considerable benefit were the

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transit of the Red River made free—a concession which might probably be obtained with much less troublesome negotiations than would have had to be devoted to the opening up of the Manwyne route to Yünnan. As the Red River rises in this province it is a question whether China cannot demand the "*innocent use*" of this waterway as an outlet to the sea from Western China.

The exports from Canton valued at Tls. 12,803,056 (£3,714,237) consist in the main of silk and tea, Cassia lignea, fire crackers, matting, preserves, sugar, tobacco and porcelain. These are the only goods sent to Europe and America in large shipments, but an immense quantity of Cantonese articles from this Birmingham of China are sent abroad to the different parts of the world to which the Cantonese have emigrated. The single value of these things was small, but they contributed much to the aggregate trade of the port.

The last ports on the list are Kiungchow, in the island of Hainan, and Pakhoi, the southernmost port on the mainland of China, and but 12 hours' steaming from Haiphong in Tonquin, now under a French protectorate. The port of Kiungchow (or Hoihow, as the harbour is generally called) was declared a Treaty port by the Treaty of 1858, but it was only opened to foreign trade in 1876. Pakhoi is one of the additions obtained by the Chefoo Convention. The trade of both these ports is entirely in Chinese hands, and in opening them to foreign trade the effect has been that merchandise formerly carried from Hongkong and Macao in junks now goes by steamers. Neither of these ports have afforded opportunities for the investment of foreign capital.

The consumption of imports at both the places only amounts to Tls. 2,041,618 (£592,282), opium being the principal import; while the export trade in goods supposed to be destined for consumption abroad only amounts to Tls. 543,465 (£157,662). None of the island products find their way to Europe or America, and from Pakhoi the only produce sent abroad is cassia, cassia oil, star aniseed, and aniseed oil. For some years after the latter port was opened, the combination of Chinese junk-owners was so strong that steamers could not get a package of cargo, but finally steam gained the victory, and now the junks in these seas will have to seek employment in other waters,—a rather difficult task seeing that Chinese are such large employers of foreign tonnage.

Having enumerated the names of the 19 ports opened to foreign trade, distributed over a coast line extending from the 50° to 20° north latitude, or say 2,500 miles long, and ascending the river Yangtse westward for a distance of about 1200 miles, we will bring to a close this too lengthy sketch of the trade of China by briefly reviewing the share taken by each nationality in the carrying trade to and from foreign countries. To transport from abroad the Tls. 81,639,703 (£23,653,967) worth of imports, 2,425 vessels aggregating 1,991,982 tons entered at the 19 ports open to trade, of which 1,638 of 1,538,727 tons flew the British flag, 156 of 70,879 tons the American, 182 of 87,685 tons the German, 46 of 69,098 tons the French, 13 of 13,925 tons that of Russia, 103 of 85,367 tons that of Japan, and 217 of 92,039 that of China, the rest being made up of a few entries under the Dutch, Danish and Spanish flags. The total number of clearances was only 5 in excess of the entries, though the outward tonnage exceeded the amount employed inwards by 50,687 tons, the whole divided between the different flags being in about the same proportion as the inward tonnage.

To the vessels and tonnage employed in the direct foreign trade, we may as well add that employed in the coasting and river trade, which brings it up to no less than 22,970 entries and clearances, aggregating 15,874,352 tons, of which grand total 60.51 per cent. was under the British flag, 30.42 per cent. under that of China (steamers and

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sailing craft plying to Treaty Ports only), 1.81 per cent. under the flag of the United States—from which figures it will be seen the great Rupublic does not make a large sacrifice in the recent Treaty by surrendering its right to carry opium,—3.98 per cent. under the German flag, and 0.95 per cent. under that of France. With the exception of Japan, from which country a weekly line of steamers plies to Shanghai, and thus participates to the extent of 1.06 per cent. in the carrying trade, none of the remaining ten flags shared in the total carrying trade (Foreign and coastwise) to the extent of 0.50 per cent. Of the value of the foreign trade of China, that is, imports and exports carried by the different flags, Great Britain is credited with 73.62 per cent., and France (by the goods brought by the Messageries Maritimes line) with 11.12 per cent., all the other countries being under 5 per cent.

In the total value of the Foreign and Coast trade, *i.e.* goods imported and sent abroad and merchandise carried coastwise, the British flag participated to the extent of 58.64 per cent., the French 4.20 per cent., there being no coasting vessels under the flag of the republic, 3.89 per cent. under that of Germany, 1.62 per cent. under the stars and stripes, and 28.07 under that of the Chinese dragon.

The growth of Chinese shipping, chiefly steamers owned by the quasi-official company styled the China Merchants' Steam Navigation Company, has been most marked, the total entries and clearances of Chinese steamers at all the ports being in 1872, when the company was formed, but 9 of 4,563 tons, while in 1880 there were no less than 5,335 entries and clearances of Chinese vessels of foreign type aggregating 4,699,255 tons. It is pleasant to notice that, notwithstanding this powerful competition in the shipping trade of China, British tonnage maintains the preponderance, and continues to increase on the coast, as evidenced by the fact of its rising from 8,277 entries and clearances equal 5,167,435 tons in 1872 to 12,397 entries and clearances in 1880. It is only natural that the Chinese flag should monopolise the *coasting* trade, inasmuch as it is purely a native business, and that all the merchandise carried to and from the Coast ports is Chinese owned and consigned; nevertheless, of the total 18,115 entries and clearances *coastwise*, aggregating 11,839,741 tons, no less than 9,088 entries and clearances of 6,472,367 tons are recorded as flying the British flag. The formation of the semi-official Chinese Steamer Company, from which foreign capital is strictly excluded, was regarded by the friends of China as a great step in the march of national progress; but we are inclined to regard it more as a perpetuation of the exclusive policy of mandarinism,—a policy inimical to all individual enterprise in which officialdom connot misappropriate funds and miscolor facts,—the aim and sole ambition of an official being to enrich himself at the cost of the people and to suppress every measure calculated to deprive his class of their ill-gotten gains. There is no lack of native enterprise and foreign capital ready to promote all kinds of industries in China, but officialdom steps in with its veto the moment any innovation is proposed calculated to benefit the people but deprive its myrmidons of their "squeezes."

The total revenue derived from the trade carried on under foreign flags, and Chinese steamers trading under the same rules as those of Treaty powers, amounted to Tls. 14,258,583 (£4,136,476), of which sum Tls. 8,665,640 (£2,513,942) was contributed by the foreign trade (including transit and tonnage dues derived from this source) and Tls. 5,592,943 (£1,622,539) from the home trade, showing a total increase over the collection of 1875 of Tls. 2,290,474 (£664,475). Of the total dues and duties collected on cargoes the British flag contributed 69.21%, none of the other nationalities (Chinese excepted) having yielded as much as 5%. The number of foreign firms engaged in trade at the nineteen open ports is 385, of which 236

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were British, 31 American, 65 German, 16 French and 16 Russian, the remainder being made up of Dutch, Danish, Spanish, Swedish, Japanese and those of Non-treaty powers. The returns give the number of residents distributed throughout the treaty ports (Hongkong of course excluded) at 4,051, but this estimate includes officials, missionaries and others not engaged in trade.

The five new ports opened to trade under the Chefoo Convention have not had the effect of extending business in foreign hands, as none of the old established firms have opened branches at the new ports. As points of contact they will no doubt be of use in extending the commerce of the West with China, but, so far, they have not been opened long enough to afford proof that an increased demand has been created for our manufactures. True, the total importation of cottons and woollens has increased since 1870, but writers attribute this augmentation to the exceptional demand for cheap fabrics from the late famine-stricken districts rather than to the opening of the new ports.

A further extension of the Transit system, especially in South China, where, as has already been remarked, the system is inoperative in four large provinces, will do as much to develop trade as the opening of new ports to which merchants find no inducement to resort, and we would strongly urge our manufacturers to insist on the application of this Treaty right to the whole of Southern China.

In conclusion, we must repeat the caution given at the commencement of this report that the returns we have endeavoured to review are merely a record of the trade carried on in foreign bottoms and Chinese-owned vessels of foreign type at the nineteen open ports; but as the foreign trade is the only branch of commerce in which Europeans have any share, it is hoped that the perusal of the foregoing sketch may induce those interested in the trade of this vast empire to improve their statistical knowledge of its extent and value by a better acquaintance with the compilation we have thus imperfectly reviewed.

HONGKONG.

NOTE.—On page 2, bottom of 2nd column, it is stated (on the authority of the Customs Returns) that the value of the direct export trade to Odessa had dwindled down to Tls. 28,818. It has since been found that this is an error. The value of the China-Odessa trade had again risen during the year 1880 to Tls. 1,123,000 (£325,750); although it has not yet recovered itself so far as to compare favourably with its value during the year 1875.

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SHORT JOURNEYS IN SZ CH'UAN.

(Continued from Vol. IX., page 343.)

Mu-tung, (Blakiston's Hu-tung), is a considerable market-town on the right bank of the Great River, just at the point where this, in its downward course, takes a bend to the north-east. Like nearly all riverine towns in Eastern Sz Ch'uan, Mu-tung stands high above the winter banks, and according to the shewing of the barometer is about 300 feet lower than the highest parts of C'hung-k'ing. Mu-tung is considered to be the first *ch'ang* or market-town of the Pa District, and is the seat of a Sub-district Deputy Magistrate. In a certain sense it may be called the port of Nan-ch'uan District, for here are discharged consignments of cotton from junks carrying upward cargoes to Ch'ung-k'ing: the freight for the 90 additional *li* to the latter city is thus saved, besides the cost of carriage up the K'i-kiang and Fu-t'ou rivers to Nan-ch'uan. Tea is also brought hither for export to Ch'ang-shou and other neighbouring towns, for Nan-ch'uan produces a (for Sz Ch'uan) very superior leaf. There are also large official salt warehouses, and some flourishing rape-oil factories, all which industries combined make the town of more importance than an ordinary country mart. The large salt warehouses, the tea, cotton, rape, and other stores, are situated in the eastern part of the town, separated from the shipping suburb and port by a distance of half a mile. From the top of the hills behind the town a very fine view of the Great River is obtained, and of the two bends of which Mu-tung is, so to speak, the southern apex. The road from Fu Chou to Ch'ung-k'ing runs through the town, the former being two days' and the latter one day's land journey from Mu-tung. In the summer time, when the river is high, Fu Chou can be reached by water in a short day's journey from Ch'ung-k'ing, though the distance is considerably over 400 *li*, whilst the upward journey on the other hand takes from four to six days, according to the size of the junk, the largest of course taking the longest time.

The road to Nan-ch'uan runs through both the maritime and the commercial towns, and passing San-chia P'u, five *li* distant, takes a south-easterly direction to Ngai K'ou, thirteen *li* from Mu-tung. After ascending a ridge to the height of 900 feet, it descends equally precipitately to Mei-tsz Kou. The bottom of this valley a little below Mei-tsz Kou is of exactly the same elevation as Mu-tung. On the way we met numbers of men carrying *sung hiang* or *sung yu* (resin or ? mastic), the price of which varies from 40 cash the catty in the country to 80 cash in the town. It looks like bees'-wax, and is, I believe, chiefly used for cementing coffins. One of the runners stated that his master the Magistrate had recently, on the decease of his maternal aunt, melted down as much as 80 catties of this nard as a lining to the lady's coffin. The coolies said that the material they were carrying came from Kê-t'ou T'an, a place which subsequent enquiry shewed to

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be to the east of the Nan-ch'uan road. We also met innumerable coolies carrying heavy coffin-boards of cypress (or? cedar) and pine. Prices are of little use as a guide in these parts, where a few *li* of porterage speedily quadruple the cost; but two dollars in the country and three to four taels in the town would seem to be a fair average price for one thick plank, *i.e.* one side of a coffin. The Chinese, who live in what to us seems a state of misery and filth even when their means make such endurances unnecessary, spare no expense in order to be comfortable and fragrant in death. This, in so materialistic and unimaginative a people, seems to point to a very deep belief in a future life, although, (as I have submitted elsewhere) this future seems rather to be embodied in the past, if so paradoxical an idea can be admitted.

From the very outset, the country looked poorer than on the road from Ch'ung-k'ing to K'i-kiang. Most of the irrigated arable lands, and those parts of the hills which were terraced and not occupied by bamboo and pine plantations, were given up to paddy, and, lying sweating in the sun, under manure and water, presented anything but a charming picture to the eye or a savory odour to the nose. The ridges between the paddy-fields, and the other cultivated patches were taken up by beans, peas, rape, and the poppy, all in a backward state compared with what we had seen a month earlier farther west. Perhaps a few words concerning the cultivation of rice as carried on in this part of the world will not be taken amiss.

In Sz Ch'uan the *mu* or Chinese acre is almost unknown to popular parlance. The usual way is to speak of so many *tan*, (300 to 400 catties), of unhusked rice. For instance a man who owns 1,000 *tan* of paddy means that his land produces an autumn rice-crop worth about Tls. 3,000, irrespective of the house-rents, [房租], which he receives in addition to his share of the crops. A piece of land such as that mentioned would be worth perhaps Tls. 40,000 in fee simple if near a river, and only half that if 100 *li* distant, for, in addition to water supply, the carriage of manure and of the grain to market must be considered. After paying the 1,000 *tan* to the landlord, the tenants would have perhaps 400 *tan* to themselves: but this depends upon the amount of the deposit, [押租], left by the farmer in the hands of his landlord. For such an estate Tls. 4,000 would be an average deposit. Ready money easily produces 12 to 15 per cent. a year in Sz Ch'uan, though the income derived out of land does not usually exceed seven per cent. The rule for payment of rents is 七月田八月土, which means that the tenant must renew his lease in the 7th moon for paddy-land, and for dry arable-land in the 8th moon. The tenant cannot be ejected as long as he pays his rent, and the rights of both landlord and tenant descend to their heirs. Paddy-land of the poorer sort, in which the poppy is not cultivated as a winter crop, is thus managed. In the 8th moon it is turned up with the plough, [抄田], and after being left a short time to the decomposing action, [炸酥], of sun and sleet, the water is turned on to it, [灌水], in the 9th moon. During the 10th and 11th moons, it is regularly ploughed, [犁], and harrowed, [耙]. During the 12th and 1st moons these two processes are repeated, after which the sloppy mass is left to itself. The next step is to prepare a small portion of the land for the rearing of rice-shoots, [預備秧田]; that is, all but an inch or so of water is allowed to run off, and the banks of the paddy-land are shored up with mud, [田坎扶好]. Manure and lime are put into the land, and the seed (of course unhusked) is scattered in the second moon. About one quart of seed is required for a *tan* of unhusked rice, *i.e.* (in Sz Ch'uan) three catties for 300 catties. Scarecrows are then put up, and a watch against birds kept for about 10 days. If the sun shines for three or four days

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during the next week or so, the young shoots will appear within a week or ten days after sowing. If it is dull and rainy for a fortnight on end, the seeds rot, and the whole process must be repeated in other ground. In twenty days the shoots are five inches high, and then two or three inches of water are allowed to cover the shoot-land. Where no river is handy, water is collected and stored in high-level pits called 堰塘. About one inch of water is now allowed to cover the land lying fallow, which, after being once more ploughed and harrowed, is planted, [栽], with the shoots, set two or three together. This is after the 清明 festival, or, say, three weeks after the vernal equinox. It should be mentioned that the shoots for transplanting are pulled up, in handfuls at a time, by the roots. The next step is to press into the ground (to serve as manure) the outer decaying shoots in each bunch of two or three, [揪秧], leaving the healthy ones in the centre: this is done about three weeks after transplanting. This process is repeated in the 4th or 5th moon, about 40 days after transplanting; and the crop is gathered in the 6th or 7th moon, about 100 days after the shoots have been transplanted. In the case of rich lands, from which the opium has been gathered in the third moon, these do not require to lie fallow, but have the water at once turned upon them, and after one ploughing and harrowing, are planted with shoots.

Of trees we passed many more of the *Aleurites vernicia* than I had ever yet seen in one day's journey: many of them were just bursting into blossom. Cherry and peach trees were to be seen everywhere in flower, and the ubiquitous *Hwang-koh-shu*, (? *Ficus elastica*), in solitary majesty here and there. Another tree with long glazed large leaves was called by the peasants by the expressive name of *niu-shê lan* or "neat's-tongue *lan*": being ignorant of botany, I was quite unable to identify this, as also another called the *I'z-ch'iu*. I noticed however a white flowered tree which the natives called *Ch'i-li hiang* or "seven furlong fragrance," a name very like that which the Cantonese (*Kau-lei höng*) give to the *Murraya exotica*. The porters have a peculiar way of carrying timber. You see approaching you what looks like a string of gigantic walking V's, which strongly remind one of the walking advertisements of London. The V's approach point foremost and each of the shanks rests upon the shoulder of the man who carries the planks. The man rests himself by simply cocking up the V so as to allow its point to rest on the ground, and in this way he can carry four or six *lou pan* of pine,—a species of plank the measurement of which I have already explained elsewhere. Other coolies were carrying wooden ladles of all sizes, which I at first took to be the half gourds so common in the south: it turned out, however, that they were carved out of pine-wood, and the price varied from 40 to 90 cash according to size.

Swan-pei-'rh is again 900 feet above the valley below Mei-tsz kou, from which village it is distant eight *li*. The general direction of the road was still south-east, which much surprised me considering that, according to the maps, Nan-ch'uan was quite close to K'i-kiang. I observed here several pigs shod with grass shoes, such as I had already seen put on buffaloes and pigs in the more mountainous parts of K'i-kiang. The best "grass-slippers" for men are made of hemp.

A very considerable trade in grass-cloth is carried on at Ch'ung-king. The cloth is woven from the fibre of the *Chu-ma* (*Urtica* or *Boehmeria nivea*), a plant cultivated in considerable quantities all over Sz Ch'uan, but chiefly in the neighbourhood of Fu Chou and the Kung-t'an River, and next in order in the district of Shui-lin and the prefecture of Kia-ting. Villages often cultivate small patches in the immediate neighbourhood of their cottages on beds of greasy clay, too rich for the raising of cereals on

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account of its liability to be overrun with insects. The seeds are sown in the spring, but need not be renewed. All that is necessary is that the stumps be each year covered over with cow-dung after the stalks have been cut or broken off. The first and best crop, [*t'ou-fa*], is gathered about the end of the year; the second in the 3rd moon, and the third in the 6th or 7th moon. It is considered better to tear off the stalks than to cut them, but as this method is slower and more troublesome it is not in use amongst the larger growers. The outer skin is stripped off with a "hemp knife," [*ma tau*], and the stalks or "bones," [*ku*], are then spread out to dry in order to be rid of their humidity, [*shui-ch'i*]. Hemp exported at this stage is called *Ch'ing-ma* or "gray hemp," as distinguished from the *pé*, or white staple, after it has been more fully prepared. The stalks are next soaked in water, and their inner skins peeled off. They are then scutched, [*li*], with knives and washed in water impregnated with soda or potash, and after being once more dried are handed over to female labourers, by whom they are heckled, [*ch'ui*] and drawn, [*ch'i*]. The fibres are after this spun into yarn, [*Fang-sien*], and woven, [*chih-pu*], into the famous summer cloth, [*Hsia-pu*]. Most of the unfinished cloth is bleached, [*p'iao*], in special factories, [*Tso-fang*], but the labour is also performed on a small scale by village proprietors. The bleaching requires from 20 days to two months, according to the state of the weather, as much of the work has to be performed in the open air by a running stream, and the material has to be repeatedly re-wetted and re-dried. The chief hemp-cloth factories are those of Kiang-ching, Lung-ch'ang, and Yung-ch'ang districts. The cost of the unwoven fibre is from 80 to 90 cash a catty of sixteen ounces, or 8 to 9 cash the ounce of selected fibre when sold retail. There are two descriptions of grass-cloth, the coarse and the fine, made up into pieces of 48 and 24 Chinese feet. The finest large pieces cost from Tls. 2 to Tls. 3, and the coarser Tls. 1 to Tls. 1.50. The smaller pieces are of course about half those prices. The chief export is to Peking, partly by water and partly by land; partly, again, by Shen Si and partly by Sha-shih and Fan Ch'êng. There is one large Peking establishment at Ch'ung-k'ing entirely engaged in this trade. The custom is for the Ch'ung-k'ing wholesale houses to advance, the year before, a portion of the price to the Kiang-ching and Lung-ch'ang factors, who then issue circular notices to the villagers according to the orders received. There is a guild mart, [*hang*], for this commodity, and for hemp generally, at Ch'ung-k'ing, where the annual transactions in grass-cloth alone are said to exceed Tls. 200,000.

A certain quantity of *Hu-ma* or Hu Nan grass-plant is imported into Sz Ch'uan and used in the manufacture of shoe soles, but the plant is considered troublesome to deal with here on account of its small size. An exceedingly fine quality of grass-cloth is however manufactured in Hu Nan, costing double as much as the local article.

The unfinished fibre, or *Ch'ing-ma*, is exported in bundles to Hankow and Canton, whence it is also called *Yüan-ma* or "circular balls of hemp." The plant grows to a height of four feet, and the stalks are about ¾ of an inch in thickness.

A coarser specimen of hemp is the *Hwo-ma* or "fire hemp," which grows to a height of 10 feet or more and is two inches in thickness. The fibre is obtained much as in the case of the *Chu-ma*, except that the stumps, after the stalks have been severed, are ploughed up and used as fuel. The price of the fibre is nearly the same as the finer but more delicate kind, and the cost of the rope into which it is twisted is about 120 cash a catty. In coming up the river, I was informed by the boatmen that the cost of the halyards, (which resembled Manila rope), was from 200 to 300 cash a catty.

A third description of hemp is the *T'ung-*

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ma, the tree producing which grows to a height of ten or more feet, and bears a fruit somewhat resembling that of the *Aleurites vernicia*. It has four lobes, and each lobe contains a number of kernels. The fibre costs from 40 to 50 cash a catty, and is used in the manufacture of coarse packing rope. The rope, on account of its being almost invariably mixed with the next and last kind, costs no more than the untwisted fibre, most of which is said to come from Ya Chou in western Sz Ch'uan.

The cheapest and coarsest hempen fibre is obtained from the *Chuh-ma* or "bamboo-hemp," the thick stalks of which are first burnt until softened, and then snapped into lengths. The skin is then torn off, and the inner portion, [*ching*], which is the fibre, removed and cleansed. The best "straw"-shoes, worn by coolies, are manufactured from this material, and also the coarsest ropes. The cost is from 20 to 30 cash a pound, and it is grown all over Sz Ch'uan. The bamboo from which the fibre is obtained is called the *T'sz-chuh*, a plant which Williams describes as "a bamboo with many suckers."

The sun was now rather strong for Eastern Sz Ch'uan, where, although the winter is on the whole milder than at Canton, the amount of sunshine would be weighed in a losing scale even against murky London. I had a thermometer hanging up in my chair, quite shaded, and exposed to a free current of air through the gauze windows: it remarked 70 degrees of Fahrenheit. The same evening it fell to 45, the lowest temperature for a Ch'ung-k'ing winter, except on very rare occasions.

Fêng-mên-'rh is a flourishing *ch'ang* or market-town, forty *li* from Mu-tung, and 990 feet above that town. From this place onward to Hu-lu Kwan, 120 *li* to the south, the road runs through a series of uninteresting paddy-fields lying between hills covered thinly with firs, pines, cypresses and bamboos. Thirty *li* from Fêng-mên we passed, on our right, a cup and saucer factory. These coarse articles are made from a whitish stone or clay called *p'ao-sha-shih*, (? soft sandstone), obtained from the hills hard by. It is pounded like rice by machines called *tui*, some of which were worked by human, others by water power. It is then mixed with water and filtered, and the soft clay is pasted round a sort of mould, (*tên*), similar in principle to that used in the tile manufacture, and afterwards baked in a furnace. The local price of ordinary rice-bowls was 20 cash the *fu* or "set" of ten, that is, about a *centime* apiece. T'ien-tsz Tien, ten *li* farther on, is eighty *li* from Mu-tung, and is considered the first stage on the way to Nan-ch'uan. At this place I had the pleasure of sleeping between a midden, a pickled cabbage repository, and a potash factory, occupying each one side of my room. The straw for potash is burnt in a clay oven, and the ashes are placed in a large vat. Boiling water is poured therein, and drawn off after soaking through by a tap in the bottom of the vat. This liquid is then boiled in two iron pans above the clay stove, and, the water evaporating, the potash (*chien*) adheres to the pan. As I was ruminating upon these matters and reflecting that, after all, smells might not be injurious to health as long as plenty of free oxygen was "knocking around," I remarked a red lady-cow-looking creature leisurely pacing my coat sleeve, as if the tailor had cut it expressly for his pedaneous efforts. It was nothing more or less than a BUG. To mince matters and talk of Norfolk-Howards would ill express my indignation on observing this abominable creature. I immediately felt crawling sensations in all inaccessible parts of the body, and at once proceeded to pepper my bedding with Persian Insect Powder, a mixture which I have found to cleanse a dog of vermin in a most magical way. For some reason or other fleas and lice do not bite me, and many a time and oft, in that part of Chih Li which is usually called Mongolia, have I triumphantly and charitably smiled at these

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creatures as they travelled over me, in a vain search for some eatable spot, whilst my companions were worrying their shirts for the world like any Chinese housewife. But I have never even "had" a bug, let alone felt one, and on perceiving this monster I pictured all sorts of horrors during the night. I peppered myself and my clothes all over with the powder, and, after all, slept well through the night, so that I hope that, like their friends of the *f* and the *l*, the busy *b*'s do not take to me. Why certain insects attack certain folks and leave others free, is a question, I think, deserving the earnest attention of entomologists and physicists generally. Perhaps the clothes worn by non-bit*ees* might preserve those subject to attacks. Lazy men, whom fleas cannot abide, might make a fortune by simply wearing a new suit of clothes every day, and selling them to the less favoured of humanity. But, on second thoughts, every country is not like China.

After leaving T'ien-tsz Tien the road runs due south to the foot of Fu-lu (or Hu-lu) Kwan. Ten *li* from the former place you pass through a wooden gateway which marks the eastern boundary of Pa Hien. We are now in Nan-ch'uan. We overtook a few coolies carrying cotton cloth and salt, but most of the salt centred at Mu-tung is consumed by the surrounding villages, the main Nan-ch'uan supply going *viâ* K'i-kiang. There were a good many paper factories on this road, and in one case we saw the water being conveyed up-hill by thin bamboo pipes carried across a gulley starting from a higher level on the opposite side. The coarsest brown paper is called *chih k'ou*, but like the finer *ts'ao chih* or "grass paper" is made from bamboo, the pounding being less complete. Pê-sha Ching is 20; Pê-sha Ch'ang, 21; Fên-shui Ling, 30; Pa-ku Ch'iao, 40; and T'ien-chia Ch'iao 45 *li* from T'ien-tsz Tien. During the past 30 miles there has been no appreciable change of level in the road, though the country around is decidedly *accidenté*.

We now began to come across tea trees, which are much higher here than I have ever seen them, (yet I have seen but few); some standing 20 feet above the ground. The leaf picking is begun as soon as the bird called the *yang ch'üo* or *kwei-ku yang* (? cuckoo) begins to sing, which is after the *Ching-ming* Festival, or about the middle of April. The Chinese say that this bird is very seldom seen: in fact they say it is invisible: according to their account, it is about the size of a dove. On the banks enclosing the tea plantations were also a number of mulberry trees.

Just as I was beginning to tire of this tame scenery and level road, which was apparently going to continue southward indefinitely along the gulley, we turned sharp off to the east and commenced a steep ascent. Before we knew what we were about we had climbed 480 feet and arrived at a village at the top of the ridge called Hu-lu Kwan, thus 2,180 feet above the sea. On the way up we passed numberless flowerets, ferns, brambles, and thorns, which, I should think, would have been a feast for a botanist. An edible fern called *chüeh chi* (? *Pteris esculenta*), grew in great quantities on the sandstone hills. The Chinese call sandstone *sha-shih*, which is an exact translation of our word. They also distinguish the yellow, white, and grey. For the first time here I noticed some peas with white flowers, as was told that these were the *ts'ai tou*, a sort of French bean, also used in the manufacture of sweetmeats.

A reddish thick velvetty-looking leaf growing at the end of a long fluffy stalk of the same colour was called *Mao-t'ung-tsz*, and was stated to be used as a cure for madness: it is also said that ropes are made with the bark. A small white flower they said was the *Twan-ch'ang-ts'ao*, or "bowel-bursting grass," which is poisonous to horses, and a daisy-like flower growing on a thorn or nettle the *Hwang-p'ao*. This I think must have been a wild raspberry. We tiffined at Hu-lu Kwan, and then took an easterly and

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south-easterly course through a series of very picturesque pine forests. Twenty *li* brought us to Kwan-yin Ch'iao, a large market where the fair was going on. Nothing can be more irritating than these Sz Ch'uan people in a crowd, though it is decidedly satisfactory for the traveller that they do not attempt violence; but the filth of their surroundings is abominable. The motto for Sz Ch'uan villages ought to be,—if I may coin a word for the occasion:

"All cleanth abandon, ye who enter here."

Leaving Kwan-yin Ch'iao, our road now took a more easterly course to Chin-chia Ch'iao, fifteen *li*, after passing which village we went still more east, and mounted the side of a hill to a point which the barometer marked as 1,800 feet above Mu-tung. Looking back, we found we were at the upper apex of a horse-shoe enclosing between two hills the valley we had just left and forming a sort of Niagara without water. A little further on, we got a wide view of the country to the west, and found that T'ien-t'ai Sz and Shên-*tun* (not *tu*) Shan,—mentioned in my account of the K'i-kiang road,—were 250 *li* in that direction, so that there can be no doubt whatever that the position of Nan-ch'uan, as marked on the maps, is exceedingly erroneous. The scenery so far was tame; eternal paddy ridges, hemmed in with thinly fir-covered hills. Of trees cherry seemed one of the most common. A tree with an ovate leaf called the *Tsên'-tsz-shu* I failed to recognise. I observed also several *Mung-tsz-shu*, the proper name * for which I hope to ferret out before long. We met numerous porters carrying Varnish from the Varnish-tree (*Ch'i-shu ? Sandaraca* or *Rhus vernicifera*), and soot from the *Aleurites* (*T'ung-yu Yen-tsz*) used in the manufacture of ink. It was not unusual to meet men whose sole burden was five dollars' worth of cash. In this part of the country money is usually heavier than the goods it purchases. The road now turned more southward to P'ai-fang, a tumble-down hostelry 25 *li* from Nan-ch'uan. There were a great many ups and downs for the next few *li*, until we reached an opening in the hills called Lan-yi Kwan, (600 feet lower than our highest point in the morning), whence a precipitous descent led to the plain of Nan-ch'uan, a tiny valley, perhaps four miles in diameter, hemmed in on all sides by the mountains. We could see the city in a south-westerly direction. During the last few *li* we had met coolies carrying *Hwai-tsz* (*Sophora japonica*) (price 50-60 cash the catty) used for dying neutral tints, and overtaken others carrying native homespun from Sha-shih and other places in Hu Peh. It was done up in bundles of 20 catties each, worth ten dollars a bundle: one man carried four bundles on his back. We also witnessed part of the manufacture of native cloth in a place where a man was arranging the *king* or warp threads from an arrangement of bobbins placed in an arc. Spinning, with a very clumsy looking octagonal wheel, was going on in most of the country houses. The native cloth appears to be a much superior article to the foreign, whose only virtues are its cheapness, neatness and whiteness. Of trees I here noticed the *Kwei-hwa* or *Olea fragrans*, and the *Hai-t'ang-tsz* (or ? *Cydonia japonica*). Also a shrub called the *Ying-shang-hung*, (? *Rhododendron*), whose existence I only note here in the expectation of identifying it at some future period. Half way across the Nan-ch'uan valley we passed a picturesque *Chieh-kwan-t'ing*, or "official reception hall," with temple combined, situated on an island in the river which rises in the mountains about 30 *li* to the south and runs into the Great River at Lin Shih, 180 *li* from Nan-ch'uan and 60 from Fu Chou. From this it is more than ever plain that the position of the former city on the maps is very faultily not to say absurdly determined. Near the islet was a very fine stone bridge

* 模子. It has a fruit like the *Gleditschia sinensis*; is thorny; and its wood is esteemed for making cotton-ginning bows.

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of 60 feet span, in one single bold arch. The bridge was 20 feet wide at least, and looked Brobdignagian compared with the surrounding pathway and houses. It is called the Lung-ching Ch'iao.

Between the bridge and the city are several very large irrigating machines, which are about the best specimens of primitive engineering I have as yet seen in China. They are in the shape of enormous but lightly constructed wheels, some of them between 30 and 40 feet in diameter. The paddles are of matting, and are propelled by the force of the current. Between each pair of paddles, and running diagonally across the tire-face (so to speak) of the wheel, is a bamboo tube, closed at one end and open at the other. As each of these descends, its open end catches up the water, out of which it emerges only when the position of the tube is such that the water cannot flow out. Of course this position is reversed when the wheel has completed half a revolution, so that the water is poured from each tube as soon as each successively reaches the upper circumference of the wheel. But a bamboo channel is erected on a framework so as to catch this flow, and two other bamboo tubes or lengths of tube communicate at right-angles with the two ends of this channel, and, slightly declining, carry the water to the fields above. I have a vague recollection of having seen something of the sort at the Taku salt flats, but there I think the wheels were propelled by sails. The barometer marked 73.20 in the hotel at which I lodged. It had been set at 75.50 when I started from Ch'ung-k'ing, so that Nan-ch'uan must be about 750 English feet higher, or 1,550 feet above the sea level. I should add that the aneroid barometer referred to is one of French construction marking one millimètre for every ten mètres.

There was a good deal of opium growing in the Nan-ch'uan valley, of the other crops wheat holding the first place. I had seen very little of either of these on the road from Mu-tung, and even in this valley they were in a rather backward state. The district is evidently a sterile and poor one compared with that of Pa Hien: amongst other signs of poverty, I noticed that the road was in a very bad state of repair, although in several places it was being substantially improved, whilst the few bridges we crossed were quite equal to the average. The rivers marked in the maps must be purely imaginary, for we crossed nothing deserving the name even of a brooklet the whole way until we arrived at Nan-ch'uan.

Nan-ch'uan is a small and insignificant looking city, even for Sz Ch'uan, where all the cities except Ch'êng-tu are of uncommonly limited area. The second city of the Province, Ch'ung-k'ing, is certainly not a fifth the size of Canton either in population or space covered. The chief export from Nan-ch'uan is tea, which, however, only goes to Ho Chou, Fu Chou, Ch'ung-k'ing, and a few neighbouring towns, and is unknown to trade outside the Province. Admirable coal, in fine lumps, without a particle of smoke, sells in the town for 9 cash the 10 catties of 24 ounces a catty, that is, four shillings and two-pence the ton. In the direction of Mu-tung this coal does not appear to be carried beyond Kwan-yin Ch'iao, and its satellite villages. The land-tax is about Tls. 2,000 nominal, with Tls. 2,000 "extra," (*Ching-t'ieh*), and other levies which bring it up to Tls. 9,000 a year. The salt consumption is 90 *yin* or about 900,000 catties a year of Fu-shun pan salt, the centres of distribution being Mu-tung and K'i-kiang. The population of the city and suburbs is not much if over ten thousand, and that of the district about ten times as many. As the basis on which the official salt trade is calculated is a minimum consumption of 3 mace weight a head *per diem*, *i.e.* seven catties a year, the computations of salt consumption and population sufficiently tally. There are over 60 *Ch'ang-fên* or market-villages in the district, and their jejune importance may be estimated from the fact that 30 *li* (10 miles)

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is the furthest distance from which countrymen come even to the city market, which takes place nine times a month. Along the roads there are numerous complimentary stone tablets erected in honour of "our old father and mother," the Magistrate, a benign old gentleman from Hainan, who has occupied his post for more than ten years. The people are excessively curious, but not violent, and are apparently less suspicious and *rusés* than their brethren of Ch'ung-k'ing. I was detained one day in this place by rain, a horrible fate for the European traveller in China, which would be a very tolerable place if it were not for the Chinamen, who again, (their existence perforce accepted), would be very tolerable if it were not for their houses. No conditions of atmosphere seem to come amiss to this pachydermatous and pachyneurous race, impervious to noise, impregnable in stomach, filthy in habit, yet good-humoured under any circumstances,—except questions of money loss.

The weather did not look very promising as we started from Nan-ch'uan; in fact, the first forty *li* to Si-yang kwan were a sullen plod through the inhospitable mud. The chief place passed was T'u-ch'iao, half way, a village which evidently takes its name from the fine large bridge close by. A small stream from the south called the Lung-ku-ch'e River, here joins the rivulet which runs past Nan-ch'uan. So far, our general course was east-south-east. At Sin-p'u-tsz, five *li* beyond Si-yang Kwan, the road branches off in two directions, one branch running east to Pan-ho, and the other, which we took, following the course of the Lung-ku-ch'e River to Ta Ho-pa. There appears to be no first-class communication between Nan-ch'uan and any place south of it. A famous table-land called the Kin Shan forms an almost insuperable barrier, but may either be crossed by a pass which bisects it called the Ta Ya; or rounded by way of Pan-ho, Ma-tsui, and Ta-kwo Ch'ang to the east; or, again, by way of Li-yung Ch'ang, Siao Ho-pa, T'u-t'u-ch'iao, and Tê-lung Ch'ang to the west. All three roads are execrable, but that by way of the Ta-ya-k'ou was universally pronounced to be impracticable for chairs, and very difficult even for pedestrians: this was the road, however, which I determined to take, in order to make Siu Shan Hien from the south, and be able to descend the Kung-t'an River (which enters the Yang-tsze at Fu Chou) at any point I might find convenient. The twenty *li* through the gorge from Sin-p'u-tsz to Ta Ho-pa present no great difficulty, except that there is rather a severe climb up to Ngai Ch'ien, two *li* from Ta Ho-pa. The scenery all the way is wild and fine, and cultivation of anything but maize ceases almost from the moment you enter the gorge. We met some porters carrying 120-catty loads of sulphur in cakes of 12 catties apiece, which they said came from the summit of Kin Shan. They receive 400 cash for the journey, and the sulphur, which costs 2,700 cash a load on the mountain, sells for 4,400 at Nan-ch'uan. The mines are worked under the surveillance of the Nan-ch'uan Magistrate. At Ch'ung-k'ing native sulphur costs 100 cash a catty: foreign sulphur twenty or thirty times as much. Other porters were conveying loads of medicinal roots for which the mountain is famous: *Hsüeh-t'êng*, "blood cane," (? gambier), a root having a red-coloured pith; and *Hwang-chiao-kên* were amongst those I noticed, besides two herbs called *Ti-tou-lien* and *Sz-chiang-tou-rh*, quite unknown to me. No doubt many of the simples used by the Chinese pharmacists are of great value, but in their anxiety to add to the number of their old and valuable remedies, they seem to have run to a ridiculous extreme, and to have assumed that every plant with a strange colour or taste possesses some mysterious virtue. In the gorge I saw growing on a bush a large bean resembling the "locust" which was stated to be a valuable remedy for jaundice: they called it the *Nien-wang-t'sz*. It serves as a thorny hedge.

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Ta Ho-pa is simply a sheltered acre or two of arable land at the foot of Kin Shan, with a single hut for the accommodation of travellers. Yet I was very comfortable in my barn-like quarters, away from the "madding crowd" and the odious smells inseparable from town habitations. Just above the *Pa* or "slope," a very fine peak or crag juts out boldly into the middle of the gorge: the next day, when we had mounted far above it, I ascertained that it was called Tu-ma-t'ou, or "Nag's Head." No rice was procurable at Ta Ho-pa, nor indeed anything whatever but maize, the winds being, according to local statement, too strong for other crops. The *p'i-p'a* (*Eriobotrya japonica*), was to be seen amongst the brushwood and the firs and bamboos which covered the mountain sides, and a cauliflower-like flower called the *Yang-sz-tsz* was to be seen everywhere. The height of Ta Ho-pa above Ch'ung-k'ing is I made out to be 1,800 feet.

When we started upon our formidable climb of the celebrated Kin Shan, we could see nothing whatever of its summit in any direction. It was a drizzling and threatening day, which looked as if the wet season was beginning. Retreat was inglorious; advance bordered on despair. However, as soon as we had reached a height of 3,830 feet above the sea, the mist below us partly cleared off, and enabled us to look over the Tu-ma-t'ou, and the sea of hills beyond. Nan-ch'uan lay to the north-west, and although we could not distinguish the city through the mist, yet we could form a good idea of the splendid view that must be obtained in clear weather. When it is very fine, not only Nan-ch'uan, but also K'i-kiang can be distinguished from the summit of Kin-shan. By the way, the stages between these two cities are Wan-shou Ch'ang and Tsao-kwo P'ien, the former 60 *li* from Nan-ch'uan, and the latter 60 *li* from K'i-kiang, and the two 60 *li* from each other; that is 180 *li*, or sixty miles in all,—the same distance as to the Great River at Lin Shih.

It was as much as six men could do to get my empty chair up the mountain: it was the first official chair that had ever been up its side, and created almost as much astonishment as a coach-and-six driving up Snowdon from Llanberis. The mist very accommodatingly transferred itself for a few moments from the summit once more to the foot of the topmost peaks when we had gained the height of 4,160 feet above the sea. Three peaks standing out on the west side of the table-land marked the positions of Kin Fu-sz and Sz-tsz K'ou, near which place are the "new" and "old ladders," by which alone that part of the mountain can be scaled. From what I could see of the part south of us, Kin Shan is an irregular mass about ten or fifteen miles in diameter, bisected at about 1,000 feet from its highest levels by the Pass of Ta-ya-k'ou. The upper part of the mountain is perfectly sheer in almost every direction, but the irregular top, which resembles a cork rudely thrust into a squat bottle, is broken up into cathedral-like spires and other fantastic shapes. Our highest point I made 4,850 above the sea, just before reaching which the Ya-k'ou takes a bend or two eastwards, (without, however, discontinuing its general southerly direction), across a moderately level portion called Shan-tsz P'ing. From this point we got occasional glimpses of the spire-like crags above us to the east: yet at no time did I obtain a complete or prolonged view of any considerable part of this famous mountain. Snow was still on the ground at 4,800-4,850 feet altitude and here not even maize would grow: bamboo-shoots, potatoes, and *Hwang-lien*, (? gentian), were the only comestible things that would grow. We passed several sheds or frames where the *Hwang-lien* is cultivated. A species of oak called the *Ta-yeh-p'ao Ch'ing-kang* or "soft, big-leafed oak," and a tree called the *Ch'in-ch'ai* (? *Chin-ch'ai* or *Dendrobium*) were amongst the brushwood which, with bamboos and brakes, covered the top of the pass. Descending 300 feet to T'ieh

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Ch'ang, we were pleased to find that rice was procurable. This place, (or places, for there are the upper and lower of that name), is so called from the iron-works there flourishing. Each furnace pays an annual licence of 48 strings of cash, and produces on the average about 18 *tan* of iron a day. The roughest iron, (*Shêng-pan*), after one smelting, is sold for two strings the 140 catties, and the pig-iron, (*Mao-t'ieh*), at 2,600 cash. Wood or charcoal fuel is used in the manufacture, coal-heat, (to use a local phrase,) not "bringing out the iron." Wretched coolies struggle along with 140 catty loads of this iron upon their backs. Carrying-poles are but little used in the K'i-kiang and Nan-ch'uan districts, the almost universal means of porterage being the cradle or basket slung on to the back and shoulders. Descending another 250 feet, we came to a paper factory, where bamboo reeds were rotting in lime. Another kind of very tough packing-paper, (*P'i-chih*), is made from a tree called the *Kou-shu*, or "paper mulberry," which is very common in Kwei-chow Province. Near this factory, the mountain torrent descends in rather a pretty fall called Kan Ho-kou. The Ta-ya pass is owned by one or two rustics, one sturdy specimen of whom undertook to carry my trunk, (about 88 lbs), up and down the pass for the modest sum of sixpence. He said that he was rated as a "six *fên* of silver" tax-payer, but that the "custom" was to count one *fên* as ninety cash, which, with "expenses," brought up his annual land-tax to over 1,000 cash a year, or over ten times as much as it nominally was. He owned a very wide tract of land, but most of it was unproductive of anything but brushwood, a little maize, and whatever medicinal roots he could find.

Sin Ch'ang, 40 *li* from Ta Ho-pa, which was once a stage from the latter place, had recently ceased to exist. Nearly the whole day was consumed in plodding those weary 40 *li*, (more like 80), in rain and slush, and we were obliged to quarter ourselves for the evening in the homestead of the rural headman, much to his disgust, for he imagined that (as with native officials) we were going to live on his substance without paying him anything. But an understanding was soon come to, and we left the next morning on the best of terms. Headman K'ang's farm is 3,290 feet above the sea, but we had to descend 270 feet from the high-road or path to get to it. From this house we got the first receding view of the Ta-ya, which I could now see was simply a slit in the table-land, not far from the top. Rounding a corner (3,560) we came in view of Tê-lung Ch'ang to the south, at a distance of about four miles from us, but at the other side of an amphitheatre. The descent was very difficult, and as we came down we could see that we were leaving Kin Shan on the west of one of his chasms. A great many varnish trees, (*Ch'i-shu*), were growing on this slope: they flower in the seventh moon, and are cut in the eighth or ninth. Varnish is also produced in the Sin Shan and Nan-ch'uan Districts and in the Yu-yang Department. Our lowest point was 2,600 feet above the sea, where we crossed a stream running from the east in the direction of Siao Ho-pa. I think this must be the Fu-t'ou River which joins the Sung-k'an River on the Kwei-chow frontier. As we mounted to Tê-lung Ch'ang, (3,200), we obtained a very tolerable view of nearly the whole of Kin Shan and its precipitous summits. The two ladders on the north side, which are said to scale the mountain in a score or so of stages of from ten to twenty feet apiece, and the Ta-ya Pass running north and south, appear to be the only approaches to this angry monster. I believe that hitherto no European has set his foot upon it, and I regret that the state of the weather was such as to prevent my acquainting myself more closely with it.

Tê-lung Ch'ang is approached from the west by the Siao Ho-pa road, and from the east by the Ma-tsui road, both running from Nan-ch'uan. I found that the pan-salt

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consumed in this market-town all came from K'i-kiang, which says much for the difficulties of the Nan-ch'uan road. The Sz Ch'uan salt system would (under native management) be impossible were the communications more open. No one can form a conception of the utter isolation and remoteness of a Kwei Chow or Sz Ch'uan border city without having been there. The salt was not dear at 48 cash the catty, but at Têng-chia Pa, on the Kwei Chow frontier, only 60 *li* farther on, it was said to cost over 60 cash. The next place in Kwei Chow on the Têng-chia Pa is T'u Ch'i, 60 *li* beyond. This however, was not our route. After passing Li-chia P'ing, (3,335), five *li* from Tê-lung, we rounded the amphitheatre to the east, and gained the *col* of Shui-hang Ch'in, (3,620), a *Ya-k'ou* or V-like pass connecting two amphitheatres. The corner of Kin Shan which we had rounded in quitting the mountain, lay to the North west from this point. A few *li* further on the road divides, the east branch running to Têng-chia Pa, and the west, which we follow, running round the west side of the amphitheatre by way of Pwan-p'u-tsz, Sin-ch'ang, and Hwo-shih T'ai to another *col*, almost exactly opposite that just mentioned. On this road I met "mountain silkworms" being conveyed in airy baskets to market. The Kwei Chow *likin* on mountain silk (*i.e.* fed on the oak, not the mulberry) is Tls. 5 the hundred catties export. On other silk, (*Hwang-sz*), Tls. 10. The whole of the districts in the Tsun-i Prefecture produce silk in large quantities. The amphitheatre we are now rounding presents some very fine if not decidedly grand mountain scenery. First on our east and then on our north was the remarkable peak Chih-mu Shan or "Thumb Mountain," jutting up for all the world like a thumb, perhaps a thousand feet out of the arena. Kin Shan was completely hidden by another rugged range which stood before it like a curtain, divided at the Shui-hang Ch'in Pass, and terminating in picturesque looking spires east and west. One of its most remarkable peaks, just above the Pass, to the east, is called Sha Ngai. Far away to the west is dimly discerned a still higher range called P'in-mu Shan. The roads were so sticky that our coolies had to put on iron clamps, (*Chüo Ma-tsz*), under their straw shoes. These shoes which cost from 10 to 20 cash, (½d. to 1d.), the pair, are admirably suited for rough travelling. One pair will last a week in fine, and at least a day in the worst weather. They are fastened on like a sandal round the heel and through the interstice between the large and second toes. It was market day at Tê-lung Ch'ang, and amongst other things fowls were being conveyed to market in hampers, one man carrying as many as 40 fowls on his shoulder pole,—for fowls do not seem to take kindly to the back. Maize was being planted, for reaping in the ninth moon, and indigo shoots for harvesting in the ninth to eleventh moons. A road branches off, to the west of our road, to Ts'ao-pa Ch'ang, 70 *li*, on the T'ung-tsz (Kwei Chow) frontier, passing the village of Kwan-fu Ch'iao. T'ung-tsz is celebrated for its *Aleurites* oil, quantities of which we met being carried to Ch'ung-k'ing. One hundred catties, worth 4,800 cash here, fetch 8,000 there. Arrived at the pass or *col* on the south side of our amphitheatre, we see that the Shui-hang Ch'in Pass lies E.N.E. of us, and, taking a last look at the magnificent mountain scenery, we turn our faces south and see that we are about to descend into a long narrow glen running south-south-east. Ho-ch'i Ch'ang, (2,000), our destination, is at the extreme end of this glen, which contains a great many and various trees: the *Fêng-hsiang*,* a reddish building wood, on the branches of which grow round prickly burs; several large specimens of the *Sz-li*, I believe a sort of oak (*? Aleurites triloba*); a tree called the *Pao Kê-tsao*, the bark of

* Or *Hsiang-sz ? Acer pseudo-platanus*, or *? Liquidambar formosana*, or? a sycamore. The wood when buried is said to turn black.

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which when burnt gives out a fragrant odour; the *Wu-pei-tsz*, (*? Rhus Semialatus*), with withered looking tassels, (fruit gathered in the sixth moon); the jute palm, (*Chamaerops* or *? Borassus gomutus*) and of course the ubiquitous cypress, bamboo, peach-tree, &c. Opium and wheat were both being planted in this valley, and amongst the brushwood the cauliflower-like *Yang-sz-tsz* was universal.

The proper way for anyone to do who (as is most unlikely) may wish to see this part of the country, is to do K'i-kiang and Nan-ch'uan together, without entering Kwei Chow at all.

About five *li* from Ho-ch'i Ch'ang you cross the frontier at a place where the stream here, running from the direction of Kwan-fu Ch'iao, takes a bend to the south. There is no village or visible sign except a solitary tree perched high upon the crag, near to which is said to be a stone tablet. A good deal of opium was growing between Ho-ch'i and Sin Chow, (2,000), and wheat fields were numerous. I also observed fennel growing wild. Sin Chow produces saltpetre, quantities of which we met being conveyed to Nan-ch'uan, to be used in the powder manufacture. Some said the fuel used was *Pé-hsiang* (? cedar), others the *Ma-lin* (*? Fraxinus*), facts which convey no realisable information to me, but which I note down for future reference. Before reaching Sin Chow, our road divides into two, the eastern branch joining the Ma-tsui road at Ta-kwo Ch'ang, 90 *li* distant, passing Yüan Ts'ên and Hwui-lung Ch'ang, (each thirty *li*), on the way. The Kwan-fu Ch'iao stream runs to Yüan Ts'ên, but I may mention once for all that nothing we have yet seen since leaving the Yang-tsze at all deserves the name of a river. Our course from Sin Chow still lay south, through a small plain richly cultivated with opium and wheat, but not in a very advanced condition. At Tau-ma K'an, (5 *li*), we commenced the ascent of the side of the narrow glen through which we were advancing, and, after climbing 600 feet, reached the neck of Tsz-ni-'rh-p'o, (13 *li* from Sin Chow). From this point we descended 600 feet and continued along a not very interesting valley to Yang-hsin T'an, a little village which possesses a new bridge worth about twice as much as the whole contents of the village, human beings included. In architecture it resembles very much those at Nan-ch'uan and T'u-ch'iao, being of one single arch, perhaps 70 feet in span. The top is flat, with a granite parapet to keep passengers from slipping over: at least twenty feet in breadth, it is mounted on each side by a handsome flight of granite steps: in fact the whole bridge appears to be of granite,—though of this I will not be certain, as I only observed after I had crossed. The cost so far has been 5,000 strings, and 1,000 strings more are required to strengthen the piers or bastions at each end, and embellish the wretched path which conducts to the bridge. Nothing is more striking in rustic China than the *realty* of property. At home, where personal property has assumed such dimensions as to be of equal importance with real, and to have become a matter to be taken for granted, it is difficult to conceive a state of affairs where property of value only exists in fields, cattle, and bridges. When we read of English Kings levying their fifteenths, it will not do to think of jewelry, coupons, pictures, and such luxuries. The interior of Carnarvon Castle gives one a fair idea of the personal property of the middle ages, which even in the case of the nobles, probably consisted chiefly in bedding arrangements, a silver ewer, arms, and personal apparel. As a rule a rustic Chinese house has nothing in it but a few dilapidated tables, benches, and cooking utensils. A man's other personal property is usually, or may be, on his back, and a fifteenth levied upon him would average no more than something like a lame table and an old waistcoat. Even amongst the rich, clothes are by far the most valuable part of

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their possessions. I was talking a few days ago to a Chinese Colonel whose family had just been shipwrecked. I said, "Well, after all, it is only clothes that have been damaged." "Yes," he said, "but those are my official savings of several years."

The little stream which runs east from Yang-ch'i Ch'iao is said to continue its course to Sz-nan Fu in Kwei Chow Province, but I think that cannot possibly be: if so we shall come across it again. Leaving Yang-ch'i we ascended a mountain side in a southerly direction to the height of 870 feet, whence we obtained a very clear view of the Tsz-ni-'rh-p'o pass to our north-north-west. Having tiffined at a small inn just over the ridge we descended 640 feet and proceeded along a not very interesting succession of winding valleys to An-si Ch'ang, a walled market-town with a population of perhaps 4,000. On the road we met porters carrying eggs all the way to Nan-ch'uan. Money is evidently very scarce in Kwei Chow, for even on the frontier able-bodied men are content to work for 50 or 60 cash, (say threepence), a day. A great deal has been said about the infinitesimal sum on which a Chinaman can live. Even in Canton, where money is very plentiful, I can vouch for the fact that one man can live (*i.e.* eat, for life in China consists chiefly in this) handsomely on two dollars a month. At Sung-k'an, in Kwei Chow, I was told by an official that a person possessing 2,000 strings worth (say $2,000) of property or capital was considered very well off, and, indeed, rich. My coolies consume about six bowls of rice a day, paying 7 cash for a full-sized, and four for a half-sized bowl; the saucers of vegetables, sauces, and spices costing an extra three or four cash apiece. The fixed rate for mountain chair-bearers is 300 cash a day, so that these men can easily save 400 or 500 per cent. on their disbursements. The usual charge for lodging, including straw mattress and bedding or quilt, is from 10 to 20 cash. A dollar currency, where the smallest unit is a cent, would be quite beyond the means of the inland provinces, where interminable wrangles take place over one single cash, and where one cent purchases almost anything a man wants. Beautifully woven light bamboo frame hats, made water-proof with oil-paper, cost from 20 to 30 cash. Fine wholesome deal buckets are made at 50 cash the pair in the country and sold at 80 cash in the towns after 20 or 30 miles carriage. Straw shoes are from 10 to 20 cash a pair; and, in short, salt, at from twopence to threepence a catty, (a price which seems to us cheap enough), is about the only household article possessing a high value. The fine tough-looking paper, called *P'i-chih* or "skin-paper," already mentioned, is made in great quantities in this part of Kwei Chow from the bark of a tree called the *Kou-shu*, which also makes good rope. We saw this paper exposed for sale in most of the villages where markets were being held. Pigs are either driven to market in Irish fashion with a wisp of straw round their loins, or are carried in single baskets on the back, or in double baskets slung on shoulder-poles. The dogs about here seem very snappish, and most of them are muzzled during the day with a piece of cord. In the hamlets I noticed advertisements of cures for hydrophobia, a disease which according to the advertisers first manifests itself by dread shown of the noise of a gong or the breeze produced by a palm leaf fan. Nearly all the houses on the frontier have a "respectable" certificate affixed to the door, reciting that, as order has only just been restored in Kwei Chow, it has become necessary to make the rustic population answerable for its continuance, by organizing a system of mutual responsibility in tithes and hundreds. The certificates contain spaces for the name and *original* domicile of the householder, the date of his immigration, the names of his wife, concubines, sons, uncles, mothers, and so on, from which—were evidence needed—it may be concluded that, as in Sz Ch'uan, the popu-

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lation all comes from Hu Kwang and Kiang Si. But the dialect spoken sufficiently proves this.

Proclamations also contain warnings against the extortion of double or treble land-tax, but these probably mean very little, as the magistrates are absolutely compelled to eke out their insufficient salaries by exactions of this kind, whilst the runners receive no pay whatever, and, as they have over and over again told me, look to "warrants" as their emolument. When a runner receives a warrant, no matter for what purpose, whether to collect taxes, arrest offenders, or summon litigants or witnesses, he feeds on the "little brief authority" thus placed in his hands until he has reached the limits to which his conscience, fear, or good-nature will permit him to go.

At An-si Ch'ang the women assisted the men in the blacksmiths' shops, and it was a droll sight to watch an unkempt matron or a wappened widow wielding a sledge-hammer twice the size of her miserable foot. Balls of ink, made from the soot of the *Aleurites* oil, were exposed for sale, and iron seemed to be good and plentiful. The poppy was growing, wherever the nature of the ground allowed it, all the way between Yang-ch'i and An-si, but not in a very advanced state. Mulberry trees, *Olea fragrans*, *Chüan-tsz-shu* (*? Croton sebiferum*), plum trees (*Li-tsz*) in flower, diversified the everlasting silkworm oak, bamboo, fir, pine, and cypress.

The *P'i-p'a** (loquat or medlar) was coming into flower; some of the silkworm oaks grew to great heights, and resembled poplars; the *Hwang-koh-shu* seemed to have given place to the *Niu-shê-lan*, and the ground gradually assumed a rockier, yellower, and more barren appearance. Maize was selling (picked from the cob) at 250 cash the local peck of ten catties—a halfpenny a pound—and rice at the same rate. The country opens out a little after we leave An-si, and we seem to be rounding the range to the north as we go more east: wheat and the poppy are more plentiful. An-si is half way between Yang-ch'i and Chêng-an Chou, a distance of 60 *li*: but the *li* on the Kwei Chow frontier seem double the length of those on the Sz Ch'uan high-roads. At Ch'iao-ch'i Ho we crossed a very picturesque and handsome one-arched bridge over a stream running through a very beautiful gulley. This stream passes a mile or two to the north of Chêng-an, and about five miles beyond that city is joined by another river coming from Sü-yang Hien. I cannot help thinking this must be the same stream that we crossed in the morning, or, what is more likely, that the stream of Yang-hsin Ch'iao joins it at some point in the mountains. We could not well cross twice a river running east on both occasions without having crossed it intermediately as it ran west. Both are unnavigable. I now distinctly recognized a difference in the people, who were healthier, honester, and more simple looking than what other Chinese call the "Sz Ch'uan rat." Climbing up the south side of the gulley to the pass of Lau-ying Kwan, we see the pagoda of Chêng-an city to the south-south-east, and discern some mountains at least 4,000 feet above the city to the south-east, and beyond it. These are called T'ien-lu-hang, one of the peaks of which goes by the name of Yin-fu Sz, and is said to be the *Fêng-shui* or "geomantic ruler" of Ch'ung-k'ing city. I forgot to note down the elevation of Chêng-an, but I think it was 900 feet above Ch'ung-k'ing, or 1,700 feet above the sea.

Chêng-an Chou is a diminutive little place with a population, all told, of 2,000. The whole district only contains 10,000 house-holders. It pays an annual land-tax of Tls. 2,000 a year, and 700 hundred-weight of rice. Eleven graduates are annually allotted to it, which is more than Nan-ch'uan has with ten times the population.

* This is called *biba* in the neighbourhood of Marseilles.

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The magistrate's salary is Tls. 100 with Tls. 700 "anti-extortion" allowance, as it is usually called, but of course this is not enough to keep him in decent state. The chief trade of the place is in *Shan-sz*, or wild-silk, from insects fed on the *Ch'ing-kang* oak in the open air. A few miles beyond the city, I met some peasants carrying eggs, or rather caterpillars just emerging from the eggs, to be placed on the trees. The eggs come from Ho Nan, and on the spot were worth 4,000 cash the bowl of 40,000. When the grubs emerge from the eggs, they are placed upon clean white paper, and propped up on the oak branches with cedar or? cypress leaves, (*Biota orientalis*). The Kwei Chow people do not know how to manufacture or dye the silk, which goes back to Ho Nan for that purpose.

I found Chêng-an a most difficult place to get away from. The official high-road into Sz Ch'uan is by way of T'ung-tsz Hien, Sung-k'an, and K'i-kiang, or, to the eastern part, round by Sz-nan Fu to Sin-chan. The prospect of three weeks' journey by way of Sz-nan was exceedingly distasteful to me, and I therefore determined to forsake my original intention of going to Sin-shan and to strike east by way of Wu-ch'uan to Kung-t'an, the highest navigable point on the Fu Chou River, and an important frontier station. I lived almost literally in a pig-sty at Chêng-an. My room, the best in the inn, the best inn again in the town, was separated from the sty by a thin wooden partition. Windows are the exception rather than the rule in Sz Ch'uan inns, and in this case a dim light was admitted through a filthy paper grating opening over the pig-sty. I had to choose between a curious gaping crowd in front, or dull light and penetrating rancid odours in the rear. Chinese inns must be the sorriest on the face of the earth. Perhaps the foulest spectacle the world offers is a Chinese oil-lamp standing, (or rather tottering, for nothing stands firm) on a Chinese inn table. The floor is the floor of nature, which no one has even taken the trouble to level, let alone to cleanse. Sometimes, if not generally, a bucket or jar, containing contributions destined for the paddy fields, poisons the room with its unpoetical contents. Cobwebs of ominous thickness invade every possible corner; the roof always leaks, and if you are unhappy enough to find a paper ceiling, it invariably showers dust and dirt through the holes around which the still existing fragments of it hang. The woeful discomfort is of itself complete, but is made worse for the foreign traveller by the indelicate and noisy crowd, which assails him from above, below, at the sides,—everywhere. The fresh mountain air and the beauties of nature are the only reward which he receives for the "outrageous fortune" which befalls him in this sloven land. I found at least one good thing in Chêng-an, however, and that was honey, of the purest and finest description, and I endeavoured to sweeten life by eating a quarter of a pound of it at each meal. During the last five days I had been quite unable to make use of my chair, for even if the coolies had been able to stagger over those mountains, the sight of their slipping and straining was quite enough to deter me from the attempt. Fortunately I had a pair of American cloth-topped goloshes, and with this I plodded through the slutch for 100 good miles, and effectually "saw" the grass shoes worn by the coolies.

After a day's stay at Chêng-an we quitted the city by the east gate, and for the first 10 *li* proceeded along a very fair road, amid wheat and poppy patches, to the point where we meet the river coming from Ch'iao-ch'i to our north. The road winds about a good deal, but its general course is east. Ta-Yü T'ang is the first village we pass: this is the place where the Sü-yang (from the west) and the Ch'iao-ch'i Rivers join, the stream then running north, and entering the Fu Chou River at Kiang-k'ou. We had to cross the Sü-yang River in a boat; the

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height of its bed above the sea is 1,700 feet. It looks a fine enough river at this point, but I was told that it was not navigated. Were there even decent cattle accommodation for travellers, nothing would be more delightful than to explore these small branches in a canoe. We mounted once more after leaving Ta-yü T'ang, and at 2,150 feet above the sea turned south-east, and then again east to Ko-ling-wo, where a market was being held. Paper of all descriptions, native cloth, pigs, pork, puppies, rice, maize, tobacco, and cheap household utensils were exposed for sale. So far, I had seen and heard nothing of foreign goods anywhere, except that near An-si Ch'ang I met a man carrying a load of what he said was *Yang-pu* or "foreign piece-goods," which were going to the dyers. As yet I have only seen the south-east part of Sz Ch'uan, (in which I include the Kwei Chow frontier which was once part of the former Province), and I can emphatically say I have seen nothing resembling wealth or comfort anywhere. Silk certainly is common enough in the towns, but on slattern backs. The only chairs you meet on the road are paltry little affairs made out of varnished mats, and which you can buy, poles and all, for a dollar apiece. The impression the people leave upon me is that of a suspicious, untidy, agricultural race busying themselves with energy about trifles, and storing up their petty gains in order to build a handsome tomb or join in erecting a splendid bridge. At Ta-ho Pa, the landlord, whose house was a tumble-down shanty of mud and thatch, and who never tasted rice or tea, had just completed a magnificent granite tomb for his mother's last repose. By dint of prodigious industry a man might scrape together enough ants in a day to make one meal, and this is analogous to the industry the Chinese affect, when by the exercise of a little imagination or boldness they might bag a goose or a deer. To their credit I must say that they seem remarkably honest in these parts, for their squeezing and cheating propensities are only part of their trade-system, and cannot fairly be charged upon them as downright dishonesty. Schools are to be found in every village, but grown-up people are never seen reading, and it is hopeless to get the names of places correctly put into writing. Fields teem with produce, but no one is sleek and fat. None of my followers or porters ever take off their clothes or wash, and I never see anyone of either sex performing ablutions of any description in the houses beyond washing the mud off their feet. In fact, the rustic Chinese seem to be a host of rice-consuming automatons: the superfluities of man go into the rice-fields, and the produce of the rice-fields goes into man: he rises with the day, labours wearily for a pittance and a grave, sleeps at dusk, and knows as a rule nothing of anybody or any place twenty miles distant. Yet, though far from hilarious, he seems content and good-humoured, and quite unworried by ambitious cares. In short, the more one sees of this strange people the more one feels that China under its present system is for the Chinese and no place for us, our wants, our pleasures, and our ways. A European travelling in China is simply an irritable Brobdingnag, possessed of enormous resources, having incomprehensible aims, troubling himself about and interesting himself in the most ridiculous trifles.

At Ko-ling-wo I saw some *Aleurites* nuts exposed for sale,—the same as those Blakiston incautiously devoured at Poison Reach. They were 1,400 cash the *tan*, of ten *tou*, that is, the hundred weight, (133⅓ lbs.), of ten pecks. The man did not know how many catties, (1⅓ lbs.), the peck weighed, but he knew that one peck produced four catties of oil; that is 3,500 cash worth of nuts would produce a pecul of oil, and we have already seen that the local price of a pecul of oil near Tê-lung Ch'ang was 4,500 cash. By the way, I forgot to mention that at Ch'iao-ch'i Ho on the other side of Chêng-an Chow there are coal mines,

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producing very good but smoky coal. The price at the mines was 30 cash the *tan* or pecul, and at the city, seven or eight miles farther on at the utmost, (counting in the difficulties of the road), 80 cash: that is two shillings and five-and-sixpence the ton. Each coolie performed one journey a day, thus earning 50 cash.

Leaving Ko-ling-wo, we ascended one of the sides of a narrow valley eastwards to a place called Mei-chia Shan, 3,050 feet above the sea. We had been told at Chêng-an that our first day's stage was 60 *li*, but the man at the station of Mei-chia Shan informed us that we had already come 60 *li* but had not yet come *half* way, as we had still 30 *li* to go! No two men ever give the same account of the distances, and the next man told us that it would be impossible to reach the stage that evening (it was then three o'clock). We now turned south-east and mounted up another 450 feet, obtaining a magnificent view of the mountains to the north-west and south-west. For fifty miles at least in each of these directions we could see what resembled a vast sea of hills. The table-land of Kin Shan, or Kin-fu Shan, lay to our north-west, but covered by a provoking cloud, so that from first to last I never got a good view of this mountain. Sha Ngai, which some of our men also called P'ien Ngai, stood out very clearly about forty miles off to the west of Kin Shan. Chêng-an Chou lay nestled amongst the hills due west of us, and Yin-fu Sz was only a few miles to our south. It is said that when the furze on Yin-fu Sz catches fire there will be floods at Ch'ung-k'ing. From the positions of Kin (Gold) and Yin (Silver) Fu-sz, seen from the angle at which we viewed both, I should think that the latter is due south of the former. Our highest point to-day was about a mile further on when we gained an elevation of 3,800 feet above the sea. Unfortunately the peak we had just turned stood between us and Kin Shan, so that for the last time we were disappointed. Descending about 200 feet, we put up at the small hamlet of Hwai-hwa Ch'ih, where my lodging was on the cold ground, or would have been had I not rigged up a sort of bed apparatus with stools and planks. My 17 followers pigged together in the loft. I much prefer airy shakedowns of this description to the squalor of an inn, and indeed, had I only a covering against the rain, would as soon camp out altogether. The host and hostess of this farm seemed quite a happy couple, although the man was a cripple, and plunged along in a very ungainly way with his misshapen legs. He seemed to take great pleasure in dandling the baby, whilst the mother had a cheery laugh and a joyous garrulity quite rare amongst the cramped Chinese womankind. I heard her kissing the baby in the next room, and burying her nose in its nether regions after the manner of nurses at home, whilst the infant shrieked with joy.

It rained heavily through the night, and the pattering on the tiles within a few feet of the coolies' heads gave them a restless night of it. The poor devils' nightmares and dreams seem to be confined to the question whether it will be a fine day or no, for a wet one means weary labouring over the sticky mud. It is difficult not to sympathise with so patient though so unsympathising a race. Our fifty *li* from Chêng-an had been a good day's work, and the next day we only made fifteen (five miles), or, according to some, ten *li*. This brought us to Ting-mêng-ngao, a village resembling those one sees in the Irish bogs, dark, sloppy and brown. My room in the inn was pitch dark, and, I thought, until I lit the candle, miserably dirty, however I found that it was pretty tautly built, besides having a wooden floor, though I had to adopt all sorts of ingenious devices to stop up holes in the walls and shutters, through which the curious tried to get surreptitious views of me. A timid and sensitive nature would feel dreadfully forlorn travelling alone in China, destitute of comforts, baited by the curious and

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irritating mob, and certain that he will get no assistance or sympathy if his health or spirits break down. Even for one who is used to the thing it is dismal work, only brightened by life in the fresh air away from the haunts of man. What a contrast with the poorest village inn of England, with the tea and cold beef in the no-matter-how-stuffy little back parlour, the fire in the grate, the whisky and water, and the churchwarden pipe, with a clean bed in prospect, aud no worse spectres than expectant boots and maids! In one village I found the following rhyme (translated) daubed on the wall:

> Bewail not mountains high and low,
> And dirty inns as on you go,
> Think of the woes, my cheery hearts,
> Of envoys sent to foreign parts!

As the rats had just eaten my breakfast laid out ready for the morning, and had kept me in a wakeful state, owing to my anxious and vengeful efforts to surprise and summarily execute one as a warning, a poetic impulse evoked the following ill-natured reply, which I wrote on the wall:

> Say not our lands are mean and frowsy!
> 'Tis you, my friends, that are so lousy.
> Our hostels make the traveller glad:
> The dream of them now makes me sad.

The scenery thus far from Chên-an in some places resembled the Pass of Glencoe, and in others the walk between Braemar and Ballater, but the wildness of the hills was rendered insipid by the inevitable paddy-field, which was sure to appear in any spot where it was possible to make it.

There were a great many trees which I had never seen before; the *ma-sang*, a sort of "hemp" mulberry not used however for silkworm feeding; the *mu-chiang*, or *hiang*, (? *Costus amarus*), some sort of spice (? put-chuk) ground up with their peppers by the Chinese; the *ting-mu*, a large tree furnishing good sculptor's wood; the *shui-ch'ing-hang*, (somewhat like the *Hibiscus syriacus*), I suppose a species of *Quercus*; and a large tree like a willow called the *hwa-ch'iu* (? *Catalpa Bungeana*). Of the *Pinus* kinds, the *sung* * had disappeared and given place to the *sha*, of which I saw some specimens at least six feet in diameter and of the same red colour as the *Pinus Bungeana* or *Wellingtonia gigantea*—the "big tree"—of California, but without their spongy look: the Chinese estimated their age at between 1000 and 2000 years. The cypress, or *quaere* cedar, is here called the *pê hsiang* and not the *pê shu* as in Sz Ch'uan: it is used in the manufacture of incense-stick, and also as fuel in the making of gunpowder. Some other trees like banyans were called *tung ch'ing shu*,† *and* a small tree called the *hsiang kwei*, (? *Cinnamomum aromaticum*), was said to be also used in the manufacture of incense. The *fung-hsiang* grew in some places to almost the size of the *sha*: it had a very familiar look to me; possibly it may be the sycamore tree: it had round prickly burs or cobs about the size of a cherry studded with pins. The fruit of the *pê hsiung* in the state I saw it resembled a shrivelled cherry with the small-pox, or a bloated green pea with the jaundice. Such are the feeble attempts at description which one ignorant of botany is fain to give. The *Aleurites* or *Eleococca* was common, usually along the dividing ridges of fields: also the silkworm oak, the varnish tree, (called by Williams the *Rhus succedanea*), and of course the bamboo. I saw a few jute palms, several plum and cherry trees, some tea plantations, and one or two fields just planted with indigo shoots. Opium struggled here and there in not very fertile land; beans and peas were backward and rare, and wheat conspicuous by its absence. Potatoes were met with in one place. (By the by, potatoes are common on Kin Shan).

* The *sha* resembles our Christmas trees, but is much coarser, almost like a double comb. The *sung* is more hirsute and has a more *horridus aspectus*.

† Produces the drug 女貞子 (? *Rhus succedaneum*), said to be the same as the wax or *Pê la* tree.

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In making our sixty *li* from Ting-mung-ao to Hu-yang ch'ang, we fetched a curve round some difficult-looking mountains, going first south, then south-east, east, north-east, and north; the total result being east. Our average height for the first few miles was 3200 feet, but we descended to 2480. Three or four *li* from Ting-mêng-ngao a small round goes east to Hwang-tu-Pa, by which Sz-nan Fu can be reached in six days' journey from Chêng-an, passing Chien-ch'a-ch'i, 140 *li* from Hwang-tu Pa, which is 120 *li* from Chêng-an. Sz-nan is 120 *li* from Chien-ch'a-ch'i. Fifteen *li* from Ting-mêng-ngao, a road goes south to P'ing-ti Yüan and Pê-kwo-shu, both belonging to Chêng-an; and a little further on another road runs south to Tang-chia Yüan. Of course these "roads" are mere mountain paths, but the information may be useful to future travellers. At T'ing-tsz Pa, about 25 *li* from Ting mêng-ngao, the boundaries of Chêng-an, Sz-nan, and Wu-ch'uan meet, and we are now in Wu-ch'uan: descending a few hundred yards, we cross the Ta-ch'e Ho, a small stream running from the south, and then descend to 1850 feet. The weather grew brighter during the day, and I fancy that the barometer must have gone up considerably, for our descent did not appear to be anything like so rapid as marked by the barometer. Shortly after this we crossed two other small streams also running from the south, one being spanned by a quaint-looking stone bridge surmounted by a pavilion of wood. In all these streams water-wheels, after the type first seen at Nan-ch'uan, were very common: there were also several ingeniously constructed mill-races turning a horizontal wheel, resembling a teetotum box, or the inner side of a mushroom, the axis of which was extended upwards through a hole, communicating with a covered shed and a stone rice-threshing circular channelled floor. To the upper end of the axle was attached a shank sloping downwards at an angle of 15 or 20 degrees, and at right-angles with the outer face-end of this shank was attached to it a stone wheel running round the stone trough or channel filled with paddy. The peasants on this frontier smoke enormous cane pipes at least five feet long, the heavy copper or iron bowl of which with the strong stem would make, if necessary, a formidable weapon of defence. We crossed another stream at Jan-chia Ch'ang, 12 *li* from Hu-yang Ch'ang, our destination, where I had a good opportunity of closely examining the threshing wheels. The river had now become a sufficiently large one, though it had hardly yet attained navigable proportions. Just before reaching Hu-yang, we had to cross it upon a primitive bridge much in vogue in these parts, consisting of a whole tree thrown across the stream and levelled on its upper surface, steadied by two piles, serving as piers, and driven into the bed of the river on the down-stream side of the log. There was no inn at Hu-yang, and we had to make the best of a very airy apartment, or rather single-roomed house, the greater part of which was simply open lath or wicker-work, through which the irrepressible boys could peer to their hearts' content. A frightful hullabaloo outside disturbed my already not very peaceful repose shortly after our installation here, and, on going outside, I found my followers in altercation with the villagers about some petty matter of the interminable "cash." One of my runners was just stripping for a fight, and, as I did not want a row, I thought it best to be on good terms with the villagers, so I boxed his ears ostentatiously before the crowd, and sent him in, taking the broad view that justice to the disputants was of less immediate importance than the Emperor's peace in general, and my own in particular, and acting partly on that obscure principle which governed my old schoolmaster when he boxed the ears of the boy who happened to be nearest a banging door.

On leaving Hu-yang Ch'ang, we at first took the only obvious road, the one running north to Li-chia Pa. But, as often happens

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in this country of contradictions, the large highway at a crossing is a country path, and the insignificant path is the main-road. We had therefore to turn back and cut across to the east, re-crossing the river and pursuing our course to the south-east. At Pai-kwo-ch'i, (1650), we commenced to mount again, until we gained a connecting ridge called Ngai-san-ya, (2220): our general course thence was east, sometimes north-east, sometimes south-east. Nearly all the houses here have a little shrine, the chief feature of which are the words: "Heaven, Earth, Prince, Family, Tutor," which fairly express in a string the general Chinese notion of *hiao* or "duty," (*pietas*). We took a snack at the house of a *twan-lung* or "wizard" amongst whose paraphernalia of office was a strange-looking trumpet like a buffalo's horn but apparently made of leather. The material is hardly leather; it looks more like a sort of *papier maché*, and I think I have seen teapots made of it. "Yellow," that is ordinary cows, not water buffaloes, of all shapes and sizes are met with on this frontier, some with humps like the Brahmin bull, some with long dewlaps, some small like the Guernsey and Welsh cattle, some scraggy and bony; and of all colours, white, black, red, brown and skew-bald. The yellow cow is used for hill-ploughing, whilst the water buffalo wallows in the paddy-fields up to his middle. Crows and magpies seem very fond of perching on the backs of these animals, with whom they seem to be on the best of terms. It is not unusual also to see a small dog perched on the side or the belly of a snoring pig, and snappishly protecting its slumbers. I witnessed a characteristic Chinese spectacle near here. A small dog had ventured down the narrow space between two boards which, in China, usually form the covering to a hole in the ground for that which is rejected of man, but which is ultimately destined for the paddy-fields: the dog had so gorged himself that he could only get his head back again, and, like Clarence, was being drowned or suffocated in that which he had loved so well. We mounted another 200 feet, and fancied we could discern the city of Wu-ch'uan to the south-east: of two peasants within twenty yards of each other one said we had still 5 or 6 *li* to go, and the other said 30: such is the dense and stolid stupidity of these bordermen. In some places along the road the wood of the *ch'ing-kang* was being turned into charcoal in a sort of subterranean furnace chosen at points where one side surface of the ground is attainable. Large tracts are covered with this tree in its young stage, at which it is most usually cut for fuel, but, as I have said, it is not uncommon to see specimens at least 100 feet high, and almost as straight as a poplar. Descending in various curves still eastwards to Shui t'ien-p'ing, (2150), the eighteen of us dined at the total expense of ten-pence, but, as some higgle-haggling was going on as I rose to leave, I overwhelmed the landlady with grateful astonishment by ordering in a lordly way three half-pence more to be paid to her out of my own pocket. These hardworking coolies seem never to touch meat; a little bean-curd, pickled cabbage, or pepper-sauce seem to be all they require to escort their rice down. After eating they drink the water in which the rice has been boiled. Tea is exceptional, indeed I found it often difficult to get clean hot water wherewith to make my own tea, and very seldom found a teapot in a country place.

At T'ou-mên Kwan, (2120), a pass or ridge 10 *li* from Wu-ch'uan, the road from Li-chia Pa, (70 *li*), joins ours, and after winding about and crossing another small ridge, we come in sight of Wu-ch'uan Hien to our north-east. The little rocky plain or valley at one end of which the town stands is not more than three or four miles round, and what cultivable land there is we find occupied by the poppy, but, as usual, in a backward state. The height of the town above the sea was found to be 1850 feet in our inn. The population of the city is not more than 2,500, and the whole district is miserably poor,

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producing, besides a little opium, little else than maize and potatoes. From a distance the little city is not unpicturesque, as a newly-built *K'au-pêng* or "Examination-hall" and temple in one, painted a gaudy red, stands in a conspicuous place amongst the houses. But oh! when you get near, the filth is abominable: and such an inn! The roof of my room had been calculated *not* to meet the side-wall within two feet, and this space was covered in with a torn mat and an old paper umbrella. Fancying rattlesnakes were concealed in my straw mattress, I ordered a coolie to rootle underneath the bed, regardless of his chances of life or death: it turned out that a hen had chosen that secluded spot as a fit place wherein to hatch her dozen or so of eggs. Easy communication with the next door houses was favoured by holes three or four feet square in the walls: a mysterious apartment like a hay-shoot descended into within a foot of my head and kept out the light from the loftier part, one wall of which was of cane strips pasted over with transparent paper. Fortunately, in spite of all these disadvantages, it did not rain, and no one came to look at me, so I passed quite an enjoyable evening with my honey and my tobacco. The land-tax of Wu-ch'uan is about Tls. 1,200, eight *hsiu ts'ais* or licentiates are annually allotted to the District, and its salt comes up the Fu Chou River either by way of Kiang-k'ou or Sz-nan Fu. Formerly it all went to Sz-nan Fu, which is in direct water communication with the outer world; but, since the abolition of the local extortions on salt consequent on the introduction of the new regulations, it has begun to come overland from Kiang-k'ou, seven days' journey from Wu-ch'uan. The Tsz-liu-ching, (Fu-shun), pan-salt sells at Wu-ch'uan for 68 or 70 cash the catty of 18 ounces. From Wu-ch'uan Sz-nan can be reached in four days, and Siu-shan, by way of Sz-nan and Yin-shan, in seven or eight. The roads to Kung-t'an on the frontier, and to P'êng-shui Hien, two places about equidistant from Wu-ch'uan, both pass Chên-nan Ch'iao, a small market hamlet 60 *li* from the city. The P'êng-shui road then separates from the Kung-t'an road and passes Lüan-san-p'o, 30 *li*; Cho-shui, 50 *li*; Liu-ch'ih Pa, 30 *li*; Tien-shui Pa, 80 *li*; on the way to P'êng-shui, 50 *li*; or 300 *li* in all; but it must be remembered that, added to the difficulties of the road, the *li* are unconscionably long. The maps place P'êng-shui a great deal too far north of Kung-t'an and Wu-ch'uan.

I had been told at Chêng-an, (though I did not believe it), that Kung-t'an could be reached in one or at most two days from Wu-ch'uan, whereas four is the least by the ordinary route. But there is a shorter road by way of Pê-ts'un, Lung ch'iao, Lo-tung, Chiao Pa, K'ê-tien Pa and Chwang-han, by which it is possible for an unencumbered man, walking from morn to eve, to reach Kung-t'an in two days. The short and the longer roads run together as far as T'ao-hu Pa, 40 or 45 *li* from Wu-ch'uan.

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THE DOUBLE NAIL MURDERS.

In the province of Chihli, at a place named 'Ho-chien-fu, 河間府, about 350 *li* distant from Peking, there lived a man named Chên, who, assisted by his wife, managed to eke out a very good livelihood by tailoring. The wife was young and extremely handsome; her husband on the contrary was elderly and not over well-looking. The wife in fact had long disliked her husband for his age and ill-looks, and to crown all had long contracted, unknown and unsuspected by her husband, a liaison with a young and good-looking fellow named Fêng.

The intrigue went on for a long time, the wife daily becoming more and more enamoured of her paramour, and as heartily loathing and detesting her husband. This so grew upon her that she determined to free herself from her husband's hated presence and thrall at any risk, and to stick at nothing, even murder, to effect her purpose, and one day suggested a plan to Fêng to murder her husband, so that they might live together without fear as husband and wife.

Now, although Fêng had no scruple in committing adultery, he could not contemplate the thought of murder without a shudder of horror, and would have nothing to do with so atrocious an act: so he advised her to dismiss such an awful idea from her mind, as, if she perpetrated the crime, it would certainly be found out, and she would be punished with death; even if she was not detected, heaven would infallibly punish her by causing her to feel remorse for the remainder of her life.

The wife, however, was not so easily to be turned from her purpose, and told her paramour not to concern himself at all about it, as he was so scrupulous, and that she would manage the affair without his aid and depend entirely on herself. That same evening, she made herself particularly agreeable to her husband, getting him a nice little dinner, and supplying him plentifully with drink, which the unfortunate wretch—little dreaming *why* he was so kindly treated by his generally sulky wife—drank with great gusto till he became quite intoxicated, and in that state dropped off into a sound sleep.

After waiting some time to assure herself of his sleeping soundly, the wife went quietly into the next room and returned with a hammer and nail, and carefully placing the nail exactly at the crown of the sleeping man's head, she drove it in with several blows of the hammer; her unconscious husband dying without a struggle. No blood came from the wound, and the woman now set about adjusting the murdered man's hair so as to conceal the head of the nail. This was easily effected, and no one, she felt convinced, would ever suspect that her husband had died a violent death.

The murderess now alarmed some of her neighbours, to whom, with much sobbing and weeping, she described how, after eating a hearty supper, he had suddenly dropped down dead. Whatever the neighbours might have thought they professed to believe her tale, and some of them stayed to condole with her.

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The next day the murderess dressed herself in the deepest mourning and appeared inconsolable for the loss of her husband, weeping bitterly, especially when any of *his* relations arrived, to whom, when asked, she related the same tale, "that her husband, after eating a hearty supper, had dropped down dead."

There was one of her husband's kindred, however, who was not to be so easily deceived. He knew some of the antecedents of the wife, and her unfaithfulness to her husband. He put it down that there was not a great many steps in crime between adultery and murder, and he suspected that the deceased did not come by his death fairly, though how he *did* come by it he was at a loss to fathom.

He talked the matter over with some others of his kindred, and impressed them also with the idea that the poor tailor had been quietly put out of the way. After some discussion some of them reported the affair to a magistrate and desired him to order an inquest on the body. The magistrate readily granted their request, and at once ordered an examination to be made.

The coroner* inspected the corpse, but could perceive no wound or other symptom of having come to his end unfairly, and made his report to the magistrate accordingly. The deceased's kindred, however, were not satisfied with this, but entreated the magistrate to allow another and closer inspection. He again acceded to their wishes, and the coroner again closely examined the corpse but with no better result.

On returning home the coroner casually mentioned the matter to his wife, expressing his annoyance at the trouble he had had, all ending in no satisfactory result. His wife asked her husband many questions concerning the case, and on hearing the full particulars, expressed her opinion that something was wrong. She now made enquiries as to his mode of examining and could not avoid giving a pish of contempt when he described the cursory manner in which he had examined the corpse.

She asked him how many hearts a person had? To which he replied, "Six, of course." "There you are wrong," replied she, "for there are seven, the palms of the hands, the soles of the feet, the chest and the back, are the six, but beyond these there is the brain heart, which makes the seventh." She told her husband to go the next day and, parting the hair of the corpse, carefully inspect the crown of his head, and if he found a nail or a needle, he would soon see the cause of his death.

The next day the coroner followed out the advice he had received from his wife, and to his astonishment found that she had been correct in her surmises, for he discovered a nail driven into the crown of the head. This discovery caused a great sensation; the murderess was immediately seized and taken off to prison, and had not a word to say to exculpate hersolf from so atrocious a crime.

While investigating the case, the worthy magistrate suddenly asked the coroner how he had discovered the nail. The coroner replied that he was indebted to his wife for the discovery, she having suggested the idea of looking at the crown of the head on the previous evening when he had related the circumstance to her.

The magistrate cogitated for a short time and then asked the coroner if his wife had ever been married before. The coroner thought this question somewhat out of place, but replied that she *had* been previously married, and was a widow when he married her. The magistrate bade him bring his wife with him on the morrow, as he wished to put a few questions to her. The coroner, failing to perceive the magistrate's motive for so strange a proceeding, promised compliance, and went home, and acquainted his wife of the magistrate's order, but without observing the disquietude his information had given her.

* 仵作, Wu-tso.

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On the next day he took his wife to the yamên, and the magistrate, after a little commonplace conversation, remarked that the recent examination had been a great source of trouble to her husband and himself, and enquired how she who had never studied, and who being a woman could not be supposed to be acquainted with the details of an inquest, could have suggested where to find the nail? He further added that she had evidently had some experience in that mode of death and had perhaps practised it herself on her first husband.

The woman changed colour at these words and became very flurried and excited in manner; begging her husband to take her out of the place. The magistrate felt his previous suspicions fully confirmed by her present behaviour, and angrily exclaimed, "Abominable wretch! Your former deeds have come to light; tell me the whole truth or I'll torture it out of you!"

The coroner's wife, finding that she had unwillingly betrayed herself, and dreading the torture, flung herself on her knees before the magistrate, confessed that she had murdered her first husband in that manner, but pleaded in extenuation his ill-treatment of her. The magistrate now demanded where his remains were buried. The woman gave directions where the grave was to be found; a party was sent to the place, the grave was opened and the corpse taken from the coffin, but having been buried upwards of three years nothing but bones remained; a large nail, however, was found deeply embedded in the skull, proving beyond doubt that he had been murdered.

The discovery of this second murder caused more sensation even than the first; it seemed as if heaven in its inscrutable power and justice had specially designed that each murderess should be the direct or indirect cause of finding out each other's crimes, for if the first woman had not committed a murder, the second could never have pointed out the means of detecting it, and if she had not done so her own guilt would probably have never come to light.

The two murderesses were at once sentenced to the death they merited. The coroner tried hard to have his wife's sentence remitted, begging the magistrate to have mercy, to make allowance for the ill-treatment she had received and the length of time that had elapsed since the deed; her repentance and promises of amendment; but the magistrate was inexorable, and declared he would shew no favour—"that since she had done so to her former husband she might also some day in a fit of passion or pique do the same to him. Both should be executed; it would be a caution to other wives, and shew them that even though hid for years murder will out."

G. C. STENT.

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THE "YIN-FU" CLASSIC; OR, CLUE TO THE UNSEEN.

This treatise isone of the most interesting and important in the Taoist canon. Tradition ascribes its authorship to the mythical Emperor Huang Ti; but although it no doubt appeared at a considerably later date than this, all scholars agree in attributing to it a very remote antiquity. The earliest Commentator who published an edition of the work is said to have been Kiang Tsze-ya, otherwise known as T'ai Kung, 太公, the famous minister of Si Pêh, and a reputed descendant of the Yellow Emperor; so, if this were true, we could trace its existence at least as far back as the Shang dynasty, or say twelve hundred years before Christ.

The aim of this ancient compilation, to quote the authority of Mr. Wylie, is to "reconcile the decrees of Heaven with the current of mundane affairs." It is supposed to contain the very root and essence of Taoism, and its entire freedom from all allusions to the later and baser developments of that philosophy appears to constitute a strong argument in favour of its distant origin. Our translation of the title *Yin Fu*, 陰符 is of course merely approximative, and may be criticised accordingly. *Fu* means a seal, divided into two parts. On one half of this seal we have the visible phenomena of the world around us; this we can all see, but, the diagram being incomplete, we require the *other* half of the seal, that bearing the 道理 of Heaven or the Unseen World, before we can understand the why and the wherefore of the existing order of things. In this book the two halves of the Seal are professedly brought together, and we are thus enabled to perceive the hidden harmony which runs through all things where before we could see nothing but discord, and are presented with an explanation of all the mysteries of the world, the Secret Coincidences between the Seen and the Unseen, of which in our unenlightened state we are profoundly ignorant. The idea is a remarkably beautiful one, and the representation of such a 'Clue to the Unseen' by a divided seal, strikes us as singularly forcible and apt. The edition now translated bears the name of Chang Shih-chun as editor, a scholar of Honan who lived in the reign of Ts'ung Chêng, last Emperor of the Mings.

CHAPTER I.

To observe the Principle of Heaven, and grasp its method of operation, is the limit of all achievement.

The root of Heaven is in the Principle of Nature; and this Principle being fixed, Heaven secures it and so brings about its transmutations. The root of the Principle is in facts; and facts, or data, being established, the Principle of Nature is able to induce transmutations in them. Wherefore Nature cannot maintain Nature, nor are there any facts which are inherently positive; both belong to the region of the Absolute. To observe the Principle—or Way—of Hea-

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ven, aud then to grasp it, is the very utmost that one can reach.

Thus Heaven has Five Despoilers; and he who perceives them will flourish.

There is no benefit intended towards man when the Five Atmospheric Influences* are set in motion; how, then, can there be any intentional injury to things? Observing the nourishing and beneficial results of these Influences, men call it virtue; observing the injury and ruin they cause, men call it spoliation. As soon as we see a thing produced, it is destroyed; and having witnessed its destruction, we see it come into being again. The Afflatus of the East is antagonistic to the Centre; the Afflatus of the Centre is antagonistic to the North; the Afflatus of the North is antagonistic to the South; the Afflatus of the South is antagonistic to the West; the Afflatus of the West is antagonistic to the East.† When these Five Afflati promote the growth of one another, they move freely; but the very ease with which they flow leads to their exhaustion. When they act in antagonism to each other, their motion is arrested; but if such arrest be too violent they are re-established [in their course]. Man is in the centre of Heaven [and Earth]; the heart is in the centre of man. When anything occupies a central position, it may be removed to the outside. If one wishes to control much by means of a little, it is necessary to use contrivances—or, to employ one's faculty of contrivance—in manipulating the material under one's hand. Nevertheless, let the mind be once set in motion, everything under Heaven may be accomplished; by which means the plans of others may be frustrated and the achievement of their objects prevented.

The Moral Nature of Heaven is Man: the Mind of Man is his motive power; and the Principle of Heaven being established, the destiny of Man is fixed.

The Moral Nature is that entity which produces human genius; the region which contains, or holds in reserve, all mutations [of the mind]. Heaven has no Moral Nature of itself; Man is the Moral Nature of Heaven, just as the miud, which, located in the centre of the body, is united with that body and so completes the human shape. But the mind is the natural disposition of the body; the motive power within is the origin of *spontaneous* action, and embodies the capacity of *intelligent* action; and when a man avails himself of this motive power, its action may not be arrested. The mind has but a material seat—the heart; yet although this is but so much matter, it possesses certain capacities, and these capacities constitute the motive power of the man. When [these capacities] are located in a body which is incompatible with them, they cannot be said to constitute the true mind belonging to that body; and [the man himself], being thus placed in a position unconsonant with Heaven, cannot be regarded as constituting Heaven's true Nature.* The Principle of Heaven being established, the destiny of man is fixed.

When Heaven sends forth its engines of destruction, the stars are disturbed and the constellations moved out of their place; when Earth sends forth its engines of destruction,

* Rain—which is the influence of the element *Wood:* Fine Weather—the influence of the element *Metal:* Heat—the influence of the element *Fire:* Cold—the influence of the element *Water:* and Wind—the influence of the element *Earth.*

† The Five Breaths or Afflati represent, in the order in which they stand, the Five so-called Elements of Nature—see above, Note *. Thus Earth, or that which is in the Centre, may be injured by Wood—*q.d.*, implements of husbandry; Water by Earth—the solid and fluid being mutually opposed; Fire by Water—latter extinguishing the former; Metal by Fire—as being melted by it; while Wood is liable to be cut and spoiled by Metal.

* Referring to the theory put forward in the italicised text, that Man is the Moral Nature of Heaven. But I by no means claim to have translated this most enigmatical passage correctly. The Chinese runs as follows: 措身不適，不名其心，厝天不適，不名其性.

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dragons and snakes appear on the dry land. When man puts forth his faculties of destruction, Heaven falls and Earth is overthrown; when Heaven and Man do so in concert, Creation is revolutionised and then re-established on a new basis.*

The stars and constellations are the countenance of Heaven. In like manner,† when a man is angry, his countenanoe will surely change. Dragons and serpents are the breath and blood [the hidden agencies] of earth. In like manner, when a man is sick, his breath and blood will bubble up, or overflow. Man, situated in the centre of the Universe, is as it were the abdomen of Heaven and Earth. When the viscera are injured, the effects are manifest from top to toe; everything, from the head down to the feet, is thrown into disorder. When Earth is in harmony with Heaven, Man occupies the same relation towards each. For Heaven to respond to human requirements, or affairs, it is necessary to wait until such affairs be brought to a state of completion. If any one such affair be uncompleted, even a Holy Man will be unable to undertake its achievement; but when it is perfected,—*q.d.*, in such a forward state as to be prepared for the co-operation or assistance of Heaven—the response of Heaven will come, as in former cases.‡ This may be compared to the capture of Wu by the Prince of Yueh.

The Five Despoilers pertain to the Heart; but their operation is diffused all over the world. The Universe is in one's Hand; all transmutations take their rise from the body.

Thieves, or despoilers, are so called because they are unseen; if, in acting as thieves, they are perceived, their depredations are put an end to. The antagonism which exists between Water and Fire is turned to advantage when brought into contact with matter, and eventual welfare is the result.* The Five Despoilers of Heaven are identical with the Five Despoilers of men. These Five Despoilers residing in the human heart, their agency is diffused far and wide; but can Heaven take its cue from [say] me,—*i.e.*, the individual—in assisting the diffusion of such agency? Now co-operation implies the same object being held in view by two persons. If the other man acts, it is as though I myself acted; just, for instance, as in riding,—the rider is identified with his horse; and where the horse arrives the rider arrives too. Therefore a journey of a thousand *li* may be said to be held in the hollow of one's hand; for if a desire arises in the mind to go, say, from Yen in the north to Yueh in the south, you will be able to reach your destination supposing you make proper use of your intellectual faculties.

Sagacity and stupidity are both integral parts of Man's nature; and both may be concealed from view.

The existence, in the world, of doubts, leads to duplicity; and thus the nature of man becomes no longer homogeneous. This nature includes both sagacity and stupidity. If pretended sagacity be apparent outwardly —*lit.*, in the teeth and heels—stupidity may yet be peaceably maintained [within]; while if outward appearance be characterised by pretended stupidity, the real sagacity of the man will have free scope for action. This amounts to a mutual concealment, by the two qualities, of each other. Therefore genuineness is the result of unwavering resolution, while duplicity is the result of dubiousness. These two are the outcome†

* Invisible agents become supernaturally visible.

† That is, the stars and constellations, which are the countenance of Heaven, are all disturbed and thrown into confusion when Heaven is angry; just as the face of a man becomes distorted when the man is in a rage. Each of these short sections is simply an amplification of its heading.

‡ According to the English proverb that Heaven only helps those who help themselves.

* For instance, the antagonism of water to fire is of great use to matter in the case of a conflagration; and matter thus reaps the benefit.

† The idea evidently is that 虛 and 實 are the 體, of which 詐 and 誠 are respectively the 用.

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of the principles of Truth and Falsehood respectively; they may therefore be put into practice *ad infinitum*.

The Abuse of the Nine Openings of the Body having specially to do with the Three which are most important, action and rest are both possible.

The Nine Openings are, all of them, the organs of intelligent perception; even those which have least capacity serving as passages for air. Eight of these openings are channels for the exercise of sagacity; it is only the private part behind, which is without any such faculty. The implication [in the text] that they are *all* liable to misuse, is simply made as applying to the majority, [the one exception] being wrongly included for the sake of convenience. But it is the Ear, the Eye, and the Mouth, which are the most liable to deception and abuse; therefore their action should be confined within certain limits, and subjected to the will of their owner. Then they may be made to act or to abstain from action; by which means the body may be nourished and provision made [for any exigencies that may arise].

The diseases to which men are subject are all the result of abuse. It is only the Holy Man who knows how to prize this abuse [of the bodily organs], for, when it becomes violent, it is only the Holy Man who is able to hinder its operation. Then [the man's] action becomes in accord with the principle Yang, and his repose in accord with the principle Yin; [the man himself] developing mental powers of superhuman excellence.

Fire is produced from Wood; but in the case of any disaster arising [from fire] the wood will be overcome. Treacherous ministers arise in states; but as soon as they act, the result will be defeat. Those who understand how to refine and discipline themselves are called Holy Men.

Alas! the hiding-place of treachery is in my own body. If one is able to recognise its aspect, it will be changed into goodness; if one is unable to do so, it will always remain treachery. It is the Five Elements who destroy me; it is the Five Elements to whom I owe my life. The process of refinement consists in discarding the redundant; that of discipline, in discarding the coarse or low.

CHAPTER II.

The productive and destructive attributes of Heaven constitute a governing principle of Nature. Heaven and Earth are the plunderers of All Things; All Things are the plunders of Man, and Man, also, is the plunderer of All Things. When the Three Plunderers are in mutual accord, the Three Powers will be settled in tranquillity.

Men all regard Heaven, Earth, and All Things as having been established for mutual production or support; but the Holy Man regards them as having been established with a view to mutual destruction. With respect to the productive attributes of Heaven and Earth: what they produce to-day they afterwards destroy. Now to give life again to what they have once destroyed renders that destruction purposeless, and the life itself as though it had never been conferred; for which reason Heaven and Earth are the plunderers of All Things. Man is supported or nurtured by All Things, and yet incurs actual danger from them; for which reason All things are the plunderers of Man. Man makes All Things,* and then lays them under contribution for his food and clothing; and thus he is the plunderer of All Things. These plunderers are such by reason of the ignorance [of those plundered]. If each one sees only the life-giving process, and not the process of destruction, the Three Plunderers will be each in its proper sphere [*quoad* the other two], and the Three Powers enabled to hold permanent sway.

* Possibly referring to the Holy or Ideal Man, who is said in some mystic sense to be the creator of the world. Or it may mean that many things owe their existence to the energies of man, as vegetable productions, which are sown and reared by human instrumentality.

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Wherefore it may be said that when Sacrifices are partaken of [*by Spirits*] *their bones will be at rest; and when the mainsprings of the Mind are set in motion, its various transmutations will go on undisturbed.*

When men lay violent hands on matter, the most honourable use they make of so doing is in offering food in sacrifice; * when Heaven and Earth act as the plunderers of All Things, the most honourable use they make of so doing is in influencing and rectifying their springs of action. When the Three Plunderers are all prevented from overstepping their due prerogatives, they are then in their proper sphere.

Days and months have their fixed numbers; greatness and smallness their due capacity—or measure. This proceeds from the merit of Holy Men, and is produced by the intelligence of spirits.

Sacrifices are offered once every twelve years; in pursuance of which the Holy Man fixes a certain period [for the ceremony]. Bodies have their respective measures, or capacities; in pursuance of which the Holy Man establishes a regular standard, assigning the different degrees in which things may be used in the morning and evening respectively,† and regulating the respective capacities of the breath and blood. When, in the world, the recurring intervals of sacrifice are estimated with precision, and things are employed with a due regard to their compatibility to the affair in hand, it results from the profundity of the merit of the Holy Man and the perspicacity of spiritual beings.

The motive-power of the Three Plunderers is invisible and undiscoverable by men generally. When the Model Man obtains it, he is enabled to fortify his body; but when the Mean Man obtains it, his life is placed in jeopardy.

To pilfer and use the motive-power of Heaven and Earth: to pilfer and employ the motive-power of creation at large: to pilfer and control the motive-power of my own body,—all constitute a robbery of motive-power. But there is a proper and an improper use to which such motive-power may be put; and from these two methods benefit and injury respectively result. Thus, there are those who avail themselves of it for the strengthening of their physical frame; who use both their own powers and the powers of the world around them for their own tranquillity. There are others who, having obtained it, incur the risk of their life; who perversely bring about their own destruction, and provoke destruction from the world around them; for what they have obtained is far removed from them.

CHAPTER III.

The blind are quick of hearing; the deaf are quick of sight. If all advantages be concentrated into a single source, you will have ten times as many soldiers under your command as you would otherwise; and after the revolution of three days and nights you will have ten thousand times as many.*

When the human Spirit is contained in the Mind, it is complete in all its completeness, in the Mind. If it be divided into three, its strength will be no longer complete. Therefore, sight is not hearing; but in exercising the faculty of sight, there really is a secret appropriation of the hearing power. Hearing is not sight; but in exercising the faculty of hearing, there is really a secret appropriation of the power of vision. How do we know that this participation takes place? Thus—that the blind are quick of hearing, and the deaf quick of sight; that is how we know it. If, of these

* The Chinese idiom is here puzzling in the extreme: 人之盜物貴食其時.

† Here again the text is most difficult to make anything of. It runs 朝夕辨其用.

* This is the translation of a very obscure idiom in the original: 絕利一源. It occurs in the 跛奚移文 of Huang T'ing-kien, where it is followed by the phrase 收功十百.

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two things, one be discarded, the remaining one will obtain just so much the more;* and thus we may know that, if anything be divided between two, both will have but little. Thus if one particular advantage be made exclusive use of, and gathered into a single source, the force at your command will be increased ten-fold. If then, the advantage being all thus concentrated, you put forth greater energy, your force will be increased a hundred-fold, whether you be engaged in the employment of your own perceptive faculties or in that of soldiery.

The Mind is produced from matter and dies with matter; the working faculty resides in the Eye.†

Man has no Mind [as existing apart from his body]; his Eye is his mind. What the eye sees, the mind acquires; what the eye cannot see, the mind does not obtain. What the eye sees is matter; what the mind knows is simply whatever object is seen by the eye.‡ How, then, can those who are born blind acquire knowledge? They acquire knowledge by depending on the eyes of others.

Though Heaven has no benignity, the most benign results are produced by its operations; there is nothing to which even the crashing thunderclap and the cruel wind do not impart vitality.

The very injury done to men and things is a source of benefit to them. The very death visited upon them leads to their revivification. Those who understand this law are able to govern both themselves and others.

Perfect joy consists in the mind having abundance of leisure; perfect tranquillity, in being contented with little.

If the mind has not leisure, it is dissatisfied. Joy consists in the mind having abundance of leisure, *more* than it possesses capacity for. Quiescence consists in the mind being as it were unsatisfied, having *less* than it possesses capacity for. One may use much or little according to the measure of one's faculty; and I understand the use that should be made of both.

Heaven appears most partial; but in reality its dealings are most just.

Heaven, in its relations with created beings, deals with them all differently; which seems partial in the extreme. But these differences are equalized, or harmonised, by virtue of their very differentiation,—or, harmony is evolved from these very inequalities; and thus their treatment on the part of Heaven is, in reality, most just.*

It is on account of this apparent partiality that things attain perfection; for although they are treated unequally, such treatment is really right and true. Justice, or equity, consists in [equitable] distribution. Partiality, or selfishness, consists in the setting-up of one's self, and so apportioning [one's energies] as to become a match for the whole world. The selfish are such as are exclusively devoted to themselves; and exclusive devotion to any one thing results in the subtilization or refining [of the power thus cultivated]. Now all beings have their own special vitality, which is exercised by

* This reminds us of a scene in the *Malade Imaginaire*, where Toinette recommends Argan to poke out one of his eyes in order that he may see better with the other.

† This short section is peculiarly interesting as embodying a bold denial of any future life, or the existence of spirit apart from matter.

‡ All knowledge is objective; the mind has no subjective existence or perceptions. It is as it were, created by the object perceived, just as colour is produced by the rays of light which are thrown back from the object instead of being absorbed. Light is a necessary condition of colour; if there were no light, colour could not exist; and similarly, if there were no external object of perception there would be no perceptive faculty—no mind. The same idea occurs in Chuang Tsze, where it is affirmed that a road has no actual objective existence; it is the *act of walking* which produces the road, and if no one walked the road would not exist.

* In other words, a law of *compensation* runs through the whole economy of Nature; the rigour of northern climates being accompanied by a plentiful supply of fur for the protection of the inhabitants—and so on. See the first chapter of Huai-nan Tsze, where this idea is gone into at some length.

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this refined or subtle faculty; and thus individuality becomes lost,—[*i.e.*, the body is as though it were not, being reduced to a mere passive instrument].* Individuality cannot be a factor in the equitable; what a man loses himself, another cannot make up to him. Great as is the Earth, there are yet men everywhere; wherefore the rain and dew descend, and overspread it. Earth gives birth to herbs, trees, birds and beasts, and receives them again at their death; the Sun and Moon shine upon her, and she is brought under the influence of their light and heat; in the course of a single year she derives in great abundance all that is thus diffused. Heaven has never yet conferred gifts, as such; but nothing that proceeds from it ever returns to it again. Thus it is that Heaven is perfectly equitable in its actions—*i.e.*, just to all alike; but men only know that Heaven is equitable—they do not know the use made by it of partiality. The partiality, or inequitableness of Heaven is far removed from its capacity for self-sufficiency. Heaven has no affection for anything external to itself; in its exercise—or dealings with such things—it is sparing of its most subtle agencies and parsimonious of its vitalizing influences; it is only its superfluities that it dispenses abroad. It is for this reason that it is able to act without limit.† The partiality of Heaven is far greater than that of the Earth, but its equity is also far greater than the equity of the Earth; for if Heaven were not avaricious of its own, its resources would in time be exhausted, and then how could men or things rely upon it any more? Wherefore partiality is the very essence of the principle of Nature, and the height of partiality proves to be the height of justice.

The Laws affecting the Animal Creation reside in the Breath, or Vital Fluid.

All things in the world confer vitality* upon each other; and when the use made of the material form [thus produced] is great, the injury is small. When all things use their refined or subtle essence in competing with each other, the Breath or Vital Fluid is not called much into play, and great consequences are obtained. It afterwards becomes known that the superiority of the great over the small results from the employment of the Vital Fluid, which, hidden in the body, enables the body to confer it in its turn on others; for what power to do so has the body of itself?

Life is the root of Death; Death, the root of Life. Beneficence is produced from Injury, and Injury from Beneficence.

When men seek advantage where no advantage properly exists, any advantage so acquired will be utterly nullified—or, turned into injury. If injury is sought where no injury properly exists, injury will result from [what would otherwise be] advantage. If this theory be minutely investigated, and examined by the light of the past, we may arrive at an understanding of its intrinsic or essential truth. [For instance]: winter exercises a beneficial influence in heralding the spring, while summer exercises a pernicious influence in introducing autumn.

If the simple study the science of Heaven and Earth, they may become wise; I, by studying the science of Seasons and Things, become enlightened. Those who depend on simple things are simple themselves; I, because I do not depend on simple things, am

* This passage runs as follows; 物皆自獨其氣而精所以爲之故不有其已. It seems capable of another and less abstract rendering, in which 精 would be synonymous with 元陽; but although I do not claim more than an approximation to accuracy for the translation given above, I hesitate to adopt the physiological interpretation, as irrelevant to the context.

† Its resources are never exhausted because always carefully husbanded; therefore the apparent parsimony of Heaven is really just and wise.

* Literally, the *coarse*; that is, the 粗, in opposition to the 精 or subtle essence.

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wise. Others use these means with a view to becoming wise; I do not so. Wherefore it may be said that those who drown themselves in water in order to extinguish a fire, seek their own destruction.

The minute investigation of the science of Heaven and Earth suffices to confer a knowledge of Height and Depth. The minute investigation of the science of Seasons and of Things suffices to confer a knowledge of what is Subtle and Diminutive. Yet men always pursue their researches among the Distant; I pursue mine amid the Near. This is quite sufficient, the Near being the necessary condition of the Distant. Wherefore, those whom others call wise, I regard as simple. In cases where the extreme summit of all Doctrine has been reached, the epithets 'wise' and 'simple' should both be abjured. Thus there are, among men, those who desire simplicity and those who aim at wisdom; but I neither pursue the one nor seek the other. Abiding in neither simplicity nor wisdom, I also rest not in mere enlightenment [or cleverness]. The place where my body is at ease is outside both simplicity and wisdom; it is in [the contemplation of] Times and Things that I penetrate the mysteries of the Sublime. How, then, can I run counter to those mainsprings of action which exist in the world around me? Let the outward manifestation [of wisdom and simplicity] be once seen, and the injury inherent in both will be experienced. The one will plunge men into water and the other throw them into fire, so that in either case they will come to an untimely end.

The Principle of Spontaneity is quiescent; and from it Heaven, Earth, and All Things are produced.*

Spontaneity acts, yet acts not;† its force, or influence, is silent. If we observe the growth of vegetation, we see that the process takes place secretly in the dead of night; and when we rise next day we find suddenly that there is augmentation. By this it may be known that things are born of Stillness, the verification of which fact is found in the stillness of the Night. But there is stillness which belongs to the Day, too; and the nature of this stillness is most recondite. Yet when its greatness is investigated, what part is it not found to have played in the production of Heaven and Earth?

The Principle of Heaven and Earth is gradual in its working; so that the Yin and Yang flourish abundantly. When the Yin and Yang alternate with each other, the transmutations of the Universe flow smoothly on; for which reason the Holy Man knows that the Law of Spontaneity may not be opposed, and so he governs it [*by gentle means*].

Cold may produce the congealment of water; heat will cause the fusion of metal. These two influences are the opposite of one another. But each, when it reaches its culminating point, gives place to the other by degrees, and this law of degrees implies a *gradual* process, extended over a long period of time. By such a protracted process water may be changed into fire, and winter into summer. Of those who originate ideas, and those who carry such ideas into execution, the former are characterized by quiescence, while the latter work cautiously, or step by step; and where these two things exist, everything may be accomplished. I owe all the power I possess to them. The sharpness of an axe fulfils its functions in the sparse portions of a forest; a vessel speeds along only when its sails are filled with wind. All the strength I have, I derive from quiescence, and the habit of acting gradually; all my knowledge has been conferred upon me from the same source.

The Holy Man acts by this Law of Gradation to transform both Things and Thoughts, and to change the expression of another's countenance; he acts by the Law of Quiescence to control all beings that move,

* Including both self-existence and spontaneous or natural action. The phrase in the original is 自然之道.

† Or, accomplishes ends by not acting. Or again, acts as though not acting.

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and to fathom the motive principles of Heaven.

The *Yin* is antagonistic to the *Yang*: but now, if the principle of gradualness be brought into play, the opposition between the two will be forgotten. The *Yang* is entered from the *Yin*, and the *Yin* from the *Yang*: for both are the same fundamentally.* And how is this? It results from that Circularity to which Heaven conforms its external form. Heaven is circular; circularity is the condition of its stability; and all things thus revolving in a circle with Heaven pass through stages of decadence and decay. Now deteriorating, now compliant, now waning, and now dependent on one another, each gets nearer to the other the further each one goes. A superficial contemplation of what lies abroad enables one to distinguish the four points of the compass; but if a man pushes his investigations to the furthest possible limit, what does he find that does not follow [the universal order]?

Seeing that the Principle of Quiescence cannot be brought under the control of calendrical compilations, it needs be that there is a secret reservoir [in Nature]; and from this have sprung the Myriad Simulacra, the Eight Diagrams, the Sexagenary Cycle, the potent faculties of Spirits, and the invisibility of Demons. The mystery of the antagonism between the Yin and the Yang is clearly manifest, and enters into all forms of visible existence.

The things recorded in calendars are recorded in the order of their progression; when this is not so, they are noted according to the spontaneity of their nature. Now spontaneity is the highest form of Quiescence; what is recorded is the active, or working, phase of things; and this active phase being placed on record, the quiescent element becomes more absolutely hidden than ever. Wherefore quiescence is the secret Reservoir of Heaven; quiescence produces transmutation and change, and it is through this that Vital Force and Destiny exist.* Destiny takes its rise from the two constellations Emptiness and Danger;† and from it proceeds the Sexagenary Cycle. Days, months, years, and hours are all dated from the first stem of the Cycle, and the first of each is named Kia Tsze accordingly. The Kia Tsze being once established, the full number of the Sexagenary Cycle became completed, the four points of the compass and the four seasons were instituted, everything which has form was produced. But the root from which they all sprang was the One Spontaneous Quiescence; is not this wonderful—mysterious? We call it wonderful, but the epithet is insufficient. Wherefore it may be said, with reference to the potent faculties of spirits and the invisible element in demons, that it is from this that the spirits derive their powers inexhaustibly, and from this that demons derive their invisibility without ceasing. Thus it may be known that the antagonism which exists between the Yin and the Yang takes its rise from this cause; and further we may know that this antagonism does not lie in outward, visible things. When a certain place has been reached, and the person so reaching it returns to where he was before, that is called advancing. The alternation which takes place between the Yin and the Yang constitutes at present their proper function;

* In the text, "both belong to the same category or order."

* For an example of the character 數 being used in the sense of destiny, see the Shu King, where Yao addresses Shun, saying, 天之曆數在爾躬. It means the appointment of Heaven, the unavoidable lot.

† Two of the Twenty-eight Constellations or Stellar Mansions. 'Emptiness' 虛 consists of two stars in a straight line, *viz.*, β in the left shoulder of Aquarius and α in the forehead of Equelus. 'Danger' 危 consists of three stars, in the shape of an obtuse-angled triangle, *viz.*, α in the right shoulder of Aquarius, ε or Enif, and ι in the head of Pegasus.—MAYERS.

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but if they were to act in accordance with the principle of Spontaneity, this would be to *overstep* their proper function.*

SUMMARY.

The Intelligent Faculty resides in the Mind; but its exercise is wholly dependent upon the existence of external objects. If there is nothing upon which to rest the thoughts, the thinking power will perforce remain unoccupied; if the intelligent faculty be not centred upon the abstruse or sublime, the thoughts will not be deep; if it be not employed upon the perplexing and that which has only the semblance of reality, the thoughts will not be able to branch off into side issues; from which it follows that this faculty must necessarily have its tally, in the shape of something objective to work upon, before it can begin to act. But if it borrows any of the foregoing objects of thought as a vehicle for itself, the faculty is still most certainly subjective—or, it still resides in me, and is at my own disposal; consequently, contemplation can be pursued to the very furthest point. If one looks steadfastly at the empty air for any length of time, one begins to see tiny objects floating dimly before the eyes; if one peers into darkness for any length of time, one begins to distinguish a little light; but these appearances have no actual objectivity,—they are purely subjective, and exist only in myself. Wherefore this book, the 'Clue to the Unseen,' is intended to show men how to look for Correspondences in the Obscure; and here may be found [the explanation of] all that perplexes, and which has only the semblance of reality. Whether one desires to use this book to nourish the body, or to assist him in military tactics, both objects may be attained. If one holds a definite object in view, the course to attain it should be followed with a single mind; for a multiplicity of ideas will never agree with one another—they are mutually incompatible. Yet can it be said that this teaching is deceptive and far-fetched? The myriad changes and transformations which take place in the world are all included under one law; wherefore the Yih King deals with all existing simulacra as they are pourtrayed in the Ho-shu and the Lo-t'u.* If a small portion [of this doctrine] be applied, or brought into coincidence, with created things, it is not this that will environ or comprehend them all equally; it is that all things are really one [in their reception of the influences of Heaven]. Those who understand this cause, wherever their eyes and ears may reach, will all be able to recognise the hidden correspondences of Nature, and will not need to study the 'Clue to the Unseen' itself. Only let the doctrine here taught be brought face to face with [the phenomena of] Heaven and Earth, and it will prove to have sprung from the Radical, the Great, and the Primordial. Now the Five Elements owe their existence to Beneficence; the Holy Man alone regards them in the light of robbers. The myriad transmutations take place with a view to utility; the Holy Man alone regards them as destructive. The nine openings exist with a view to what is right and proper; the Holy Man alone regards them as the means of abuse. All things contribute to each other's growth, or welfare; the Holy Man alone regards them all as plunderers. But in observing the immediate sequel of these phenomena, he has failed to get a knowledge of their ultimate destiny or aim; so that the affairs of the world are some of them in good repute, while others are looked upon as evil, ordinary reason being pointed

* Because their function is to move; whereas Spontaneity is the highest form of Quiescence—自然者靜之基.

* The mystic scrolls presented to Fuh Hi by the river-dragon and the tortoise. The sentence in question might perhaps be translated with considerable amplification, thus: "Wherefore the Yih King comprehends, under this doctrine, all existing simulacra—[this doctrine] having been set forth in the Ho-shu and Lo-t'u."

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at as the essence of all knowledge! Therefore, I recognise good influences in robbery itself; I can distinguish utility in the midst of destruction; I can find advantage in the midst of plunder, and gather what is of real consequence out of the midst of abuses. An absence of all benignity constitutes Law—or, the Principle of Nature; utter partiality constitutes super-excellence; while the Six Evils contain in themselves the gist and essence of this 'Clue to the Unseen.'

FREDERIC HENRY BALFOUR.

NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

China Imperial Maritime Customs, II. Special Series: No. 4, *Opium.* Published by Order of the Inspector General of Customs, Shanghai: Statistical Department of the Inspectorate General, 1881.

This publication appears most opportunely, and will furnish the opponents of the anti-opiumists with reliable statistics wherewith to rebut the charges made against the Government, of the wholesale poisoning of the 'Black Haired Race' in order to derive a revenue from this immoral traffic.

The book consists of replies sent by the different Commissioners and officers-in-charge of the Custom-houses at the Treaty ports, in answer to a set of queries addressed to them by the Inspector General, Mr. Robert Hart, in a circular, dated Peking, 10th July, 1879: from which we extract the following paragraphs:—

. . . . . .

2. You will observe that what is wanted is:—

1°, To ascertain how many catties of boiled or prepared Opium can be got from 100 catties of the drug in the crude or unprepared condition in which it arrives in China;

2°, to ascertain the price of 100 catties of unprepared Opium after paying Import Duty, and the price of the same hundred catties when converted into ..... catties of prepared Opium;

3°, to ascertain what weight of prepared Opium is smoked daily—(*a*) by beginners, (*b*) by average smokers, and (*c*) by heavy smokers;

4°, to ascertain how many pipes one mace of prepared Opium will fill (one catty weighs 16 taels, and one tael weighs ten mace; consequently 1 catty = 160 mace);

5°, to ascertain the price of one mace of prepared Opium at the retail shops or smoking rooms;

6°, to give the total quantity of each kind of unprepared Opium of Foreign Origin imported last year at your port;

7°, to ascertain the total quantity of unprepared Opium of Native origin said to be produced (*a*) in your province, and (*b*) in all China;

8°, to ascertain the general opinion as to the length of time, months or years, a man must smoke before the habit takes such a hold on him as to be very difficult, if not impossible, to be given up;

9°, to ascertain the sum-total of the charges and taxes to which 100 catties of Opium are liable, after paying Import Duty, before being legally able to go into consumption at the port, or leave the port for the interior.

To the answers received from the different ports the Inspector General has added an Introductory Note, epitomizing in a lucid and able manner the information contained

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in the Commissioners' replies. His note is headed '*Opium in China: How many smokers does the Foreign drug supply?*' to which question he gives an elaborate answer in the annexed extract.

. . . . .

3. "In round numbers the annual importation of Foreign Opium may be said to amount to 100,000 chests, or allowing 100 catties to each chest, 10,000,000 catties (the *catty* is the Chinese pound: one catty is equal to *one pound and a third avoirdupois*). When boiled down and converted into what is known as prepared Opium, the raw drug loses about 30 per cent in weight; accordingly 10,000,000 catties of the unprepared drug imported reach the hands of retailers as, say, 7,000,000 catties of prepared Opium. The catty is divided into 16 *liang* (ounces), and the *liang* into tenths called *mace*; in 7,000,000 catties there are therefore [7,000,000 × 16 × 10] 1,120,000,000 mace of Prepared Opium for smokers.

4. Before reaching the smoker, Opium pays the Chinese Government import duty and *likin* taxes amounting to say, 100 *taels*, and is then sold at say, 800 taels of Chinese sycee or silver [£3 = Tls. 10] per 100 catties; thus the total quantity retailed, *i.e. imported*, may be said to be paid for with 56,000,000 taels, or $[\frac{70,000 \times 800}{10} \times 3]$ £16,800,000, and one mace of prepared Opium is consequently worth, say $[\frac{£16,800,000 \text{ or } 4,032,000,000 \text{ pence}}{1,120,000,000}]$ about threepence half-penny (English).

5. Divided by the number of days in the year the quantity of Prepared Opium smoked daily may be said to be $[\frac{1,120,000,000}{365}]$ 3,068,493 mace, and the value [3,068,493 × 3.60] 11,046,573d., or £46,027.

6. Average smokers consume 3 mace of prepared Opium and spend about 10¾d. daily. This quantity is the same as $\frac{6}{10}$ths of an ounce avoirdupois, and suffices for from 30 to 40 pipes, *i e.* whiffs, "draws," or inhalations. If we divide the total number of mace consumed daily by the total quantity each average smoker consumes daily, we find that there are in round numbers above 1,000,000 smokers $[\frac{3,068,493}{3}]$ of Foreign Opium.

7. The population of China is spoken of as amounting to more than 400,000,000, and may be fairly pronounced to be something over 300,000,000. Estimating population at 300,000,000 and Opium smokers at 1,000,000, and proceeding with the calculation, the result is that $8\frac{1}{3}$ in every 1,000 smoke; that is, that Opium-smoking is practised by *one-third of one per cent* of the population.

8. In addition to the Foreign drug, there is also the Native product. Reliable statistics cannot be obtained respecting the total quantity produced. Ichang, the port nearest Szechwan, the province which is generally believed to be the chief producer and chief consumer of Native Opium, estimates the total production of Native Opium at 25,000 chests annually; while another port, Ningpo, far away on the coast, estimates it at 265,000 chests. Treating all such replies as merely guesses, there are, it is to be remarked, two statements which may be taken as facts in this connection: the one is that, as far as we know to-day, the Native Opium produced does not exceed the Foreign import in quantity, and the other that Native Opium was known, produced and used long before any Europeans began the sale of the Foreign drug along the coast. Granting then, that the Native product equals the Foreign import, and that 100,000 chests are produced annually, and granting also that this quantity, when prepared, provides 1,120,000,000 mace of Prepared Opium for the annual consumption of 1,000,000 additional smokers, the number of Opium-smokers in China may be said to be in all 2,000,000 or *two-thirds of one per cent* of the population. The Native product sells for one-half of the price obtained for the Foreign drug, and may be estimated to be paid for with say, £8,400,000 by 1,000,000 smokers, who spend about 5¼d. a piece daily. The total amount spent by China on this luxury, produced at

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home, and imported from abroad, is thus, say, £25,000,000."

. . . . .

These figures, coming from such a competent authority, will, it is to be hoped, convince the British public of the groundlessness of the charges laid by the anti-opium agitators, when they learn that the total importation of the Indian drug is only sufficient to supply the pipes of *one third of one per cent* of the estimated population of China, whereas, from the statements of the anti-opium agitators, one would be led to suppose that the Indian Government was deluging the Empire with this poisonous narcotic. With these figures before them, the anti-opiumists ought also to be convinced that their laudable zeal and energy might be directed with greater advantage to better and worthier causes at home.

Paragraph 8 of the Inspector General's Introductory Note touches the interesting subject of native opium, which the Chinese appear to be as willing to grow and consume as India is to supply it. Respecting the production of home-grown opium, we are told reliable statistics cannot be obtained. "I-chang, the port nearest Sze Chwan, the province believed to be the chief producer and consumer of native opium, estimates the total production of native opium at 25,000 chests annually; while Ningpo, another port far away on the coast, estimates it at 265,000." With such widely divergent estimates the Inspector General has treated the replies to his 7th query as so much guess-work; but it seems to us that some have been at pains to collect data, and others have even neglected to utilize the information to be found in the Customs publications and other reports. In treating *all* the replies from the ports as so many guesses, we think Mr. Hart has been led into serious error, and has greatly underestimated the total production of the home-grown drug, which, in his calculation, he computes at 100,000 chests a year, but previously states as a fact that "as far as we know to-day the native opium produced does not exceed the Foreign import in quantity." We will endeavour to show he is mistaken.

The first estimate of 25,000 chests a year, as the *total* production of native drug in China, is apparently furnished by Mr. Edgar, the acting Deputy Commissioner in charge at I-chang. His figures are evidently unreliable, and we should have thought that an officer residing in an opium-growing district would have been in a position to have supplied reliable data, or, at least, to have been able to verify the statements made by others on this subject,—by the Delegates of the Shanghai Chamber of Commerce, Baron Richthofen, Baber, and other well-known travellers, who have contributed much information about native opium, which it would have been well to have corroborated.

But I-chang is not the only port whose estimate is unworthy of admission in the Return. Canton estimates the amount said to be produced in all China at 12,000 piculs, though Mr Acheson says in his explanatory memorandum, that he considers piculs 50,000 nearer the mark. We think he might have safely said 250,000 piculs, for quite ten years ago the yield of native drug was estimated to *equal* the imported article. In 1864, it was estimated that 15,000 piculs had been disposed of in Canton (page 78); and in 1876, Mr. Bredon, Commissioner at Canton, states in his Report on Trade, that the amount of native opium then produced in the south-western provinces alone, was from 25,000 to 32,000 piculs, and he adds that the dealers estimate the consumption of native opium in the Canton province to be 40 per cent more than it was ten years ago.

With all these data at their disposal, it appears strange that the compilers of the Return should have ignored the results of previous investigations made by former incumbents, and that, with few exceptions, they should have made no attempt to answer the question given them.

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The only estimate which we consider at all near the mark is that given by Mr. Drew at Ningpo. He has evidently studied the subject, and possesses a thorough acquaintance with the question to be dealt with. His estimate of 265,000 piculs is supported by the best evidence obtainable, the result of careful intelligent enquiry made by travellers in the producing districts, whose estimates are more reliable than the contradictory statements sent from Canton, or the guess-work from I-chang.

Let us see if we can verify Mr. Drew's estimate, which he has compiled from such authorities as Richthofen, Baber, and Hobson.

The 100,000 chests of Foreign opium imported annually do not do more than supply the demand of the ten *Treaty port provinces*, or provinces having ports where Foreign trade is permitted. Exorbitant taxation prevents the Indian drug penetrating any distance inland. Of course Patna and Malwa are to be found in small quantities in every town; but—"So irregular and so oppressive are the inland taxes of the Chinese Empire, and so opposed to all interchange of commodities from a distance, that practically, it has been found that under existing circumstances, Indian opium, except as a luxury indulged in by a few rich men or high officials, is not to be met with in the interior of the Empire."

There are ten Treaty port provinces (as shown in the map, accompanying the book under notice), to consume these 100,000 chests, equal, say, to 10,000 chests per province, leaving nine provinces to be supplied at the same rate of consumption with 90,000 chests, which they have to satisfy from internal resources, seeing that the imported drug cannot reach them. Reference to the Customs Returns will, we think, clearly prove that 100,000 chests or peculs are quite insufficient to supply the wants of the ten Treaty port provinces, if we take the average consumption of certain ports as yet unaffected by the native growth. For this purpose we cannot do better than take the two ports of Tamsui and Takow (Taiwan), whose aggregate yearly average importation of Indian drug during the five years 1876-80 has been in round numbers 5,000 piculs a year. It is scarcely necessary to state that Formosa is not a *province*, but merely a *department* of the province of Fu-kien on the mainland. Taiwan-fu is not even a large department: it contains but four districts, is not thickly populated, nor is it a large or wealthy commercial centre, such as Tientsin, Hankow or Foochow. Now if we assume the percentage of opium smoking to be the same among the population of China, and take the requirements of this isolated *department* as indicative of the consuming capabilities of regions uninfluenced or affected by native drug, it will not be unreasonable to infer that each Treaty port *province* is capable of consuming at least four times as much as this one department of Fukien (Kwang-tung province certainly does), which would bring up our estimate to 200,000 piculs, as the annual amount required by the *ten Treaty port provinces*. Only 100,000 chests or piculs are, however, imported from India, consequently these ten provinces need another 100,000 chests to satisfy their demands, if that consumption is equal to that of Formosa, which they must obtain from the products of China. There is no reason to regard the consumption in Taiwan as excessive or inordinate: it may be fairly taken as our estimate of the requirements of the general population. Other ports feeding large *provinces* take much less than this single prefecture of Taiwan, but that only goes to prove that the consumption of Chinese opium *must* be infinitely greater than is generally believed. For example, the combined yearly average importation of the two Yangtse ports of Hankow and Kiukiang during the five years 1876-80, was only 4,600 piculs a year for the supply of the provinces of Hupeh and Kiangsi—(we are quite aware that one province draws on another for supplies, but for the purpose of

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our argument we assume that each province supplies itself),—an amount less than is taken by the single department of Taiwan (Formosa); hence, it is only fair to assume, that if the population of these two *provinces*, whose principal cities would equal in population the whole of that of the island of Formosa, consume opium in the same proportion as the people of Taiwan, at least 35,000 chests of native opium must have been used by these two large provinces between them, or, that the people are smoking less than they did ten years ago, which is contrary to all evidence.

Again, take the Northern ports of Newchwang, Tientsin and Chefoo, whose yearly average importation of Indian opium is rapidly decreasing, and it will be seen that the aggregate demand for Indian drug during the five years 1876-80 only totals 8,477 piculs between the *three* ports; and that Tientsin, which has to supply itself and Peking, with its army of opium smoking official underlings, only took on an average 4,000 piculs a year. Dividing the total importation between the three ports, gives but 2,636 piculs as the annual requirements of these *three* large *provinces*, while the single prefecture of Taiwan can consume 5,000 piculs a year! It seems to us that, if Formosa may be taken as a fair instance of what the present demand would be if unaffected by native supplies, these figures prove that at a low computation 51,500 piculs of native drug must have been used by the *three* provinces of Shêngking (Manchuria), Chihli and Shantung, always supposing that the percentage of smokers is about the same throughout China, and that each province is capable of consuming four times the quantity required by the one prefecture of Taiwan-fu.

From the above computation it will be apparent that the *ten* Treaty port *provinces* alone require 100,000 piculs of native opium, in addition to the yearly supply of 100,000 chests of imported opium, to satisfy their requirements. We have still nine *non-Treaty port provinces* unsupplied with any Indian drug. Assuming, then, that the consumption inland is equal to that of the coast and riverine provinces, say, 20,000 chests a year each, it will require 180,000 piculs of native drug to supply the wants of these *non-Treaty port provinces*, which amount, added to the 100,000 chests required by the Treaty port provinces, equals 280,000 piculs,—an amount, roughly speaking, singularly confirmatory of Mr. Drew's estimate, though attained from quite a different source. We still think this estimate rather under than over the mark, and, consequently, cannot share the opinion expressed by Mr. Hart that from a statistical point of view it is safe to say that the opinion smokers in China constitute "simply two-thirds of one per cent of the population."

Those who have studied the question estimate the percentage at from 40 to 50 per cent of the population (H. E. *Kuo-sung-tao* and Dr. Dudgeon), and in some of the producing provinces it is said that the entire populace smoke the drug.

The same reason which prevents Indian drug reaching the interior keeps the Yünnan and Sze chuan growth from the Coast—namely, taxation. Were statistics procurable we think it would be found that Chinese opium quadruples or quintuples the Indian drug. Travellers in the interior are unanimous in estimating the home growth as exceeding the quantity imported. Only a few months ago Messrs. Soltan and Stephenson, of the China Inland Mission, were told while on their journey from Bhamo to China via Yünnan and Sze-chuan, that no Indian opium was used in Yünnan and very little in Sze-chuan, from which latter province the export to other parts of the empire *exceeded* the total importation of Indian drug.

The conclusion to be drawn from the perusal of this publication is that, however 'nefarious' the traffic in opium may be, the Indian Government only supplies an infinitesimal proportion of this noxious weed to the people of China; and, assuming that the

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native growth is treble the imported article, the percentage of smokers, even then, would be trifling.

All these estimates are, however, based on the supposition that the population of China is at least 300,000,000 (Dr. Happer places it at these figures, but Mr. A. E. Hippisley, of the I. M. Customs Service, reduces them to 250,000,000). But if the percentage of smokers were as small as now made out, would a vice indulged in by only one or two per cent of the populace have made itself so prominent as to have aroused such interest on the part of Chinese officials and philanthropists at home, and been denounced as the curse of the land?

We scarcely think so; and for these reasons we are led to the conclusion that the population of China is as over-estimated as, we think we have proved, the native production of opium has been under-estimated.

All our informants assess the percentage at from 30 to 40 per cent. Where do they procure the drug, if the population is 300,000,000, and the highest computation of Foreign and native opium imported and produced is insufficient to supply three to four per cent.? Dr. Dudgeon, in his 7th Report on the Peking Hospital (1868), gives an interesting statement of the percentage of smokers of all classes, derived from Chinese sources. His lowest assessment is 4 to 6 per cent., among agriculturists in districts *not producing* the poppy; his highest is 70 to 80 per cent. among official attendants. Our own enquiries lead us to confirm these figures; and if we question the Chinese with whom we come in daily contact, we should find the percentage higher than estimated in the works under notice. Compradores and merchants are great smokers; officials still greater; their attendants are saturated with opium. The country chair-coolies all smoke; porters to a great extent. River junkmen are much addicted to the pipe; about half the literati are said to indulge in it; soldier and naval sailors are its victims in great numbers. Hence, since the drug grown and imported will only supply a small percentage of the 300,000,000 inhabitants of China, it can only be inferred that the population is vastly over-estimated, or that the native opium produced is greatly under-estimated. This would account for the difference between the percentage of smokers estimated by competent eye-witnesses, and the results obtained by calculating the average daily or yearly requirements of a smoker and the quantity of crude drug supplied.

The Inspector General's publication will be welcomed by the apologists of the opium traffic, who will have the satisfaction of knowing that, on the best authority, the supply of Indian drug is after all not more than enough to supply the pipes of a little over a million smokers, or a third of one per cent. of the supposed population of China.

The Light of Asia or the Great Renunciation (Mahâblunishkramana): Being the Life and Teaching of Gautama, Prince of India and Founder of Buddhism (as told in verse by an Indian Buddhist). By Edwin Arnold, M.A., F.R.G.S., Companion of the Star of India; etc., etc. Third Edition. London: Trübner & Co., Ludgate Hill; 1880.

Christ or Buddha? A Review of Edwin Arnold's Poem "The Light of Asia," by G. T. Flanders, D.D., Salem, Mass.: Geo. A. Bates; 1881.

As it was to the courtesy of friends that we were indebted for the perusal of these works; we intended as is the custom in such cases, to pass them over in silence. But when we took into consideration the large number of our readers whose very mission it is to wage war against Buddhism, in some cases with a bitterness as if it were an invention of the evil one, and also that other class, limited in numbers it is true, who find in Buddhism not only beauty, self-denial, humanity, but recognize it as a grand stride forward in the progress of the race, we con-

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sidered in the interests of both that our rule should be so far relaxed.

Edwin Arnold, whilom Principal of the Deccan College, Poona, and now literary Editor and adviser in Chief to the London *Daily Telegraph*, has "in his days without leisure" found time and apportunity to compose this beautiful poem mid the din and bustle of Fleet Street. He has gathered together from various quarters, chiefly from Northern Sources, legends concerning Gautama and woven them into a very consistent whole. Whatever of the incidents that were capable of yielding to poetical treatment or of furnishing illustrations he has deftly wrought into his story, and the result is of the three poems already published on Buddha, which it has been our privilege to read, this is the best. He has succeeded in describing an heroic Indian life, imbuing it with a strong sympathetic force, as beautiful as it is irresistible. He has written the epic of Monasticism. He has thrown over the legends a warmth of colouring, as if received from the glow of the Western Sun. Around his subject he has cast a halo of goodness that reverent Souls recognize in it "the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom." It is undoubtedly a pæan in praise of the princely Gautama, who, overflowing with human tenderness and longing to alleviate the sorrows and trials of suffering men, renounced all that he might heal all. The wider and more liberal views expressed in the poem, "are at least," says Mr. Arnold, "the fruits of considerable study, and also of a firm conviction that a third of mankind would never have been brought to believe in blank abstractions, or in nothingness as the issue and crown of being."

In addition to the development of the doctrines of Buddha as the plot, so to speak, of the poem gradually unfolds itself, and the expansion of the different characters belonging to the story, we are favoured with descriptions of Indian town and country life, that will doubtless recall to many of our readers similar scenes in the Far East. Here primitive customs are idealized, and there scenes are described with freshness and truth, and with a minuteness that could only have been the result of careful, patient study and personal observation. The interest never flags: it is vigorously sustained from first to last. Take the following (page 19):—

"So they rode
Into a land of wells and gardens, where,
All up and down the rich red loam, the steers
Strained their strong shoulders in the creaking yoke
Dragging the ploughs; the fat soil rose and rolled
In smooth dark waves back from the plough; who drove
Planted both feet upon the leaping share
To make the furrow deep; among the palms
The tinkle of the rippling water rang,
And where it ran, the glad earth broidered it
With balsams and the spears of lemon grass.
Elsewhere were sowers who went forth to sow;
And all the jungle laughed with nesting songs,
And all the thickets rustled with small life."

As a set off to the above extract, unfortunately all too short to give anything but the faintest impression of the whole description of a spring day in Northern India, let us give the following, too detailed, we admit, for poetic art and smacking somewhat of the *Daily Telegraph* office but nevertheless true. Gautama and his charioteer in disguise are wandering about the town:—

"Forth fared they by the common way afoot,
Mingling with the Sâkya citizens,
Seeing the glad and sad things of the town:
The painted streets alive with hum of noon,
The traders cross-legged amid their spice and grain,
The buyers with their money in the cloth,
The war of words to cheapen this or that—
The shout to clear the road, the huge stone wheels,
The strong slow oxen and their rustling loads,
The broad-necked hamals sweating in the sun,
The housewives bearing water from the well
With balanced chatties, and athwart their hips
The black-eyed babes."

And so on through all the characteristic sights and sounds of an Indian Town. Whatever faults and beauties these extracts possess they pervade the poem. We have again and again thought that a

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few bold descriptive strokes would have been far more effective than the long catalogue of details at times furnished us. These garnered stores of "the harvest of a quiet eye" are apt to become wearisome, and when wearisome they cease to be poetic.

After Gautama, we consider that the chief interest centres in Yasôdhara, his deserted wife. It is the episode of his desertion of her that gives the alternative name to the poem. In the following quotations, our learned and venerable readers, that are digging daily in the deep mine of Chinese literature will forgive us if we bring unwonted visions before their astonished gaze. We pray them to lay aside for a while their dry bones of dry philology, when we piece together two or three of the scenes to give, if possible, an idea of the central episode round which not only this poem but the whole of what we call Buddhism revolves. For it is not his philosophy but the human interest in Gautama's story that has recommended his faith to a third of the human race. What we now give describes the first meeting of Gautama and Yasôdhara.

"The city's flowers, and all this beauteous march
Was ending and the prizes spent, when last
Came young Yasôdhara, and they that stood
Nearest Siddârtha saw the princely boy
Start as the radiant girl approached. A form
Of heavenly mould; a gait like Parvati's;
Eyes like a hind's in love time, face so fair
Words cannot paint its spell; and she alone
Gazed full—folding her palms across her breasts—
On the boy's gaze, her stately neck unbent.
"Is there a gift for me?" she asked, and smiled.
"The gifts are gone" the Prince replied, "yet take
This for amends, dear sister, of whose grace
Our happy city boasts;" therewith he loosed
The emerald necklet from his throat, and clasped
Its green beads round her dark and silk soft waist;
And their eyes mixed; and from the look sprang
love."

This on the night of the great renunciation:—

"I will depart," he spake; "the hour is come!
Thy tender lips, dear sleeper, summon me
To that which saves the earth but sunders us;
And in the silence of yon sky I read
My fated message flashing. Unto this
Came I, and unto this all nights and days
Have led me; for I will not have that crown
Which may be mine: I lay aside those realms
Which wait the gleaning of my naked sword;
My chariot shall not roll with bloody wheels
From victory to victory, till earth
Wears the red record of my name; I choose
To tread its paths with patient, stainless feet—
Making its dust my bed, its loneliest wastes
My dwelling and its meanest things my mates:
Clad in no prouder garb than outcasts wear,
Fed with no meats save what the charitable
Give of their will, sheltered by no more pomp
Than the dim cave lends or the jungle bush.
This will I do because the woful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world.

. . . . . .

Oh, Summoning Stars! I come! Oh, mournful earth!
For thee and thine I lay aside my youth,
My throne, my joys, my golden days, my nights,
My happy palace—and thine arms, Sweet Queen!
Harder to put aside than all the rest!"

. . . . . .

So with his brow he touched her feet, and bent
The farewell of fond eyes, unutterable,
Upon her sleeping face, still wet with tears;
And thrice around the bed in reverence,
As though it were an altar, softly stepped
With clasped hands laid upon his beating breast,
"For never," spake he, "lie I there again!"
And thrice he made to go, but thrice came back,
So strong her beauty was, so large his love:
Then, over his head drawing his cloth, he turned
And raised the purdah's edge;
Into the night Siddartha passed."

This, when Yosôdhara learns of Siddartha's immediate return after seven years' absence:—

"Then while the glad blood bounded in her veins,
As Gunga leaps when first the mountain snows
Melt at her springs—uprose Yasodhara,
And clapped her palms and laughed, with brimming tears
Beading her lashes. "Oh! call quick," she cried,
"These merchants to my purdah, for mine ears
Thirst like parched throats to drink their blessed news."

. . . . . .

"Now he cometh!" But it fell:
Eager to be before, Yosodhara
Rode in her litter to the city walls,
Where soared the bright pavilion.
So fell it; she beheld
One slow approaching with his head close shorn,
A yellow cloth over his shoulder cast,
Girt as the hermits are, and in his hand
An earthen bowl, shaped melon-wise, the which
Meekly at each hut door he held a space,
Taking the granted dole with gentle thanks,
And all as gently passing where none gave,
Two followed him wearing the yellow robe,
But he who bore the bowl so lordly seemed,
So reverend, and with such a passage moved,
With so commanding presence filled the air,
With such sweet eyes of holiness smote all,
That, as they reached him the alms, the givers gazed

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Awestruck upon his face, and some bent down
In worship, and some ran to fetch fresh gifts
Grieved to be poor; till slowly, group by group,
Children and men and women drew behind
Into his steps, whispering with covered lips,
"Who is he? who? when looked a Rishi thus?"
But as he came with quiet footfall on
Nigh the pavilion, lo! the silken door
Lifted, and, all unveiled, Yasodhara
Stood in his path crying, "Siddârtha! Lord,"
With wide eyes streaming and with close clasped hands,
Then sobbing fell upon his feet and lay."

Notices of Fu-Sang, and other countries lying East of China in the Pacific Ocean, translated from the Antiquarian researches of Ma Twan-lin, with notes, by S. Wells Williams, Professor of Chinese Language and literature in Yale College. New Haven: Tuttle, Morehouse & Taylor, Printers: 1881.

Our readers may remember the publication of a work by Mr. C. G. Leland entitled Fusang, or the Discovery of America by Chinese Buddhist Priests in the Fifth Century. This is an answer to that book, and finally disposes of the question as far as Fusang is concerned. Dr. William's process is as simple as it is effective. He simply translated eight sections of Ma Twan-lin's great work, Wan Hien Tung Kao (文獻通考) or Antiquarian Researches, clearing up the obscurer points with notes. Ma Twan-lin was a writer who flourished when Marco Polo held office in China (1275-1295) and they probably died, says Dr. Williams, about the same year 1325. As was to be expected from a scholar enjoying his lettered ease on the borders of the Poyang Lake, and who evidently had never set foot beyond the limits of his native land, and at the same time like most of his class was entirely at sea as to the rudiments of Geography, his compilation is full of the most ridiculous absurdities. They are travellers' stories. It must, however, be admitted that his account of Fusang is not so very unreasonable; but unfortunately it proves more than enough for Leland's theory. The following is Dr. Williams' translation of the section bearing on Fusang.

Fu-Sang (扶桑), *or the Kingdom of Fusang.*—"In the first year of the reign Yung-yuen of the Emperor Tung Hwăn-hau of the Tsi dynasty (A.D. 499) a Shaman priest named Hwui-shin arrived at Kin-chau from the Kingdom of Fusang. He related as follows: Fusang lies east of the Kingdom of Ta-han, more than 20,000 *li*; it is also east of the Middle Kingdom. It produces many Fusang trees from which it derived its name. The leaves of the Fusang resemble those of the tung tree. It sprouts forth like the bamboo, and the people eat the shoots. Its fruit resembles the pear, but is red; the bark is spun into cloth for dresses and woven into brocade. The houses are made of planks. There are no walled cities with gates. The people use characters and writing, making paper from the bark of the Fusang. There are no mailed soldiers, for they do not carry on war. The law of the land prescribes a Northern and a Southern prison. Criminals convicted of light crimes are put in the former, and those guilty of grievous offences into the latter. Criminals when pardoned are let out of the southern prison, but those in the northern prison are not pardoned. Prisoners in the latter marry. Their boys become bondmen when eight years old, and the girls bondwomen when nine years old. Convicted criminals are not allowed to leave their prison while alive. If the sentence is a capital one, at the same time they separate, they surround [the body] with ashes. When a nobleman [or an official] has been convicted of crime, the great assembly of the nation meets and places the criminal in a hollow (or pit); they set a feast with wine before him, and then take leave of him. For crimes of the first grade the sentence only involves the person of the culprit; for the second it reaches the children and grandchildren; while the third extends to the seventh generation.

The King of this country is termed *Yush-ki*, the highest rank of nobles is called *Tui-lu*; and the lowest *no-cha-sha*. When the King goes abroad he is preceded and followed by

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drummers and trumpeters. The color of his robes varies with the years in the cycle containing the ten stems. It is azure in the first two years, red in the second two, yellow in the third, white in the fourth, and black in the last two years.

"There are oxen with long horns, so long that they will hold things—the biggest as much as five pecks. Vehicles are drawn by oxen, horses and deer; for the people of that land rear deer just as the Chinese rear cattle, and make cream of their milk. They have red pears which will keep a year without spoiling; water rushes and peaches are common. Iron is not found in the ground, though copper is; they do not prize gold or silver, and trade is conducted without rent, duty or fixed prices. In matters of marriage it is a law that the intending son-in-law must erect a hut before the door of the girl's house, and must sprinkle and sweep the place morning and evening for a whole year. If she then does not like him, she bids him depart, but if she is pleased with him they are married. The bridal ceremonies are for the most part like those of China. A fast of seven days is observed for parents at their death, five for grand-parents, three for brothers, sisters, uncles and aunts. Images to represent their spirits are set up, before which they worship and pour out libations, morning and evening, but they wear no mourning or fillets. The successor of the King does not attend personally to Government affairs for the first three years. In olden times they knew nothing of the Buddhist religion, but during the reign Taming of the Emperor Hiao Wu-ti of the Sung dynasty [A.D. 458] five beggar priests went there from Ki-pin. They travelled over the kingdom, everywhere making known the laws, canons and images of that faith. Priests of regular ordination were set apart among the natives, and the customs of the country became reformed."

This then is Mr. Leland's discovery of America by Buddhist monks. We shall take the liberty of combining a few of Dr. Williams' notes so that the reader may see how unreliable a base these old Chinese geographical descriptions are for building important superstructures on, and how, as far as Fusang is concerned, the manners and customs of the people have been so influenced by Chinese philosophy and ritual as to imply a frequent and close connection between the two countries.

There is every reason to believe that Ma-Twan-lin obtained his information from the Official report of Hwui-shin, the envoy from Fu-sang accredited to Wu-ti of the Liang dynasty, and that he was the same Hwui-shin, who left the valley of the Helmond, along with five other Shamans, forty years before, on a missionary tour to Fusang. However that may be, one thing is clear from the way that the story is told that Fusang is assumed by the narrator as being well known to his hearers, a position so utterly unlike the attitude of an envoy from a newly-discovered continent. Such is the impression left on our mind after reading the above in conjunction with the Marquis d'Hervey de St. Denys' translation of an extract bearing on Fusang from the Liang-Si-Kung-Ki. (梁四公紀) Amidst all the preposterous things the envoy told the Court, in answer to the questions addressed to him, it is passing strange that he has left no account of his way thither, either by sea or by land through eastern Asia to Behring's Straits, his passage over the Straits, his traversing the American continent and his way back again. On all these strange points, and about which there could be no mistake Hwui-shin is silent. He has nothing about the perils and natural wonders of the journey, but as to the women with serpent husbands, wine flowing fountains, seas of varnish, seas of milk, birds producing human beings, there is no end to his strange stories. He went on, says his interviewer, from one strange story to another still more strange, in which one part truth was mixed with nine parts invention." This drawer of the long bow is, according to Mr. Leland,

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the discoverer of America. We prefer to believe the stories of Alcinous.

Dr. Williams admits that no proof either way can be derived from the terms applied in the quotation given above to king, noble, and grandee from our present state of knowledge concerning the old American languages. He holds, however, that the change required in the king's dress every two years, "carries with it altogether too much likeness to Chinese ritualism to be overlooked." "It needs (continues Dr. Williams,) "a little explanation to be made clear. The sexagenary cycle, used in eastern Asia from remote times, is made by repeating ten stems six times in connection with twelve branches five times, the two characters united form the name of the year. The ten years containing the ten stems begin with the first year of the sixty. Consequently the first and second years, the eleventh and twelfth, the twenty-first and twenty-second and so on to the last decade, will contain the same two stems—*kiah-yueh* (甲乙); in these two years, the king's dress must be *tsing* (青) or azure colour. In the next two, the third and fourth of each decade, the stems *ping ting* (丙丁) require it to be *chih* (赤) red or carnation. In the next two the stems *wu ke*, (戊己) require it to be *hwang*, (黃), yellow; in the fourth binary combination, the stems *kăng sin*, (庚辛), require it to be *peh*, (白), white, lastly, the two stems *jin kwei*, (壬癸), denoting the ninth and tenth years of each decade, close the series and then his robes are to be *heh*, (黑), black. These five are the primitive colours of Chinese philosophy.

"Nothing analogous to this custom has ever been recognized among the Aztec, Peruvian or Maya people. The ten stems in these five couples indicate among the Chinese and Japanese the operation of the five elements, wood, fire, earth, metal, water in their active and passive exhibitions; each one destroys its predecessor, and produces its successor in a perpetual round of evolutionary forces. The mention of such an observation in Fusang seems to fix its location in Eastern Asia, where the Sexagenary computation of time has long been known. It is a curious usage which would strike a priest familiar with the Chinese ritual.

"The same may be said of the worship of ancestral manes and images, and of the three years' mourning by the new king."

Leaving the botanical argument, which we may say, identifies pretty conclusively the fusang, 扶桑 with the Bronssontia papyrifera, or paper mulberry, a common and useful tree in North-eastern Asia, come we to Dr. Williams's remarks on Marquis d'Hervey de St. Denys' translation, the original of which was undoubtedly the source of Ma Twan lin's stories, for Yu kieh enterviewed Hwai-shin.

"In reading, concludes Dr. Williams, the Marquis's translation of Yu Kieh's story, an English scholar can hardly fail to compare it with the Voyage to Laputa; for that land was not placed for from Fu-sang by its clever discoverer and historian. Dean Swift like Yu Kieh drew on his imagination for his facts. The numerous references in that voyage to the people of China, their institutions, peculiarities, costumes and manners, must have been derived or suggested to him by the writings of Semedo, Martini, Mendez Pinto and other travellers in Asia before 1720, which were probably in Sir William Temple's library. But one would almost as soon think of quoting Swift's assertion in Chapter III. of this voyage regarding "the two lesser stars or satellites which revolve about Mars" as proof that Prof. Asaph Hall's discovery of 1876, had been already known in Queen Anne's reign, as to seriously undertake from these Chinese Authors to prove that they knew the American Continent by the name of Fu-sang."

We say "ditto" to Mr. Burke. Our American friends will have to remain content for some time longer with the discovery of their continent by Christopher Columbus! This book, however, by further limiting the

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field of research has helped considerably to the solution of the problem it problem it be. As to where Fusang is we refer the reader to his own ingenuity, or to the pages of Dr. Williams!

The Manners and Customs of the Chinese of the Straits Settlements, by J. D. Vaughan. Barrister-at-law, Advocate and Solicitor of the Supreme Court of the Straits Settlements. Singapore: Printed at the Mission Press, 1879.

Mr. Vaughan, one of the oldest residents in the Straits, published some time ago a most amusing little work illustrative of the manners and customs of the Chinese Colonists there, of which we have great pleasure in acknowledging the receipt. As a record of personal experience it is peculiarly valuable, seeing that Mr. Vaughan, as Chief of the Police at Pinang, and as Police Magistrate at Singapore, has had exceptional opportunities for collecting materials for arriving at a matured, and, as we fancy, a correct judgment. His estimate of the Chinaman is a very high one; and what he has said about him we have no doubt will go far to "convince that the Chinese of this Colony (*i.e.*, Singapore) are a superior race and worthy of all encouragement by our Government, as long as the indulgences accorded to them do not infringe on the liberties or comfort of their fellow-citizens."

Unlike the German, the Swiss, or the Norwegian, who after emigrating to America, are quietly absorbed and become enthusiastic Citizens of the Great Republic; or the English Jew, who is more intensely English than the Englishman himself, the Chinaman keeps up his distinctive national traditions and customs wherever he goes. Although well aware that the queue is a badge of servitude, they still adhere to it, and no greater insult can be offered to a Baba (*i.e.*, Straits-born Chinaman) than to cut off his queue or threaten to do so. "Strange to say," remarks Mr. Vaughan, "that although the *Babas* adhere so loyally to the customs of their progenitors they despise the real Chinaman, and are exclusive fellows indeed; nothing they rejoice in more than being British subjects. The writer has seen *Babas*, on being asked if they were Chinamen, bustle up and say in an offended tone 'I am not a Chinaman; I am a British subject, an *Orang-putih*, literally a white man! this term is invariably applied to an Englishman." "The Baba," continues Mr. Vaughan, "as a rule has no desire to visit China; he does not regard it as his *home* as the deseendants of Englishmen do the old country, wherever they may be born." He talks of China as *Europa!*

With regard to the position of the *Baba* women, we gather incidentally from Mr. Vaughan's pages, that a decided improvement for the better has taken place. Their feet are not bound, dozens may be met to every turning, trudging along to market, or sauntering about with their children, or shopping, or driving in omnibuses and hack carriages, all of which implies at least a freedom from constraint. The China-woman is above domestic service in the Straits. "In their leisure hours, the women amuse themselves by making purses, ornaments for bed hangings, children's caps, and other fancy articles . . . Women are exceedingly fond of picnics. Every Sunday large parties of them may be seen driving out with their children to spend the day in the country, feasting, bathing, and not unfrequently gambling. Sometimes they play for love, as we call it, but more often for money." (page 37.)

We are glad to learn that the Secret Societies, so long a source of annoyance to the residents in the Straits, are losing their power and gradually becoming what they ought to be, and perhaps what they were originally intended to be, benevolent Societies, with a dash of mystery and ceremony thrown in in order to satisfy human nature's craving for the marvellous. Knowing how great the desire in the Chinaman's heart is for post-

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humous recognition by his descendants and friends, it was not unnatural that these unmarried Chinamen in a foreign land should in their thousands join Societies whose very object it is to swell his funeral procession and worship at his tablet after death. Is not such a feeling in the Chinaman similar to what many of our readers have sometimes felt,—"we should like to be missed when we die."

The following is a new way of getting out of an official difficulty. "It is said, as a joke, that nothing charmed the Chinese in Larut more,—when Mr. Pickering, the present Protector of Emigrants, who plays on the Scotch bagpipes, was sent with Major Dunlop, R.A., Inspector General of Police, to Larut in Perak, to settle some disputes that existed there between rival societies and tribes, causing the inhabitants of Penang a great deal of trouble and anxiety,—than Mr. Pickering going about the villages playing on his pipes, Chinese tunes mayhaps. He quite won their hearts like Orpheus of old, and the result was that the Chinese became most tractable. The rival parties shook hands, peace was restored, and Major Dunlop and Mr. Pickering returned to Penang with flying colours. The effect of the bagpipes was magical. When the party was marching up to the Stockade, and it was not quite certain how they would be received, Mr. Pickering would strike up on his pipes. The Chinese would flock out of their strongholds by hundreds, and regard the player with wonder, and march along in his wake seemingly delighted with what they doubtless thought was Chinese music." From this story, joke or no joke, which we have reason to believe is true, we see that the old Philosophers of China were not so very far out when they laid so much stress on the cultivation and benefits of music. Truly the bagpipe is a wonderful instrument, what better adapted for exciting martial ardour! we have just seen how it can soothe the savage breast.

We have lingered over this amusing and valuable little book longer than we intended, and lay it aside with regret. It has unfortunately been carelessly edited, the very title page is not free from a gross blunder in spelling!

Promenades d'un Naturaliste dans l'archipel Chusan et sur les côtes du Chekiang Chine, par Albert Auguste Fauvel, Officier des Douanes, Impèriales Maritimes Chinoises; Carte et Planches. Tome Premier. Cherbourg: Imprimerie Ch. Syffert, Rue de la Duché 12. 1881.

When the author was commissioned by the Chinese Government to prepare the Chinese Sections for the Berlin International Exposition of Fish, he betook himself to Ningpo and Chusan, the great centres of the Fishing interest, that he might the more efficiently carry out the instructions he had received. Almost immediately he proceeded to make a series of excursions along the coast of Chekiang, to the Chusan Archipelago, and to the fishing grounds, which not only enabled him to realize the objects of his mission, but enabled him also to study the people, the geology of the country and its natural productions. Such a favourable opportunity for study was not to be neglected, and, as was to be expected, was fully taken advantage of by such an indefatigable worker in natural science as M. Fauvel. The result is the work before us.

To facilitate the end in view, there was placed at his disposal a trig little craft, the description of which makes one almost envious of M. Fauvel's good luck. "Je m' embarquai," he says, "le 14 Novembre sur une petite barque de 10 tonneaux appelée le *Yung*, qu'il á la Chinoise, de deux mats ayant chacun une grande voile blanche garnie de bambous, elle ressemblait lorsqu' on disposait ces voiles en ciseaux a une grande mouette blanche rasant la surface les eaux." Fully manned, fully equipped, did ever Naturalist start under happier auspices

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before! We like also M. Fauvel's affection for this bounding bark of his, it shows us that the Viking blood is still to the fore in "Fair Normandy."

This book is principally concerned with fish, fishermen and fisheries. The Berlin Exposition seems to have always been before the writer's eyes. But it would be doing him a serious injustice if we were to say it is exclusively so. As has been already indicated, no opportunity was ever lost of bringing into notice whatever was of interest in the locality visited. For example, the great bore of Hang Chow Bay is described with a graphic pen, the oysters of Tai-chow Bay are dwelt upon with the taste of a connoisseur and the grasp of a man of Science, and as regards the wine of Shaohsing, he speaks with the authority of a *gourmet*. Being a narrative of personal adventure, the book is invested with an individual charm apart from its value as a work of natural history. It is pleasant to read. The writer is undoubtedly animated with a genuine love of nature, which reveals itself unconsciously page after page. He is quick to seize the humourous points of a ridiculous situation and ready at all times to make the best of everything; and accordingly, we think he would make a very pleasant travelling companion.

As for the people of Chusan—a place, by the way, the Duke of Wellington regarded as the "Key of China," and which narrowly escaped becoming a British Possession,—M. Fauvel has one estimate for the men and another for the women. Of the latter he gives us a wonderful account. Viragoes! Amazons! They are bolder far than their better halves. They are the hardiest he has seen in the north of China. Knowing what they can do they fear nothing, man or mandarin. One day they forcibly laid hold of one of the latter class in his chair and made him spend there a bad quarter of an hour. At one time, when the authorities wished to impose a salt tax on one of the islets, the islanders resisted. Soldiers from Chusan were sent against them, but these experienced a most infuriated reception, and got the worst of it. On their return they were jeered at by the women, who not only disarmed them of their weapons but stripped them of their clothes. Nay, as many of their husbands had been killed or wounded in the expedition, they betook themselves in a body to the Yamên, which they regularly invested, and there and then demanded compensation for the loss or wounds of their husbands. Others made their way to the temples, and getting hold of the sacred bells, tambours and gongs sounded a tocsin altogether new. Willing or unwilling, the mighty man had to capitulate "devant le sexe faible," each widow to receive 400 dollars for the purchase of a fresh husband, and the others to receive compensation, *pro rata*, for the wounds received by their lords and masters!

Instead of transcribing M. Fauvel's description of Pootoo as we intended, the following account of a "Coutume Curieuse" must suffice:—

"A Chingkiamen on trouve chaque annèe bon nombre de pêcheurs du Fokien, or il exist parmi eux une coutume curieuse et peu connue, mais que je tiens de source certaine. Dans cet endroit, les jonques sont longtemps absents de leur pays, alors le capitaine emmène su femme avee lui. Ces femmes ont les pieds naturels et non inutilès; elles s' habillent en homme, portent comme eux leurs cheveux tressés en queue, et roulent un mouchoir sur leur tête en forme de turban. Elles ne descendent jamais à terre, et ont la haute direction à bord, où tout le monde leur obéit. Quand les jonques retournent aus pays, les femmes débarquent, reprennent leurs habits et les devoirs de leur sexe jusqu'à la prochaine saison de pêche."

We consider this work a great boon to Naturalists. To this general reader, we can cordially recommend it, as we think it is one of the best accounts of a naturalist's travels in China since the days of Fortune.

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西醫眼科 光緒六年新鐫 羊城博濟醫局藏板 or a Manual of Eye Diseases, by J. G. Kerr, M.D. Canton, China, 1881.

We have much pleasure in noticing under another medical work from the unwearying pen of Dr. Kerr of Canton. This veteran Medical missionary has by his efforts to spread an accurate knowledge of western Medical Science placed the people of China under a debt of gratitude, which the present generation at least are not in a position to acknowledge: and many foreigners, we are afraid, are as little acquainted with the self-denying labours of Dr. Kerr both in healing and in literary work.

The number of works published by the Doctor would make up a fair professional library. They embrace works on Chemistry, bandaging, Syphilis, Materia Medica, diagnosis, skin diseases etc. We sincerely trust that their publication will open the eyes of the Chinese to the error of their ways, and lead to the introduction of rational methods of treatment and the adoption of foreign appliances. Let us hope that that nervous horror of dissection will be scared away, and that the system of quackery and gross imposition so much in vogue among Chinese *medical* men will be improved off the face of the earth. We hope also that the Chinese themselves will no longer tolerate that foolish tampering with the eye indulged in by native barbers,—a most fruitful source of eye disease.

A word about the present work. It is neatly got up in Chinese style, printed from blocks in clear bold characters. The illustrations, which say much for the progress the Chinese are making in wood engraving, delineate the anatomy of the eye in health and disease. There are also diagrams of various operations in Opthalmic surgery, of the different instruments in use and the ways of applying them. Altogether, it seems a very valuable and comprehensive manual, and we see nothing now to prevent a sharp native medical practitioner, (with a fair knowledge of his own written language) from acquiring a good practical knowledge of this very important branch of the healing art. We may as well add, that as far as we have read, the style was clear and precise, and the directions so unmistakeably laid down that it would only be possible for a blundering nervous fellow to misapprehend the meaning.

Knowing how prevalent eye diseases are among all classes of the people, we are sure that our readers will coincide in our opinion that Dr. Kerr has conferred by the publication of this work an invaluable boon upon the people of China.

The Chrysanthemum for July. A Monthly Magazine, for Japan and the Far East. Yokohama, Kelly & Co. London, Trübner & Co.

This number contains a very amusing temperance lecture, translated from the Japanese, by Mr. Knox, which we recommend for its freshness to our friends of the temperance Societies. If well told, it is a story sure to strike home. There is also an interesting account of an interview of the Prince of Siam, Cimon Kon, with the Abbot of the Buddhist Monastery Lō-Jō-Ji at Shiba, which, short as it is, brings out prominently the more striking differences between Siamese and Japanese Buddhism. This too is a translation and is well worth the reading. On the whole, however, the *Chrysanthemum* is in the theologico-metaphysical stage, accounted for no doubt by the advance made by Protestant Missions in Japan. These elucidations may eventually lead to the Japanese arriving at definitions for themselves; but our advice is not to precipitate matters, but wait, till the root of the Gospel truth, its motive, its practice sinks into the native mind, and theological and psychological terms, idiomatic and comprehensive, will come fast enough. After all the polemics that we have had over here in China with regard to one branch of the term

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question, this is the conclusion that many of the hard-working scholarly missionaries have arrived at. The people themselves will decide.

At the annual meeting of the Folk-lore Society, on 22nd June, it was stated that Dr. Dennys, of Singapore, and the Rev. H. Friend, formerly of Canton, had promised assistance in the Chinese branch of the subject.

Note.—Several Reviews that have been crowded out, in this number will appear in our next.—Ed. *China Review.*

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NOTES AND QUERIES.

NOTES.

TSZ CH'AN OF CHENG.—Tsz Chang of *Chêng* State seems to have been one of the most sensible statesmen of ancient times: in fact a sort of Cavour, availing himself of and defending himself against the Napoleons and Francis Josephs of *Tsin* and *Ts'oo*. Numerous stories are told of Tsz Ch'an in the *Tso Chuan*. He ridiculed the injurious prophecies of a soothsayer who foretold all sorts of disasters from the advent of a comet. When the monarch of a powerful State sent ambassadors to remonstrate with him for taking military precautions against disaster on the ground of unity of interest, he replied: 'Your interest in my State is so great that you ought to be overjoyed if my precautions are of avail; whereas, however great your grief if they fail, it will be of no service to us.' When remonstrated with for publishing the laws, on the ground that such an act would deprive posterity of the benefit of the ancient *themistes*, he replied: 'I have no time to think of posterity: my concern is to save the State from present anarchy. I thank you for your opinion, and, whilst I cannot undertake to act upon it, I will bear it in mind.' In another case the powerful State of *Tsin* sent to demand why he had not interfered in a certain family arrangement in which a noble *Chêng* clan had acted adversely to the interests of a *Tsin* lady, who had married into the clan. In reality Tsz Ch'an had disapproved of the arrangement from the beginning, though he did not see his way to take active steps. But when *Tsin* officially meddled in the matter, he replied: 'My government has received no official information on the subject, not being in the habit of concerning itself with family matters unless they are brought formally before it. But I may remark that if *Tsin* pretends to settle the succession of any *Chêng* noble who may die, then *Chêng* ceases to be a State, and becomes a dependency of *Tsin*.' It appears that at this date the Turkish principle of giving the succession to the eldest male of the clan was not quite extinct, or had already begun to work its way in. The son of a deceased noble being for some reason unfit for the succession, the eldest *agnate*, [長親] was made heir.

LIONS AND BEARS; A STRANGE STORY:—In the reign of the Ming Emperor 成化, some lions were sent as a present from Turkestan, [西域]. The Emperor's sagacious advisers said: "Lions are strange aminals unknown to China, and either genuine or spurious: if genuine, we do not know how to rear them; and if spurious, we are being made sport of." They were refused. Shortly after this a wild bear strolled into one of the Peking gates. Great consternation was caused on the reflection that fire [火] might [能] be the result of the bear's [熊] vagary, and, sure enough, there was a fire. What became of the bear probably only the Chinaman who supplied his supper knows. During the reign of 正德 a Kiang Si pig gave birth to an elephant.

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THE LEVIRATE IN CHINA.—Mention has been made in a paper entitled *Comparative Chinese Family Law* of the *levirate*, a custom (alleged to exist in some parts of China), whereby the younger brother marries the widow of the deceased elder brother. From further enquiries made it appears that this custom, though undignified (on account of its irregularity according to the Rites) with any Chinese name, does undoubtedly exist in Kiang Si, Hu Peh and Sz Ch'uan. It is only found amongst the poor and lowly, and the chief reason for it is stated to be the desire to save the expense of purchasing another wife, coupled with a willingness on the part of the widow to remain a useful member in her adopted family. It is only practised by persons of character sufficiently respectable to render them safe against the suspicion of having murdered the husband and brother, and with the consent of relatives, neighbours, and parties concerned: yet it is never looked upon as respectable, and stands on the same level as marriages between persons of the same surname, but descended from widely separated stocks. The reason why marriages were originally forbidden between persons of the same surname is explained in the *Tso Chuan* to be because unhealthy offspring would be the result: 若取同姓則生疾而性命不得久長. And, for this reason, in purchasing concubines of unknown antecedents, the surname was ascertained negatively by divination: 買妾不知其姓則卜之.

A CHINESE ARISTIDES.—Mayers, in his *Reader's Manual*, unaccountably gives the name of the well-known statesman 駱秉章 as 駱炳常. By an evident misprint he is described as a 巡撫 (撫). He is considered by the Sz Ch'uanese to have been the last honest man who has set foot in the Province.

THE PRIMITIVE CODIFICATION OF CHINESE LAW.—Like the Romans with their Twelve Tables, so the Chinese held the year when the laws were first cast on an iron tripod as a new epoch: [鑄刑書之歲二月]. Great opposition to this primitive codification of the laws was at first manifested, as it was considered that the people would lose regard for their superiors if the *themistes* were abolished: [民知有辟則不望於上]. The judgments of Wên Wang were held up as a model: [儀式刑文王之德], and the new system derided: [何辟之有], as encouraging the people to argumentative and litigious habits: [將棄禮而徵於書]. It was argued that the standard of right and wrong would be transferred from the rulers to the written law: [是權柄移於法而民不畏上矣], whereas the ancient kings decided all questions by a *themis*: [昔先王議事以制]. Confucius was amongst those who took this antiquated view, in opposition to 子產 [Mayers' *Manual*, 730].

A CLIPPING FROM THE TSO CHUAN.—The figurative expression "clip the wings" of a warlike State is made use of in the *Tso Chuan*: [所以翦其翼也].

HOUSEWARMING.—A system of inaugurating a new building, [舉], is mentioned in many Chinese books, amongst others the *Tso Chuan*, and the 幼學. In modern times a theatrical performance is given under the name of 踩台.

HUMAN SACRIFICES.—Human sacrifices seem to have been in vogue in China as late as the Ming dynasty. One of the dying injunctions given by the Emperor 英宗 to his son was: "Do not bury any concubines alive with me, 勿以嬪御殉葬."

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INSECT-WAX.—The wax insect comes from a place called Mi-liang Pa and the region roundabout in the south-western portion of Sz Ch'uan (Kien-ch'ang). "Several myriads" of man-loads are said to be conveyed annually during the third moon from this place to Kia-ting Fu, where the insects are placed on the wax tree. Each man carries from 50 to 60 catties of insects, worth from Tls. 180 to Tls. 480 according to the demand. The *ch'ung shu* on which the insects form their cases or chrysalides, and the *la shu* on which they are subsequently placed, are a great puzzle to botanists. Most Chinese who have seen both say they are one and the same tree, but that the one is better grown than the other: the wax tree has to be polled once a year. In the year 1866, shortly after the rebels had devastated Kia-ting and burnt the wax trees, insect wax fetched as much as Tls. 400 a pecul at Hankow. From Tls. 40 in the summer of 1880 it went up to Tls. 110 (at Shanghai) in the spring of 1881, being much in request for the manufacture of candles for the armies.

A CHINESE FEBRIFUGE (地黃).—The Chinese febrifuge root 地黃 (? *Rehmannia sinensis*) is of several kinds: the 丁頭 or 大生的 is used in medicine as a purifier of the blood, [補血], and fetches as much as Tls. 24 the pecul: it is simply dried previous to use, and is black and oily: the 小生 only fetches Tls. 11 to 12. The prepared root [熟] is used as a tonic [補血] and is made of the raw kind mixed with honey and a sort of wine called *yin' 'chiu*, manufactured out of 糯米. The concoction is boiled and steamed nine times with exposure to the air after each steaming, [九烝九露].

THE JAPANESE MAKE A RAID ON CHE KIANG.—The Japanese, [倭寇, 倭賊], invaded Chè Kiang in the 33rd year of the Ming Emperor 世宗, but were repulsed.

BENGAL K'ILIN.—Chinese history states that early in the reign of the Ming Emperor Yung-loh, some giraffes (*K'ilin*) were sent as a present from Bengal (榜葛剌) in the East Indies, (東印度).

GIRAFFES AND ZEBRAS SENT AS TRIBUTE.—In the reign of the Emperor Hsüan-te of the Ming dynasty four Giraffes were sent as tribute, or as a present, from Annam (南海諸國) or thereabouts. During the reign of Yung-loh some Zebras were sent to Peking from Ts'ao *Hsien* in Shan Tung. These animals (騶虞) are described as being like a white tiger with black stripes, with very long tails.

AN IMPERIAL SETTLEMENT OF THE TERM QUESTION.—"Inquirer" and others may be interested in the following sentence, in which the Ming Emperor Yung-loh settles the "term question" in one sentence: 朕夜夢神人告朕曰, 上帝好生如是者再是何祥也, 豈天屬意: "I dreamt during the night that a genius said to me 'God favours life; what then does this event augur? Is it not an expression of Heaven's will?'"

COURIERS.—The 馹差 are couriers who run to and from the capital with Memorials and Decrees. The 摺弁 are couriers who run from Province to Province with important Despatches or Decrees.

大明會典.—History tells us that the 大明會典 was revised several times during the Ming Dynasty.

MILITARY PRECEDENCE.—The relation between a Tartar-General and a Lieut.-General [副都統] may be gauged from the following: 據 . . . 咨報. In one Gazette the 領隊大臣 are compared with 藩臬 and the *tut'ungs* and *fututung's* with Viceroys and Governors.

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THE CHINESE CONFEDERATED STATES OF THE 春秋.—The Confederated Chinese kingdoms and dukedoms of the 春秋 period, when the power of the Emperors [王] of the House of Chou had become shadowy, were exactly on the same footing as the German States in the early part of this century. Austria, *i.e.* "the Emperor," may be compared to "the Chows," and Prussia, Bavaria, Hanover, and other powerful members of the confederation to the 盟主 or States under whose hegemony the 邾莒 and other Schwarzenburg-Sondershausens ranged themselves.

CUSTOMS OF THE MING DYNASTY.—The custom of conferring the Imperial surname prevailed even as late as the Ming dynasty. The Emperor 正德 gave the surname 朱 to a youngster named 錢寧 who had been a slave in the family of the eunuch 張能 (a sort of Chinese Narses). The Emperor was so fond of him that "when he was drunk he used to make a pillow of him." This same lad had been in the service of the infamous eunuch 劉瑾, a person so detested that his enemies ate him, purchasing his flesh for high prices after he had been sliced to death. From this it is evident that the habits of the Ming dynasty were, to say the least of it, beastly.

A FANTASTIC TRICK.—Amongst the Chinese superstitions is that of carrying a dog about in a chair when rain is wanted. The merriment excited by this buffoonery is supposed to "make the angels weep"—rain.

THE OLUNCH'UN.—From a recent Peking Gazette it appears that there is somewhere in the north a small tribe of hunters called Olunch'un 鄂倫春 from whom a tribute of sables is annually due. They are only a thousand in number (fighting men), and they have to pass over an almost inaccessible country to be inspected or reviewed by the Imperial General, who distributes rifles to them.

THE KUNG SHÊNG.—Further particulars are given in a recent *Peking Gazette* about the *kung shêng*. The 朝考 for the *yu-kung* is held after the 殿考, and the candidates are examined once. Every 戊 year the *pa-hung* are examined with them, [兼考拔貢], but twice. The instructorships [八旗教習], are in connection with the Government schools, [官學].

屯田.—Amongst the places where there were once 屯田 may be mentioned 黎平府 in Kwei Chou, but the present Governor has just done away with them. A quantity of military land is let out to farmers just outside the capital of Sz Ch'uan: for each *mu* they pay an annual rent of five 石 of grain and ten 斤 of straw. This goes to the maintenance of the Manchu garrison. The first named 屯田 were originally allotted for defence against the 苗子, and paid thirty per cent, [按十抽三], on all harvests to the Government.

CHINESE QUIPUS.—The ancient Chinese, like the Peruvians, are said to have kept their records by means of *quipus*, [結繩], until the time of 蒼頡.

THE ANCIENT CHINESE.—The Book of History says that the ancient Chinese lived promiscuously, [野合], knowing their mothers but not their fathers [知有其母不知有其父].

MANCHUS AND BANNERMEN EXEMPTED FROM THE HEAVY BAMBOO AND THE CANGUE.—Neither the heavy bamboo nor the wooden collar can be used on Manchus, (and? Bannermen) 旗營例無枷杖刑具.

A COINCIDENCE.—The English legal term *quatuor maria* may be compared with the Chinese expression 四海.

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THE RULES OF THE SERVICE.—In a recent *Peking Gazette* the Emperor himself lays down one of the rules to which we have so often called attention. His Majesty says "An ex-Governor or ex-Viceroy has no business to 率用咨文, but he ought to 呈明 the Governor of his own Province." In this case 楊岳斌 had addressed 李明墀 as an equal, and the latter, whilst omitting both 據 and 准 had said "Yang Yo-pin 咨稱."

THE SIX BOARDS AT PEKING AND NANKING.—During the Ming dynasty the Six Boards seem to have been kept up at both Nanking and Peking, as they are (in a measure) now at Shêngking. For instance 南京兵部尚書.

A POINT IN PRECEDENCE.—隨同督撫臣 is an expression used by the expectant General, temporarily Acting [護理] General of Kwei Chou, and illustrates the curious rules we have laid down regarding relative rank.

CHINA'S SORROW.—According to Chinese History, the Yellow River must have originally run north, for, in the early part of the reign of the Ming Emperor Chêng-t'ung, it is stated to have changed its course and entered the sea in an easterly direction, thousands of people losing their lives during the operation.

A SLIP OF THE CUP.—Amongst the most extraordinary omissions from Morrison's smaller dictionary is the character 杯, meaning a wine or tea cup. Neither this character nor 桮 appear, even in the index, whilst 盃 is in the index but not in the body of the dictionary.

闔廬.—The Prince of Wu, whom Mr. Mayers mentions in his *Manual* (No. 171), was named 闔廬.

QUERIES.

ABORIGINES AT CANTON AND FOOCHOW.—There is said to be an aboriginal race not far from 惠州府 near Canton, called the 平婆. In "Chinese Notes" allusion has already been made to a race called the 邪婆 from near Foochow. Why do not the missionaries settle who these people are?

THE PERSIAN AND CHINESE DRAMA.—Mr. Lionel Tennyson, in the 50th number of the *Nineteenth Century*, makes an assertion, which I shall be glad if any of the Chinese Scholars of the *China Review* will do me the favour of further elucidating. At page 644, we find: "Another proof of the sensibility of the Persian, and one which relates to the necessity of purification of the manner, as well as of the matter, of the words uttered by the heroes of the tazzah, is the fact that the sympathetic characters speak in music, while the antipathetic characters are not allowed to ascend up the level of ordinary speech. The same peculiarity is observed in the Chinese drama." Is that so?

SIGMA.

ERRATA.

No. 6.—*May-June.*

Page 350, for 'in order to search' read *in order to reach;* for 'Pêng-yueh' read *Têng-yueh* throughout; page 353, col. 2, line 3, for 'have' read *having;* page 354, for 'Man-haa' read *Man-hao;* page 355, col. 1, line 9 from bottom, for 'powers' read *framers;* page 361, col. 2, for 'Han-hao' read *Man-hao*, which is the same place as Mang-hao named in the Report on the Trade of Annam, given at page 355.

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THE CHINA REVIEW.

TRANSLATIONS FROM THE GENERAL CODE OF LAWS OF THE CHINESE EMPIRE.

(Continued from Vol. IX., page 350.)

VII.—MARRIAGE LAWS.

CHAPTER 101.

Marriage in General.

LU.

Every contract of marriage must be made with the free consent of the two families interested, and if either the intended husband or wife is deformed or affected with an incurable disease, or is aged, or a minor, or the offspring of a concubine, or a formally adopted child of the same kindred or one informally adopted of a different name, such facts must be fully communicated to the other side. If both parties are still agreeable then the go-betweens shall draw up a formal contract and the betrothal shall be made according to the customary rites.*

If after the contract has been entered into, either with the assistance of go-betweens or not, the family of the wife should refuse to proceed with the ceremony without good reason, that is, unless they can allege that they were not informed of the fact of the future husband being deformed, &c., the * principal contracting the marriage on behalf of such family shall be liable to 50 blows and the marriage must be completed as agreed. Though no formal contract may have been drawn up, the acceptance of the marriage present shall be sufficient evidence of the contract.

If after betrothal the girl is engaged by her family to some third party, the principal of her family shall be liable to 70 blows, and if not only engaged but actually married,

* The Marriage laws have already been very fully treated by Mr. Parker (*China Review*, Vol. VIII., No. 2) and by Mr. Möllendorf in his brochure "The Family Law of the Chinese." The subject cannot, however, be considered complete without the *ipsissima verba* of the Chinese themselves, and we make no apology for presenting our readers with the translation of this section, following as it does the division given in last Volume. The thoroughness and general accuracy of Mr. Parker's paper enable me to dispense with many notes which would otherwise have been desirable.

* 主婚 *lit.* 'Master of the Marriage.' The Chu-hun are the real contracting parties. All women, and sons under 20, must have a *Chu-hun*. Sons older than that usually require a *Chu-hun*, but if parents and grandparents are both dead, or if they are away from home, they may be their own *Chu-hun*. The persons who are bound to stand as *Chu-hun* and conversely have the right to the marriage presents are in order (1) Parents and grandparents in equal degree (2) Uncles by father's side and their wives (3) Paternal aunts (4) Elder brother or Elder sister (5) Maternal grandparents. More distant relations may act as Chu-hun failing the above, but the order is undetermined. One who is himself a 族長 would require no 主婚.

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the principal shall be liable to 80 blows, and such marriage may be annulled at the option of the first intended, who may, if he chooses, claim his bride. If he does not so choose, he may recover his marriage present and the marriage shall stand good. If the family of such third party were aware of the former betrothal the principal contracting shall be punishable equally with that of the bride's family, and the marriage presents shall be forfeited, if not, they shall be entitled to receive back the presents.

In the same way the family of the husband cannot after betrothal withdraw from the contract, but the marriage must be completed as agreed, and if any subsequent contract of marriage were made between him and another family, it shall not be binding upon such other family, but the marriage presents cannot be reclaimed.*

If after betrothal either party is guilty of theft or criminal intercourse, the contract shall not be binding on the other party.

If the family of the bride should wilfully mislead the husband's family, as for example, if while intending to give away a daughter who had some deformity or ailment they should introduce a sister as the future wife, the representative of the family contracting the marriage shall be liable to 80 blows, and the marriage presents shall be recoverable. If the deception is practised by the family of the bridegroom, the contractor of the marriage shall be punishable one degree more severely, and the presents cannot be recovered. If the marriage is not completed when the deception is discovered, the innocent party may claim the individual whom they were first given to understand was betrothed, unless such individual should be already married or engaged;—if the marriage is already completed, it may be annulled.

If after betrothal and payment of the engagement money* the husband carries off the bride by force before the time agreed upon, or if after the time agreed upon the bride's family decline to carry out the ceremony, the representative of the family offending shall be liable to 50 blows.

If when any of the sons of a family is away from home, either on official duty or for purposes of trade the seniors of the house as his grandparents or parents, or paternal uncle or aunt or elder brother, have contracted a marriage for him in his absence, he shall be bound to carry out such contract, notwithstanding that he may himself have entered into another contract. But if he has actually got married when abroad, such marriage shall stand good, and the contract entered into by his parents, &c., shall be avoided.†

* A note to the original somewhat expands this rule. If the intended husband is re-engaged to another girl it shall be optional for the family of the first to withdraw from or to go on with the ceremony. If they release him, then he must marry the second girl. But if he has already married the second girl, the marriage must stand good, for it would not be fair to the second girl to put her away, presuming that she was ignorant of the first engagement, for she would have difficulty in getting married again. In that case the first has no remedy except that she keeps the betrothal money; she must look out for another match.

* 納聘財 generally called euphoniously 財禮 marriage presents. This is an essential part of every engagement, and the amount is not left to the good will of the parties as the term 'present' would suggest but is exactly stipulated for by the negotiators of the marriage. Though the Chinese will not hear of its being called "price," it is exactly tantamount to the purchase money in a contract of sale, and is no doubt a survival of the time when the transaction was one of ordinary bargain. The modern Chinese marriage partakes, it appears to me, of both *coemptio* and *confarreatio*. The Ritualistic marriage as described in the Li-ki may be said to be exactly confarreatio. It is exceedingly formal, requires religious sanction and it ends with 共牢而食, 合巹而酳— together they eat from the same dish and together they drink from the same cup. But that was a marriage for the great—the Princes, the great officers and scholars. Coemptio was doubtless the marriage of the masses always, as it was in Rome (M. Lennan: Primitive Marriage, p. 8), and in point of time was the older form.

† In case separate contracts are made by Parents and grandparents, each being ignorant of the other's proceedings, the rule is that the one having priority in point of time shall prevail. The principle of the Patria potestas is not strict-

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LI.

1.—In all cases the Grandparents or the Parents shall be deemed to be the principals in a contract of marriage; if these are dead the nearest relation shall be deemed the principal. A widow re-married shall be principal in the marriage of daughters by her first husband if she has kept them with her. If after betrothal either of the parties dies, the marriage presents shall not be recoverable.

2.—The practice of betrothing unborn children, which is done by cutting off and exchanging a piece of garment, is declared illegal.*

3.—When the intention of the parties is that the future husband shall go and live at the house of the bride's family as son-in-law, a contract shall be drawn up by the go-betweens, and shall expressly stipulate that this is done in order that the young couple may take care of the old people, or else state that it is for a definite period.† It cannot be done when the future husband is an only son; and, moreover, in cases where it is done the proper heir from the kindred shall be appointed as successor to the family and to be responsible for the ancestral sacrifices. The family property shall be equally divided between the heir and such son-in-law. In cases where the parents die without having appointed an heir the seniors of the kindred shall appoint one according to law.

4.—If the bride's family repent of the contract and betroth the girl to another, the proper course is to complain to the authorities, who will order her to be given to the one she was first engaged to. If the family of the latter carry her off by force instead, they shall be punishable two degrees less than in ordinary cases, and if after complaint and award the bride's family connive at her being carried away by stealth by the second engaged, they shall be punishable, as for ordinary theft, with 100 blows and 3 years banishment.

CHAPTER 102.

Hiring out Wife or Daughter.

LÜ.

If any person hires out for money, his wife, concubine or daughter to be wife or concubine to another man, he shall be liable to a penalty of 80 blows. If he falsely

ly carried out, else the consent of the Grandfather would be essential to the making of a binding contract. But in point of fact the Patria potestas in China, if the term is to be employed, must be understood as covering a different area from what it did in Rome, and we must be on our guard against being led away by apparent analogies. There is, I believe, no term in the language to express the ordinary idea of Patria potestas, and the nearest terms to Paterfamilias and Filius familias are 族長 or 尊長 and 卑幼. But the 族長 includes not only ascendants in the right line but all collateral agnates of a senior generation, and to each and all of these a 卑幼 or junior owes reverence and obedience, though more and more qualified the remoter the relationship.

* The piece of garment would be kept as a token or evidence of the engagement. This is a curious form of betrothal said in former times to have been very common. It is not explained why this should be illegal.

† This form of marriage known as 招婿 is one of the few cases where the claims of natural affection are regarded. It is admitted to be irregular, but is defended on the ground that it is for the purpose of 養老 taking care of the old people. Ordinarily a Chinese bride is expected to transfer her affections and devotion to the parents of her husband. She mourns for them when dead the full period of 3 years, while for her own parents she only mourns one year. But in this case she is held not to have left her family, and her duties to her parents remain unchanged after her marriage. Her husband, however, cannot become heir to the family, who must be sought for among the proper kindred according to the general rule. It is curious to note that the object in appointing the heir from the kindred is here expressly stated to be in order that he may undertake the sacrifices—meaning the spring and autumn sacrifices at the Tombs and in the Ancestral Hall. Apparently the stranger by blood is legally disqualified from performing these acts, whatever his affection for the deceased may have been. (See the Tso Ch'uan, Legge's Classics, Vol. V., p. 157, and the Analects, Book II., 24.)

The objection to an only son putting himself in this position is of course that the situation is incompatible with his duties to his own family. He must attend to his own Parents while alive, and it is absolutely incumbent on him to take up the succession after their death.

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gives out that his wife or concubine is his sister, and marries her to another man, he shall be liable to 100 blows, and the wife or daughter to 80. If the person who receives in marriage such wife or concubine is aware of the fact, he shall be liable to the same penalty, and the parties shall be separated, an unmarried daughter going back to her relations, and the wife or concubine to her father's kindred. If he was not aware he shall not be liable to any penalty, and may recover back his presents, but the parties must in any case be separated.

LI.

1. If any one sells his daughter, or his sister or his wife or concubine to be wife, concubine or servant to another, and afterwards demands her back on the score of illegality after getting the marriage or purchase money, he shall be punished under the general law against obtaining money under false pretences. If any one be guilty of engaging a band of desperadoes and carrying off any woman or article of property while being conveyed on the public highway, the principal in such affair shall be condemned to capital punishment, and the accessories to banishment with military servitude. If the go-betweens are parties to such acts of violence they shall be equally punishable, but if only guilty of being privy to the imposition of passing off a wife as a sister they shall be punishable one degree less than is prescribed for the principal in such offence.

CHAPTER 103.

The Position of Wife and Concubine.

A wife cannot be degraded to the position of a concubine, nor can a concubine be raised to the position of wife so long as the wife is alive, under a penalty of 100 or 90 blows respectively. If any one marries a wife a second time while the first wife is alive, he shall be liable to 90 blows, and the parties shall be separated.*

* Mr. Parker seems to imply that there is an exception to this in "the legitimate 雙 祧,"

CHAPTER 105.

Marriage during the Legal Period of Mourning.

If any son or daughter during the period of mourning for a parent, or any widow (wife or concubine) during the period of mourning for a husband, marries or is given in marriage, the party offending shall be liable to 100 blows. If such son, daughter, or widow

(*China Review*, Vol. VIII., p. 78, Note 52). When a man is appointed to continue the line of both his father and uncle he is master of two separate establishments, but he cannot have two wives 妻. The first married is a 妻, but the other is only a 妾. Customary law may give the second, as being at the head of a household of her own, a position equally as respectable as the proper wife, but if the question were pressed to a legal issue, the code and decided cases would necessarily be authoritative, any local custom to the contrary nothwithstanding. The point is not of practical importance, because whether 妻 or 妾 the children are equally legitimate, and their respective rights are so clearly defined that collision is almost impossible. But the issue is raised in the mourning ceremonial. Suppose the 次門 wife dies; if she is a 妾 the 長門 長子 will wear no mourning for her at all, but if she is a 嫡 妻, he should wear mourning for three years; or again, if she is to be regarded as an uncle's wife, he would wear mourning for one year. A case was referred on this particular point by the Literary Chancellor of Honam to the Board of Rites, and it was held, as stated above, that there could only be one wife. There Yü Ti-sheng had been appointed to a double succession and had married in the 長門 first Chang shih, and after her death *Wang shih* by whom he had a son *Wan ch'üen*, and in the 次門 *Lei shih* as wife and *Shê shih* as concubine, by the latter of whom he had a son *Wan-teh*. *Lei-shih* died and the question was what mourning she was entitled to at the hands of the two sons. It was held that Wan-teh should wear mourning three years as for a 慈 母, forster-mother, but that *Wan chüen* should wear no mourning.

A similar case is to be found in the Documentary series, Han Wên Chi papers, No. 71, where it is stated that in the 18th year of Chia Ching it was notified throughout the Empire that a son continuing a double succession is to wed but one woman as his wife, and that he cannot have a wife in each of the households without offending against the law. But see Li 4 of Chap. 117, and the possible modification introduced thereby into the written law.

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marries or is given away as a concubine, the penalty shall be reduced two degrees.

If a widow, holding rank in virtue of the office of her deceased husband, re-marries even after expiry of the period of mourning, such marriage shall be null and void, and besides being deprived of her rank shall be liable to the above penalty. The principal contracting marriage with such widow of rank shall, if aware of the facts, be punishable 5 degrees less, and the marriage present shall be forfeited to Government. If not aware, the marriage present may be recovered back, but in any case the parties must be separated. If any one when in mourning for a grand-parent, or for a paternal uncle or aunt, or elder brother or sister, marries or is given in marriage as a wife, the parties shall be liable to 80 blows, but the marriage shall be valid. The marriage of a concubine within the same period shall not entail any penalty.

If any one during the period of mourning for parents, husband or husband's parents acts the part of principal in the marriage of another person, legal in itself, he or she shall be liable to 80 blows.

If the parents or grandparents or the husband's parents or grandparents try to force any widow—whether wife or concubine—to marry again, they shall be punishable with 80 blows, and if the marriage is not completed the widow shall be entitled to remain single in the family of her deceased husband, the marriage presents being returned. If the marriage has been completed, she shall remain with her second husband, but the marriage presents shall be forfeited to Government. If the persons forcing on such re-marriage are relations within the second, third, &c., degree of mourning, they shall be punishable one degree more severely for each step further removed.

LI.

If a widow is willing to enter into a second marriage the parents of her late husband shall have the right of negotiating the marriage, and shall be entitled to receive the marriage presents. If among her late husband's family there are none legally qualified to act as principals in her marriage then her mother's family shall be deemed principals, and shall be entitled to the marriage presents. In either case if the family not having the legal right interfere forcibly, and carry off the lady, they shall be liable to 80 blows.

If any widow is forced to marry against her will, the principals contracting such marriage shall be punished according to degree of relationship—viz., if her own or her late husband's parents or grandparents, 80 blows; if senior relations for whom she would be bound to wear mourning in the second degree, 70 blows and banishment for a year and a half; if senior relations in the third or lower degrees, 80 blows and banishment for two years; if junior relations for whom she would wear mourning in the second degree, 100 blows and banishment for 3 years; if junior relations in the third or lower degrees, 90 blows and banishment for two years and a half. If the principal on the other side was aware of the fact that violence was being used, he shall be punished 3 degrees more severely than in ordinary cases of forcible marriage—viz., 80 blows. If the violence was not carried to the extreme limit of compelling the woman to submit to the husband, the punishment shall be one degree less, and she shall be at liberty to remain single or to cohabit with the husband as she pleases, but the marriage presents shall be forfeited to Government.

If a widow is driven to commit suicide by the attempts of her relations to compel her to re-marry, no matter whether successful or not, such relations shall be punished as follows—if her own or her husband's Parents or Grandparents, 100 blows and 3 years' banishment; if seniors within the second degree of mourning, 100 blows and perpetual banishment to a distance of 2,000 *li*; if seniors within the third, fourth and fifth degrees, 100 blows and perpetual banishment to a distance of 2,500 or 3,000 *li*;

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if juniors in the fifth degree, banishment to a distant frontier with military servitude; if juniors in the third or fourth degrees, banishment with military servitude to the extreme frontier; and lastly, if juniors within the second degree of mourning, death by strangulation after the autumn assizes. The principal contracting the marriage on the other side, and persons abetting the forcible carrying off which led to the suicide, shall, if aware of the facts, be deemed accessories, and punished one degree less severely than the woman's own relations.

If a woman thus married against her will nevertheless consents to live with her husband, and afterwards for some other reason commits suicide, the relations shall not be punished under this law but under the general rule against forcible marriage.

If a woman having no relatives who can contract a marriage on her behalf is compelled by a suitor to accept marriage presents, and thereafter commits suicide, such suitor shall be liable to banishment to a near frontier with military servitude, and shall be required to defray the funeral expenses. If the woman was carried off by force, and in so doing things were stolen or injury was done to life or limb, the persons concerned shall be liable to a punishment more severe than in ordinary cases of violent abduction.

CHAPTER 106.

If any person enters into a regular marriage while any of the parents or grandparents are under imprisonment for a capital offence without the express consent of such parent or grandparent, he or she shall be liable to a penalty of 80 blows. If the marriage is that of a concubine the penalty shall be two degrees less, and in any case the marriage festivities must be dispensed with under a like penalty.

CHAPTER 107.

If any marriage takes place between persons of the same surname, the principals negotiating the marriage on either side shall be liable to 60 blows and the marriage shall be null and void. The woman shall return to her family and the marriage presents shall be forfeited to Government.*

CHAPTER 108.

Persons related by consanguinity cannot intermarry with the generation above or below.

Any marriage between blood relations through the mother, who are within any of the degrees of mourning, or who are not of the same generation, as also marriage with a sister by same mother though different father, or the daughter of a wife by a former husband, shall be deemed incestuous. Thus marriage is forbidden with the children of uncle or aunt of one's father or mother, or with a maternal aunt or maternal aunt's cousins, with maternal grand-aunts, with mother's cousins one or two degrees removed, with children of sisters or of cousins, with sisters of one's son-in-law, or with sisters of a daughter-in-law or grand daughter-in-law. With all the above, though outside the degrees of mourning, yet being of different generations, you are forbidden to intermarry, under a penalty of 100 blows.†

* On the origin of this rule see my Note at the end. Where, however, by a marriage of this kind the relations of husband and wife have *de facto* been constituted, the parties must accept all the consequences resulting therefrom as if the union were legal. Thus, where a man having a wife of the same surname caused her death by a wound, it was held that he was punishable as for killing his wife and not as for killing a stranger. So it was said if, on the other hand, she had killed her husband's parents she would have been liable to the severer penalty, and could not shelter herself under the plea that she was no wife.

† This chapter is not easy to translate clearly owing to the want of expression in our language for the various relationships, and I am not sure that I have given tham all correctly. Staunton seems to have misunderstood the drift of this and the next chapter altogether.

The rule which the Chinese legislators have been labouring to lay down with so much multiplicity of detail may I think be put very simply.

I.—Relations by consanguinity:—(*a*) All Agnates 本宗 that is, persons bearing the same surname are forbidden to intermarry; (*b*) Cognates cannot marry any one of the generation above or below, but may marry any one of

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A man cannot marry the children of his aunt on the father's side, or of his uncle or aunt on the mother's side, because though of the same generation they are within the fifth degree of mourning.

In all the above cases a marriage shall be void and the woman shall return to her father's family. The marriage presents shall be forfeited to Government.

LI.

In general all criminal intercourse between blood relations of different generations, or who are for other reasons forbidden to intermarry shall be punished strictly according to the law applicable to the particular relationship. Where, however, there is any doubt about the case or where the law seems unusually severe, or where the relationship is very remote, the court trying the case shall have some discretionary power in the decision it proposes to submit to the Throne. In the interest of the people it is permitted to marry with the children of a paternal aunt or of a maternal uncle or aunt.

2. Criminal intercourse or marriage between children of a first husband and children of a second shall be dealt with as if between children of the same mother but different father.

the same generation not being an agnate (originally first cousins were forbidden to marry, as being within the fifth 緦麻 degree of mourning, but that was relaxed); see the Table of consanguinity at end. I cannot marry my 姑 or my 堂姑, nor any of that class, but I may marry the children of any of these. So I cannot marry my 姨母 nor my 堂姨, but I may marry the children of any of these. So I cannot marry my 表姪女, nor my 堂表姪女, nor any one of that class either on the father line or the mother line.

II.—Affinity.—Here there is no general rule. The exceptions are mentioned by name. I cannot marry my step-daughter's daughter, nor my son-in-law's sister, nor the sisters of my son's or grandson's wife. Otherwise affinity is no impediment (Möllendorff's account of Relationships, page 9, seems to require considerable overhauling. Cousins and nieces are not relations by affinity. Marriage with the former is allowed, with the latter not, but for other reasons than affinity).

CHAPTER 109.

Marriage with Widows of Relations.

Marriage between agnates though not within the degrees of mourning, and marriage with the widow of an agnate is forbidden under the penalty of 100 blows. If one marries the widow of an agnate within the fifth degree of mourning or the widow of a maternal uncle or sister's son, the penalty shall be 60 blows and one year's banishment, and for marrying the widow of an agnatic relation still nearer, the penalty shall be increased from three years' banishment to strangulation or beheading—all such marriages to be deemed incestuous. If, however, such widow had been divorced, or in the interior had re-married into another family, the penalty shall be reduced to 80 blows.

If one takes his father's or grandfather's concubine or his paternal uncle's wife the penalty shall be death by beheading, no matter whether the woman had been divorced or re-married or not, and if one takes the widow of his elder or younger brother, whether divorced, re-married or not, the penalty shall be death by strangulation.*

In the above cases if the widow was originally a concubine, not a wife, the penalty shall be reduced one degree, except in the case of a father's or grandfather's concubine.

Marriage with an aunt or with a niece or sister, or any other relation who is within any of the degrees of mourning and belongs to the agnatic group, is incestuous and void, and the parties shall be punished as provided, whether by death or a minor penalty.

LI.

1. The penalty for taking the concubine of a deceased paternal uncle or of a brother is a degree less than for marrying the widow—viz., perpetual banishment for 3,000 *li*.

2. When the punishment for incestuous marriages is less than death it shall be strictly carried out, and in the case of bro-

* In view of this severe penalty it is scarcely possible that the Levirate can be practised in any part of China, as Mr. Parker says he has been informed.

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thers marrying deceased brother's widows, when such marriage was preceded by criminal intercourse, the sentence of death shall be forthwith carried into effect on both; but in capital offences of this nature which really were committed by simple country people in ignorance of the law, provided that the marriage was entered into with the knowledge of the kindred and the Ti-pao, the sentence of death, which must be passed on both, shall be sent on for the autumn revision with a true statement of the whole circumstances for consideration. The Ti-pao and kindred shall be liable to 80 blows for not having prevented the marriage. If the parents were the persons who arranged such marriage, then at the autumn revision the circumstances shall be considered and the capital sentence commuted for some other penalty.

CHAPTER 112.

Forcible Abduction of Free Women.

Whoever carries off by force the wife or daughter of a free man and compels her to become his wife or concubine, shall suffer death by strangulation after the usual term of imprisonment. The same penalty shall be inflicted, if instead of taking her himself he mates her with his son, grandson, younger brother, nephew, or domestic slave, and in either case the woman shall be returned to her proper family.

LI.

1. The forcible abduction of the wife or daughter of a free man for the purpose of selling her as wife or concubine to another, or presenting her as a gift to any Prince or member of the Imperial family, or to any person of rank and influence, shall be punishable with death by strangulation after the usual period of imprisonment.

2. If the wife or daughter so carried off was recaptured on the road before being violated, the punishment shall be one degree less. If in a fit of shame and rage she puts an end to herself, the punishment shall be either beheading or strangulation according as she was violated or not, on the analogy of the offence of causing the death of one's own wife by forcible violation. The same penalty shall be imposed if the father, husband, or other near relation is caused to commit suicide through shame and rage.

3. Accessories in the above offence shall be liable to a penalty varying from banishment to a distance of 2,000 *li* to 80 blows, according to extent of active interference offered.

4. If any one forcibly takes his uncle's* wife, or his aunt, or other female of the senior generation related to him within the 2nd, 3rd or 4th degrees of mourning, and sells her as wife for the sake of getting the marriage presents, he shall be liable to the penalty of death by beheading after the usual term of imprisonment. If one forcibly sells his elder brother's widow, his sister, or any female re-

* The relations here spoken of are all agnates unless when otherwise mentioned. This clause illustrates to some extent what I said above regarding the diffusion of the Patria Potestas. If a person being a 卑幼 junior sells a 尊長 senior, within the 4th degree to whom therefore he owes obedience, the punishment is beheading; if he sells a 尊長 outside the 4th degree, to whom therefore he owes obedience, but in a less degree, the punishment is one degree less—viz., strangulation. If the same person being now in turn himself a 尊長 sells a 卑幼, within the 4th degree, and one therefore at whose hands he is entitled to call for obedience, the punishment is ordinary *liu* banishment. If he sells a 卑幼 outside the 4th degree, and one therefore at whose hands he is less entitled to require obedience, the punishment is increased to extraordinary banishment. The best illustrations, however, are to be found in the clauses in the code dealing with assaults and homicide between relatives. The punishments are different for every relationship, the guiding principle being the amount of authority which the one is entitled to exercise over the other. All seniors are entitled to some obedience from all juniors, the amount varying with the degrees of mourning. These, again, must be learnt from the Tables, as no general rule can be given, though usually they follow the natural order thus (in table for agnates). I am related to my father in the first degree, to my brother in the second, to my cousin in the 3rd, my second cousin in the 4th, and my third cousin in the 5th, beyond which there is no relationship. But for all ascendants above father I wear mourning in a qualified form, for a paternal uncle in 2nd degree, for a maternal uncle in 4th, for maternal cousins in 5th degree, &c., &c.

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lative of the senior generation related to him within the fifth degree of mourning or more distantly, he shall be liable to death by strangulation. If any one forcibly sells in the same way a female of an inferior generation related within the 2nd, 3rd or 4th degree of mourning, he shall be liable to banishment to a distance of 3,000 *li*, and if related in the 5th degree, to banishment to a frontier with military servitude.

If the woman in defence of her virtue is driven to commit suicide, the offenders if juniors shall be dealt with under the general rule (*li* 2), if seniors related in 5th degree the punishment shall be strangulation, and if seniors related in 2nd, 3rd or 4th degrees, banishment with military servitude.

If the person about to marry the woman or those arranging the marriage for him, were aware of the facts, and aided in the forcible abduction, or conspired with others to obtain possession of the woman for money, they shall each be liable to a penalty one degree less than the principal offender.

This law, however, shall not be applicable to poor families, who through fear of want or from actual necessity, and not from coveting the marriage money, persuade or compel widows to re-marry. These shall be dealt with as ordinary cases of marrying a widow against her will (Cap. 105, *li*).

5.—Whoever engages a body of confederates to seize and carry off the wife or daughter of another when travelling on the public highway, and either sells her or makes her his wife, concubine or slave, so that the woman is debauched; and whoever, with the assistance of confederates, enters the house of one with whom he has had no relationship and carries off any woman by force, whether or not a go-between had been previously sent to speak about a marriage, and whether or not any property was carried off at the same time—shall be liable to death by decapitation immediately after conviction, and all engaged as accessories shall be liable to death by strangulation. Any one purchasing a woman so carried off, knowing the facts, shall be punishable one degree less than the principal offender, but if ignorant he shall not be punishable. If the attempt at abduction was made but did not succeed, the principal shall be punished by strangulation and the accessories by banishment to one of the worst frontier stations for military servitude. If any of such attacking party in repelling an attempt to arrest is guilty of homicide, he shall, whether the abduction was successful or not, be liable to death by decapitation after conviction, and his head shall be exposed in public as a warning. Accessories actually assisting at the striking and wounding shall, whether the injury was inflicted with the hand, foot or by some lethal weapon, be liable to death by strangulation; the others who though present took no part in the striking, shall be dealt with under the ordinary rule.

If domestic slaves are guilty of such forcible abduction, and the master does not give them up to justice, he shall be punished in the same way as one who purchases with knowledge of the facts a woman so abducted. The local magistrate shall be liable to censure by the Board, and the Tything man shall be liable to 80 blows. If one single-handed carries off and sells a woman as wife or concubine, the penalty is death by strangulation. The above law shall be equally applicable although the offence of abduction was preceded by a formal proposal of marriage, if the woman's family declined to accede.

6.—If before the forcible abduction there has been criminal intercourse between the parties, the penalty on both principal and accessories shall be reduced, unless the woman had meantime reformed and given up the connection.

7.—The forcible abduction of women and girls by organized bands in order to sell them again for gain is punishable with death by strangulation in the case of the principals, and banishment to the unhealthy districts of Yunnan for military servitude in the case of accessories actually engaged

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in the abduction, or banishment to a distance of 2,000 *li* if not so engaged. If the abduction was attempted but did not succeed, the penalty shall be a degree less in each case. If the abduction was made without the aid of an organized party, the principal shall be banished to an extreme frontier with military servitude, and accessories to banishment for 3 or 2½ years according as they did or did not take an active part. If resistance is offered, and in the course of the affray any of the attacking party or the woman or any of her relations is killed, the case shall be dealt with under the general law applicable to such cases.

CHAPTER 113.

No officer of Government can marry a professed singing girl either as wife or concubine. If he does, he shall be liable to 60 blows, and the girl shall be sent to her family and not back to her profession. The marriage presents shall be forfeited to Government. The heir to any officer possessing hereditary rank shall also be incapable of marrying any of that class, and if he attempts to do so he shall, on coming to the succession, lose a grade.

CHAPTER 114.

Any Buddhist or Taoist Priest who marries either a wife or concubine shall be liable to 80 blows, and shall be required to quit the priesthood. The contractor of the marriage on behalf of the girl shall be equally punishable, and the parties shall be separated, the marriage presents being forfeited to Government. If the Superior of the Monastery is aware of such marriage he shall be punishable to same extent. If any such Priest get a relation or servant to ask for a woman in marriage, and then takes possession of her himself, it shall be deemed a case of ordinary criminal intercourse, but punishable two degrees more severely in his case as being a Priest. The woman shall be sent back to her friends and the marriage present forfeited to Government.

CHAPTER 115.

Any Master of a Family who marries his slave to the daughter of a free man shall be liable to 80 blows, and the latter or the principal contracting on behalf of the girl, if aware of the condition of the husband, shall be punishable one degree less. If the slave himself contracted the marriage he shall be liable to same penalty, and the master, if assenting, to a penalty two degrees less. If in order to bring about a marriage a free person is entered on the registers as a slave, or a slave is represented to be a free person, and the parties are so married, the party guilty of misrepresentation shall be liable to 100 blows in the first case and 90 in the second. In all the above cases the marriage shall be void, and the parties returned to their original condition.

CHAPTER 116.

Whoever puts away his wife, except for any of the seven ordinary reasons, or for some serious crime which itself puts an end to the relationship between them, shall be liable to 80 blows. The seven ordinary reasons which justify a divorce are barrenness, wanton conduct, neglect of husband's parents, talkativeness, theft, envy, and inveterate infirmity. On the other hand, there are three reasons which nullify the foregoing —if the wife has kept the three years mourning [for either of Husband's parents], if the family having been once poor are now rich, or if the woman has not her old home to go to—in any of these cases if a man puts away his wife he shall be liable to 70 blows and shall be obliged to receive her back. If the woman has been guilty of some crime which by law requires a divorce, the husband is bound to send her away under a penalty of 80 blows. If both parties agree to separate owing to incompatibility of temper it may be done. If the wife runs away without the consent of the husband he may take her and sell her as wife to another man, and if she runs away and marries another man she shall be liable to

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death by strangulation. If a woman having been deserted by her husband, runs away or gets married to another man before the expiry of 3 years, without first obtaining the sanction of the local magistrate, she shall be liable to 100 blows. The above rules shall also apply to the case of concubines—the penalty in each case being reduced 3 degrees. But to constitute a second marriage it is necessary there should have been a principal to contract on behalf of the woman, go-betweens and marriage present, otherwise it is simply a case of adultery, and the husband may take back his wife and sell her.

If a female slave runs away and gets married, she shall be liable to 100 blows and sent back to her master.

If the person harbouring such runaway wife, concubine, or female slave, or the person who marries such is aware of the facts, he shall be liable to the same penalty as the woman, reduced however one degree in capital cases, and the marriage present shall be forfeited to Government; if not, he shall not be punishable and shall recover back his presents. If any of the senior relations of such woman, within the first or second degrees of mourning, acted as principal in such re-marriage, they shall be liable to the above penalty, and the woman shall only be punishable as for running away. In the case of other relations more remote, either they or the parties themselves shall be punishable as principals according as the one or the other took the lead in the matter. In capital cases however where the relations are principals they shall be entitled to a reduction of one degree—viz., to banishment to a distance of 3,000 *li*.

LI.

1.—There are three principles of Justice which prevent a woman being hastily put away. In cases of adultery, however, they are inoperative.

2.—If the bridegroom neglects to proceed with the marriage for 5 years after betrothal, or if he leaves his home and is not heard of for three years, the woman on application to the magistrate shall be entitled to a certificate enabling her to marry another person, and she shall not be obliged to return the first marriage presents.

CHAPTER 117.

In Illegal Marriages the Punishment falls upon the Principals Contracting on either side.

In all marriages contrary to law, where the principal negotiating the contract is either a paternal grandfather or grandmother, father or mother, paternal uncle or his wife's paternal aunt, elder brother or elder sister, or maternal grandfather or grandmother, the penalty, whatever it may be, shall fall upon such principal contractor and not upon the parties themselves. If the principal contracting is a more distant relation—viz., a junior within the second degree of mourning, or a senior within the 3rd, 4th or 5th degrees, then if the illegality originated with him, he shall be punished as the chief offender, and the parties themselves as accessories, otherwise he shall be deemed the accessory. Accessories to be punishable in every case one degree less than the chief offender, and in capital cases the relations, even when deemed principals, are to have the penalty reduced one degree.

In no case can any penalty be inflicted on a young girl who is thus leaving her home for the first time, nor on a son under 20 years of age, nor on either if constrained by the authority of their Parents, &c., but the father or other relation contracting the marriage shall alone be responsible.

When the illegal marriage is not consummated the penalty shall be reduced 5 degrees, thus death by strangulation shall be reduced to banishment for a year and a half.

Go-betweens who are aware of the illegality shall be punishable one degree less than the principals.

Offenders against the marriage laws shall be entitled to the benefit of a general act of amnesty, but where the marriage is declared

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void by law the parties must be separated, such act notwithstanding.

Marriage presents made with a knowledge of the illegality shall in general be forfeited to Government, otherwise they shall be recoverable.

LI.

1.—Any of the literate or common people who neglects to find a husband for his female slaves shall be liable to 80 blows, which may be commuted to the statutory fine in the case of the former.

2.—In Fokien and Formosa it is forbidden to intermarry with the savages; all such marriages shall be void, and the persons contracting them shall be liable to 100 blows. If the marriage is with one of the family of a native administrator, or with one of the intermediary linguist class, the penalty shall be 90 blows. The local magistrate, if consenting to such marriages, shall be liable to censure. Persons who have already married native wives and had children by them need not be proceeded against, provided they settle down quietly as citizens. But if they keep on going backwards and forward among the savages, they shall be liable to 80 blows.

3.—The unshaved Miaotze within the jurisdiction of the Hunan Provincial Authorities may contract marriages with the common people, but all such marriages must be evidenced by go-betweens and a written contract, and moreover require the sanction of the local magistrate, so that cases of criminal intercourse and the kidnapping of girls for sale may be searched out and punished according to the common laws. Traders and strangers who are not domiciled in the district cannot marry with these natives, nor can any citizen intermarry with natives who have not a settled habitation. If illegal unions are formed, and disturbances with the natives occur, the parties shall be punished as provided by law, and the local authorities shall be liable to censure. Marriages with the Miaotze, known as the Marsh and Cave tribes, are also allowed.

4.—When a marriage which is illegal, and therefore avoidable, was preceded by acts of criminal intercourse between the parties, or if the woman was known to be a divorced wife, then in any subsequent proceedings, as for offences by the wife against the husband or the husband's relations, the parties shall be dealt with as if there were no marriage, notwithstanding that there may have been both go-betweens and a written contract. But if the illegality consisted in the fact that the parties were of the same surname, or were cognates of different generations, or that one was free and the other a slave, or that the marriage was contracted during the period of mourning or during the lifetime of a former wife (有妻更娶), or that the woman was really the wife of another man but sold by him, then in any subsequent criminal proceedings, although such marriage is voidable by law, yet if it was properly made by go-betweens and if [in the last two cases] one of the parties was ignorant of the true facts, the parties shall be dealt with as if the marriage was good.*

5.—If the daughter of any Manchu family before having passed the selection (for the Emperor's Harem) is promised in marriage to a Chinaman, the head of the family shall be liable to 100 blows, if after having passed the selection, or if being one who is exempted, she is promised, the penalty shall be 40 blows. The Chinaman betrothing her shall be equally punishable.

* This is a clause which modifies very considerably the numerous restraints detailed in the previous chapters. It is not so clear as one would wish, nor is it easy to make out the precise effect, but the general purport seems to be to draw a broad line between void and voidable marriages. Comparing the text and notes together we may make out the following as the state of the case:—All unions of unclean origin, or which are described as incestuous, and all unions irregularly contracted without go-betweens or exchange of written evidence, are *ipso facto* void. The relationship of husband and wife was never constituted at all; the children are bastards, and cannot succeed. But in regard to unions which but for the legal impediments would be good we must make a distinction. An innocent party could of course set aside such a

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NOTE ON THE ORIGIN OF FAMILY NAMES.

Ancient Chinese society, from the earliest period of which we have any authentic history, is represented as a homogeneous whole, made up of Families, Clans and States. The institution of marriage was fully recognized, therefore all the relationships which are the result of regular unions continued through several generations must have been perceived and acted upon. What condition of affairs preceded this, or how the race gradually emerged from barbarism, we have now no means of ascertaining accurately. The legendary history gives us brief accounts of changes, which, as common to the whole world, must we know have taken place at some period of Chinese History, but how they were brought about or what successive stages of development were gone through we have no indication. Then we are informed in T'ung Kien Kang-mu of Choo He that Fuh Hi taught men the arts of fishing and rearing domestic animals. He made a Calendar, and instituted marriage and music. His successor Shen Nung was the first to make ploughs and sow the five kinds of grain. He also made use of the different plants and taught the art of medicine, established markets for exchange of commodities, and so on.

All this teaches us very little. It indicates a gradual advance from savagery to comparative civilization which was somehow accomplished, not we may be sure by fits and starts as thus described, but by some process of evolution working under natural laws, but we are left to guess what the process was.

Our information as to the existence of Family names during this legendary period is also scanty. Fuh-hi's surname 姓 is said to have been 風 and his mother's name 華胥. His Father is not mentioned. The origin of the 2nd Emperor Shen Nung is thus described :—

A Prince of the 少典氏 Shao Tien family married a daughter of the 有蟜氏 named 安登 who bore two sons. The eldest was called 石年, and being brought up near the 姜水 got the surname 姜, and, ruling under the element fire, he succeeded to the Emperor Fuh-hi, and was called 炎帝 [as dynastic title]. Hwang-ti, the third Emperor, is then accounted for. The younger brother of Shen Nung by the same mother succeeded to his [Shen Nung's] Father as feudal prince of Shao Tien.

In the time of Tu-wang (one of the supposed rulers between Shen Nung and Hwang-ti) the wife of the Prince of Shao Tien, named Fuh Pao, became pregnant by the influence of a flash of lightning which encircled the constellation 斗, and bore a son near the Hien-yuan Hill, who thereupon was named 名 Hien-yuan, and surnamed 姓, 公孫. When he grew up he was endowed with the fief 有熊 Yu-hsiung, and therefore was called also 有熊, 氏. He grew up by the 姬水 and thus also got the surname 姬. He ruled under the element 土 and from the colour of earth got the [dynastic] title of Hwang-ti 黃帝. He had four wives and twenty concubines who bore him twenty-five sons; of these twelve had separate surnames conferred upon them, the surnames being 祁, 己, 滕, 箴 &c. &c. There were two 姬 and two 酉, so that fourteen in all got surnames. Later on in the time of Shun nineteen of these descendants were enfeoffed as Feudal Princes.

marriage. But suppose both agree to live and continue to live as man and wife, does the union entail the consequences of a legitimate marriage? As to one set of effects it does certainly; as regards offences by, or against, other members of the husband's family, the parties shall be considered man and wife. It is difficult therefore to see why it should not be held good in what Chinese law would call the lighter matter of legitimacy of children and succession to the property. As a matter of fact some of these impediments are habitually disregarded by the lower classes, as marriage of same surname and during the period of mourning without consequence, and if some why not all? At any rate, it opens up a wide door for irregularities and permits the pleading of customary law against the express words of the statute.

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Hwang-ti's second son by the first wife succeeded him. He also was miraculously conceived. His 姓 was 己, and 名 摯; his mother's Family name was 媒 祖. At the time of his birth she dwelt near 窮 桑, and he was therefore called 窮 桑, as Family name 氏.

Being afterwards enfeoffed with the lands of 青 陽, he got the family name 氏, of 青 陽. Ruling under the element metal he also got the family name of 金 天. Being able to practise the methods of 太 昊 he got the dynastic title of 少 昊.

The next Emperor was a grandson of Hwang-ti, being the son of Chang-i 昌 意 Hwang-ti's eldest son. His surname was 姬 (this was one of the 12 surnames given by Hwang-ti to his sons, and we may have here the first case of the son taking his Father's 姓). His mother's family name was 蜀 山. He was invested with the State of Kao-yang, and therefore got the family name of Kao-yang.

Ti Kuh the next Emperor's surname was 姬. He was a grandson of 少 昊 (whose surname was 己). He was first invested with a fief in 辛, therefore when he succeeded to Kao-yang he got the clan name Kao Sin 高 辛 氏.

The next Emperor Sih-chih was son of the preceding, but no surname is given. He gave way after nine years to his younger brother, the great Yao 堯 of whom the 史 記 says his surname 姓 was 伊 耆, and his name 名 放 勳. His mother's family name was 陳 鋒. She conceived under the influence of a Dragon, and after 14 months bore him at Tan-ling. He was brought up in his mother's family State of 伊, and having afterwards moved to 耆, he there got the clan name 伊 耆. He was invested by his brother first with the principality of 陶 and afterwards with the principality of 唐, whence the name 陶 唐. He introduced the arrangement of dividing kindred into the nine classes 九 族. He regulated in uniform order the Chief Families, he united and harmonized the myriad states, and the black-haired people became transformed. We have now come to somewhat firmer ground, and we may look back and see what can be learned from these fragmentary notices.

Firstly, as Mr. Parker points out, in the case of the early Emperors, the name of the mother is always given but not that of the father, the conception being generally ascribed to supernatural means, and in two cases the son is brought up apparently in the mother's family apart from the reputed father. This would seem to indicate either polyandry, or at least a state of things in which paternity was uncertain, and we have the case of a half brother by the mother's side succeeding to the inheritance, which possibly refers to succession through females.

It is evident at any rate that the terms 姓 and 氏 which are freely used, had not yet acquired the signification of family or stock names, but were more or less of the nature of personal appellations. The full recognition of relationship through the Father, and the establishment of the agnatic group of kindred were doubtless gradual processes, the completion of which seems to be indicated in the legislation of Yao.

The passage which I have translated is from the *T'ung Kien*, but it is nearly identical with that in the Shoo King from which it is doubtless taken. (Legge, Shoo King, Part I., page 17). I have ventured to give it a somewhat different meaning from that in Legge's translation, taking 以 as the verb and 親 as a substantive. The text is 以親九族, 平章百姓, 協和萬邦, 黎民於變, and is evidently indicative of what Yao did to introduce order and regularity where before there had only been confusion. He begins with the individuals of one's kindred 親, and makes of them the 九 族, a well-known term meaning the agnatic group, extending four generations above and four

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generations below, with all the collaterals for five degrees; then he arranges uniformly the 百姓, not necessarily the whole body of the people, for at that period we may be quite certain the lower orders had not 姓, but those families who had got to the dignity of a surname; in other words, the Chief or official families of the nation (this agrees with K'ung Ngan Kwoh's explanations, which make 百姓=百官); (see Legge's note on page 17),—that is, he groups the individual families into clans or gentes, each with a common surname, then he unites and "harmonizes the myriad states, and the black-haired people are transformed." The transformation consisted of a change from a state of promiscuity more or less modified to one which admitted of certainty of paternity and the formation of family groups. Families being formed, a political community and a national life followed. The process indicated is the natural sequence of events. Family organization everywhere preceded political organization.

Following the T'ung Kien we now find Yao Shun and Yu conferring surnames. Shun himself had two surnames derived like all the preceding from localities 姚, and 嬀. Yao conferred on Yu the surname 姒 which became the recognized surname of the Hea Dynasty founded by him. Shun conferred on his Forester 伯益, the surname of which became the family name of the Princes of 嬴 (Chüan 2, page 33). Yao conferred on 契 the State of Shang and the surname 子, which thus became the surname of the Shang Dynasty, (Chüan 2, page 35). Yu conferred upon 棄, his Minister of Agriculture, the State of 邰 and the surname 姬 (*Ibid.*, page 35), which thus became the surname of the Chow Dynasty founded by his descendants, and we read in the Tribute of Yu (Legge's Classics, Vol. III., Part I., page 143) "He conferred Lands and Surnames."

The Kings of the Hea Dynasty were all lineal descendants of Yu, and the T'ung Kien does not refer to their surnames, it being an understood thing by this time that they bore the family name of 姬.

Though the foregoing period is all legendary we may fairly assume that there is some groundwork of fact underlying the traditions, and it is easy enough to imagine that family names began to be used in the way indicated.

At first they would be confined to Kings and their descendants or to great families; bye and bye it would be considered an honour to have one, a sort of patent of nobility to be conferred by the King only. The lower orders for long would have no surnames, but as they always aspire to imitate their superiors they would in time come to assume them without any grant, taking either the personal name of some ancestor of mark or his office or place of birth or land owned, and turning it into a family name common to all his descendants.

When we come down to historic times the number of separate clans must have been very considerable. At the establishment of the State of Lu, which was given as a fief to Chow Kung, brother of the first king of the Chow dynasty, six classes of the people of Yin, that is, of the conquered people (the *Tiao* the *Seu*, &c.), were ordered to settle there with all the branches of their kindred far and near. So the State of Wei was peopled by seven clans, the T'ao, the Shih, &c., and the State of Tsin by nine clans of the surname of Hwai (Legge's Classics, Vol. V., page 754). The whole land was parcelled out by King Woo among his kindred and adherents of other surnames. Fifteen of his brothers received States, and forty other Princes of the surname of Ke did the same (*Ibid.*, page 727), but from the first some of the States at least, and probably all of them, must have contained families with surnames other than the name of the State.

During the *Ch'un Ch'iu* period we have abundant evidence of the way new family names came into existence. For instance on the death of Woo Keae (L. C., Vol. V., page 26), a scion of the ruling house of Loo,

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the Tso Ch'uen says, "Yu-fu requested for him an honorary title and a clan name. The Duke consulted Chung-chung about it, who said, when the son of Heaven would ennoble the virtuous he gives them surnames from their birth-places, he rewards them with territory, and the name of it becomes their clan name. The Princes again confer the clan name from the designation of the grandfather or from his honorary title. Or when merit has been displayed in one office by members of the same family for generations, the name of that office may become the clan name, or the name of the city held by the family may become so." The Duke determined that Woo Keae's clan name 氏 should be 辰 from the designation of his grandfather. Mao Ke-ling, as quoted by Dr. Legge, somewhat dissents from this view, but only to the extent of saying that the clan name 氏 was often assumed instead of being formally conferred. He says the general rule was that the son of a deceased ruler was styled 公子 or duke's son, his son again 公孫 or duke's grandson. But in the next descent the son took as a matter of course the designation of his grandfather, or his honorary title, or the name of his office or of his city, and made it his one clan name. One surname branched out into many clan names, and one clan name branched out into many families, 姓分而爲氏, 氏又分而爲族. So a Prince of the House of Chên Kung-tsze Hwan fled to the State of Tsi and grew into a powerful clan which finally usurped the government. The surname of the chief of Ch'en was 嬀, as being descended from Shun. The descendants of Kung-tsze Hwan took the clan name of Ch'en from their original State, which they afterwards for some reason exchanged for T'ien 田. The three great families which played a prominent part in the later history of the State of Loo grew up in the same way. They were known as the 季 Ki or Ki-sun, 季孫, the 叔孫 and the 仲孫 or 孟, and were founded by the cadet branches of the ruling house. The original family name of Ki, 姬, common to them all, was gradually lost sight of, and the clan or branch name 氏 became a new 姓. Again the Tsui 崔 family was one of the most powerful in the State of Ts'e. It was descended from a son of one of the ancient princes of the State. To that son had been assigned the lands of Tsuy 崔, and Tsuy became the surname of his descendants. (L. C., Vol. V., page 307 c.f., also pages 20, 333, 575, and the Shoo King, page 588).

It is needless to multiply examples. Enough has been said to show how new names originated, and the process once begun, the natural desire of parvenus to found a family would tend to augment the number.

It would also appear that the same name was in use in different States by families of independent origin. For instance, the surname of Confucius 孔, according to the received account, was derived from an ancestor, K'ung Kea, himself a descendant of the ruling House of Sung. Owing to a quarrel Kung Kea's grandson removed to Loo, where the family continued till Confucius was born. But we also find 孔 as a clan name in Wei, in Ch'en and in Chêng.

As far as dates go it is possible that in each case these were founded by branches of the Sung Kung, but I can find no indication that it is so. So there was a 仲孫 family in Ts'i, which was certainly of a different origin from the famous one in Loo; there were Chaos 趙 both in Tsin and Wei, Fans 樂 in Wei and Loo, Kwohs 國 in Chêng and Tsi, and Shihs 石 in Wei and Chow.

The surnames Chao, Han, and Wei, 趙 韓 and 魏, were not derived from the States of that name, but were borne as clan names by the three powerful families of princely origin who split up the large territory of Tsin into independent governments. The family gave its name to the State in these cases, not the State to the family, as supposed by Mr. Parker (*China Review*, Vol. 8, page 71), (*L. C.*, Vol. V., page 863).

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On the whole we may conclude that the number of family names was at no time co-extensive with the number of States, that each State generally contained at least several families of different surnames, that the possession of a common surname was not conclusive evidence of a common ancestry, and that a great number of families who bore individual clan names could yet trace their origin up to a common 姓. All through the Ch'un Ch'iu and Tso Ch'uan the term 姓 is very seldom used, but mostly always 氏, and the original surname of the princely houses is seldom or never used in speaking of the cadets. They are always 公子 or 公孫, the duke's son, or the duke's grandson So and so, till after a few generations they get a 氏 of their own and develop into a new family. The original 姓, as for instance, Ke 姬 in Loo, Wei, Tsin, &c., 姜 in Tsi, 嬀 Kwei in Ch'en, seem only used in speaking of the marriage of ladies of the ruling House who are referred to as 姬氏 or 姜氏, with or without a particular name. In later times, for some reason or other, the term 姓 fell into desuetude, and 姓 took its place, but, historically at all events, Mr. Parker's translation of the terms, 姓氏族家門 as 'tribus gens agnati familia' and 'vir et uxor' may be accepted as perfectly correct.

There is, as might be expected, no indication in the Ch'un Ch'iu of the condition of the lower orders. All history in primitive times occupies itself solely with the sayings and doings of the great. In all probability the masses were attached to, or more or less dependant on one or other of the great families. The powerful clans of Ki, Shuh and Mèng had, we know, each the control of a considerable army, and had each their own "great officers," who indeed at one time were the real wire pullers (*L. C.*, Vol. I., Proleg., page 70, *et al.*), and we may assume that below these there was a large organization of feudal retainers down to the serfs and slaves. At first and for a long period few of these would have family names at all. By degrees the more distinguished would get or assume some distinctive appellation, and on the overthrow of the feudal system the others would continue to be known by the name of their former chief or the place where they had been wont to dwell, which by a natural process would be transformed into a surname.

NOTE ON THE ORIGIN OF THE RULE AGAINST MARRIAGES BETWEEN PERSONS OF THE SAME FAMILY NAME.

The origin of exogamy, or the rule which forbids marriage between persons of the same tribe, has been elaborately discussed by M'Lennan, Sir John Lubbock, Herbert Spencer and others, and before giving my own notions it may be well to summarise briefly the conclusions arrived at. M'Lennan's theory is that scarcity of food induced the practice of female infanticide, and that, a state of hostility being the normal condition of primitive tribes, men could only procure wives to supply the deficiency in their own tribe by stealing them from their neighbours. What was at first a necessity became a custom, and in time it was considered improper, because unusual, to marry a woman of one's own group. The stealing and re-stealing of wives made paternity doubtful, and this led to the recognition of kinship through females only. Assuming that the tribes which then grew into the practice of wife-stealing were originally homogeneous, the birth of children of stolen mothers would lead to recognized heterogeneity within the tribe; there would be a certain number of females who would be regarded as belonging by blood to the tribe of their mothers. Hence arose another form of exogamy. The primitive requirement that a wife should be stolen from another tribe naturally became confounded with the requirement that a wife should be of the blood of another tribe, and hence girls born within the tribe of foreign mothers became eligible as wives. The original exogamy, carried out only by robbing other tribes of

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their women, gave place to the modified exogamy which was satisfied with the marriage of women within the tribe, provided they bore family names which implied that they were of foreign blood.

Mr. Spencer, after showing that this theory if carried out among a cluster of tribes must logically lead to the total destruction of female children, goes on to account for the evolution of both exogamy and endogamy in a somewhat different manner. Starting from M'Lennan's postulate that primitive groups of men are habitually hostile, he argues that plunder being the natural result of victory, the women of the vanquished would naturally be carried off as trophies, and kept as proofs of prowess. Among warriors the most honoured are those whose bravery is best shown by achievements; the possession of a wife taken in war becomes a badge of social distinction. The result will be that, in a tribe habitually successful in war, the majority will have foreign wives, and the non-possession of such a wife will be regarded as a proof of cowardice; "an increasing ambition to get foreign wives will therefore arise, and as the number of those without them decreases, the brand of disgrace attaching to them will grow more decided, until in the most warlike tribes it becomes an imperative requirement that a wife shall be obtained from another tribe, if not in open war then by private abduction."

After showing that the prevalence of the form of capture can thus be accounted for, he goes on to show how both exogamy and endogamy may have simultaneously arisen as correlative results of the same process, "the efficient conditions being the relations to other tribes now peaceful but usually hostile, some of them strong and some of them weak." Endogamy will naturally characterise not only primitive groups usually at peace, which is rare, but also groups habitually worsted in war. The carrying off of a woman would rouse the hostility of the tribe invaded and bring vengeance upon themselves. Such an act would meet with general reprobation. Marriage within the tribe would become not only habitual, but there would arise a prejudice, and eventually a law, against taking wives from other tribes. On the other hand, a tribe usually successful in war will by the process above indicated tend to become exogamous. Such a tribe growing and strengthening at the expense of its neighbours "will presently divide, and its sections, usurping the habitat of adjacent tribes, will carry with them the established exogamous habit. When, presently becoming hostile, these diverging sub-tribes begin to rob one another of their women, there will arise conditions conducive to that internal exogamy which Mr. M'Lennan supposes rightly to replace external exogamy. For unless we assume that in a cluster of tribes each will undertake to rear women for adjacent tribes to steal, we must conclude that the exogamous requirements will be met in a qualified manner. Wives born within the tribe, but foreign in blood, will under pressure of the difficulty be considered allowable instead of actually stolen wives, and thus indeed that kinship in the female line, which primitive irregularity in the relations of the sexes originates, will become established even though male parentage is known, since this interpretation of kinship will make possible conformity to a law of connubium which could not otherwise be obeyed."

Now, let us see whether any of these theories will fit in with the facts as we know them in China. Chinese exogamy is of the modified or internal form. Externally they are endogamous,—they refuse marriage with any surrounding tribe: internally they are exogamous,—they refuse marriages with any one whose surname shows him to be of the same stock. Now to explain it by either M'Lennan's or Spencer's theory, there must have been intertribal hostility, capture of wives, and kinship through females; but so far as I know there is no trace of any one of these. The early Chinese immigrants, whether consisting of

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one tribe or several, were a homogeneous people, who came as colonists rather than invaders, and who grew and prospered by the arts of peace and not by prowess in war. Where all is myth and legend, and little even of that, one can only speak with great diffidence; but had they been in a state of chronic hostility, either with one another or with the aboriginal tribes whom they gradually elbowed out, it is impossible but that some traditions of the fact would have survived. That they should have occasional border wars was of course inevitable, but what I mean is, they were not a combatant race living on war and glorying in it. On the contrary, their great heroes are those who introduced the arts of civilised life, and improved and refined the manners of the age. Fuh-hi is no triumphant warrior returning with the spoils of victory, but one who instructs his people in the arts of hunting, fishing and pasturage; shows them how to make clothing and cook their food, and establishes some sort of laws of marriage. Hwang-ti showed them how to make utensils of wood, boats and wheeled carriages, and directed his ministers to construct musical instruments, make a calendar, figures for calculation, and so on. Yao and Shun are famous for their private and domestic virtues, which have been a pattern to all succeeding ages, and for the gentle and beneficent rule which they bore over their people. In no case do they ever appear to have wielded a sword. As a race they are quite distinct from the surrounding barbarous tribes, with whom they are usually at peace, but with whom they have as a rule no dealings whatever. Between themselves unity and harmony is the rule of existence. Internal wars they have, but either they are undertaken for a righteous cause to punish crime or are due to the quarrels and jealousies of rival chieftains, and in any case they are the exception not the rule. Of the capture of wives there is, as far as I am aware, historically no trace, nor is the form to be found among any of the ceremonies of marriage with which I am acquainted.

The same may be said of the system of counting kinship through females. The instance I mentioned above of course amounts to little. It was merely that when Shen Nung obtained the purple, his half brother by the mother's side succeeded to the fief, which would presumably have gone to himself; but that might have arisen from various causes.

We must therefore look for some other explanation of the phenomenon. But first of all, I am not sure that this Chinese exogamy ought properly to be called exogamy at all. If the account I have given of the origin of the 姓 surname is correct, the possessors of a common 姓 cannot be deemed a tribe in the proper sense of the word. They never were any of them a tribe at all in the sense of possessing an independent political organization, nor were they even what Spencer would call the sections of a tribe. In that sense there is but one tribe—the whole Chinese race; and then they should be described as generally, though not strictly, endogamous.

But not to dispute about terms, we have to find some means of accounting for the origin of the rule as we find it. My idea is that it is simply due to a primitive antipathy to marriages between kinsfolk fostered and extended by the practice of ancestral worship. We may take it for granted that one of the first instincts of primitive man on emerging from barbarism would be to forbid marriages with one's own nearest relations. Spencer (Principles of Sociology) certainly gives instances to the contrary, but in the vast majority of cases it was so, and the prohibition must have been due to a common instinct, because, if there were absolutely no feeling about the matter, unions with near relations would be most frequent, they being the persons with whom one is most in contact. As soon as the family organization, of whatever form, was complete, unions with one's own sisters, for

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instance, would be disallowed. The Chinese family system is, and as far as it can be traced, has always been, patriarchal. It contemplates and encourages the descendant living for several generations under the paternal roof, and its terminology suggests a closer relationship among the various branches than actually exists. Thus, all my female cousins, that is, all collaterals of the same generation as myself are my sisters, all the collateral females of the generation below are my nieces, and all of the generation above are my anuts, each of course with a differentiating prefix. It is therefore not difficult to see how the prejudice against unions with sisters should be extended to all the sister class. But if to that prejudice is added the sanction of religion, the prohibition will come with ten-fold force. Marriage has always been considered by the Chinese as the most solemn and important act of life. It is the root and origin of future existence. An unholy union is like want of harmony between heaven and earth. From marriage spring the future generations whose first duty is to maintain the family sacrifices. But if the origin is tainted, nothing but misery will result. The ancestors will not enjoy the sacrifices offered them; that will re-act upon the living, the unappeased manes will have their revenge, and the total extinction of the line may be the consequence. The resultant of these various motives may, I think, be fairly assumed to be that the prejudice against marriage with near relations would, in order to be on the safe side, be extended to relations of any kind, and by and bye that would crystallize into a hard and fast rule. But as relationships through the mother were less perceived, or at least less prominently kept before the mind, and as the possession of a common surname was in the immense majority of cases a certain indication of kinship, it would naturally come to be adopted as the test of consanguinity within which there ought to be no inter-marriages.

I shall indeavour to establish this general statement by some brief references to historical facts. Firstly, in regard to the antiquity of ancestral worship. This hardly requires to be stated to the student of Chinese, for the whole of their history is full of it. The legendary history 外紀 says that when Hwang-Ti died his minister Tso-ché took his clothes, his hat and his stick, and sacrificed to them in a temple. (*T'ung Kien Chüan* 1, p. 20). Shun received his appointment in the temple of Yao's ancestors. Yu received his appointment in the temple of Shun's ancestors. Shun's chief minister of religion was named the Arranger of the Ancestral Temple, and when he returns to his capital after a tour of inspection, he offers a sacrifice in the Ancestral temple by way of announcing his return. One of the charges against Chow Sin, the last King of the Yin dynasty, by Chow Wa Wang was that he neglected his ancestral sacrifices, and so important were these deemed that the Chow Dynasty took a member of the dynasty which for its utter wickedness had just been crushed out, and endowed him with lands and rank in order that he might continue the line and maintain the sacrifices to his ancestors. (L. C., Vol. III., p. 376.)

So all through the *Ch'un Ch'iu* period we are constantly coming upon facts of the same kind. The accession of a Prince, his departure on an expedition, or return from it, even the first day of the month, were all announced by a sacrifice in the ancestral temple. In this way the ancestors were kept informed of all that was going on, and their blessing was invoked upon whatever was undertaken.

With such intimate relations between the dead and the living it would be strange indeed if, in an all-important event like marriage, the special approbation of the departed were not required. Accordingly we find that the negotiations for a ritualistic marriage were announced or perhaps conducted in the Ancestral Hall, and that the first act of the newly-married pair was, as

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indeed it is still, the worship before the ancestors of the Husband. This was so much a matter of course that the *Tso Ch'uan* does not usually mention the fact except when there was some irregularity about it. When *Hwuh* (L. C., Vol. V., p. 26), son of the earl of Cheng, brought home from Ch'en his *Kwei* bride, she was accompanied by the officer Keen of Ch'en as escort. "The prince was first mated, and then announced the thing in the Ancestral Temple. The officer Keen said, 'These are not husband and wife; he is imposing on his fathers. How can they expect to have children?'" The irregularity which shocked *Keen* was that they consummated the marriage before announcing the fact in the Ancestral Temple. If the religious ceremony had taken place first, it would have been all right. Three months after the marriage there was another and more formal religious service in the Ancestral Temple, by which it was intimated that the new wife was finally admitted into the family and could not now be sent away except for legal reasons justifying a divorce (L. C., Vol. V., 371; and *Li Ki Chuan*, 74 昏義).

But the wife had special duties to perform in the periodical sacrifices. She was a sort of priestess assisting her husband, and that would be an additional reason for seeing that the union should be beyond suspicion free from any incestuous taint. It was her duty to prepare the sacrificial cakes, the rice, the millet and the fruits, and to see them served up upon the proper vessels.

The 禮記 Chüan, 74, thus set out the formalities for a marriage. "Marriage is the harmonious union of persons of different surnames. Its object is on the one hand to minister in the ancestral temple, and on the other to provide heirs; therefore to the wise man it is the most important event in life. The formalities are the (1) sending of presents, (2) asking the name, (3) wishing good luck, (4) sending proof, and (5) inviting a date. The bride's parents prepare a banquet in the ancestral hall, they receive [the go-betweens] at the door, they bow and beg them to enter, and the message is delivered in the ancestral hall." On this *Lü Ta-lin* has the following commentary:—"In marrying a wife you do not take one of the same surname, and in marrying a concubine if you do not know her surname you divine to ascertain if it is the same as your own or not. The superior man marries so that when he sacrifices to his ancestors he may while devout himself have some one to assist him in the worship. Therefore, when the Prince asks a lady in marriage, the form is, 'I beg your honourable daughter to dwell with me in my humble city and minister in my ancestral Temple and in the Temple of the gods of the land and grain;' and when a wife is divorced the formula is, 'So and so is not intelligent. She is incompetent to assist me in serving up the offerings at the sacrifices.'"—See also the Tso Ch'uan, L. C., Vol. V., p. 235.

Lastly, regarding the time when the rule came in force. We may pass over the disputed case of Shun marrying the two daughters of Yao, because their common descent from Hwang Ti is a doubtful legend, and that very fact is used by the commentators as proving that there was no blood relationship between them. The T'ung Kien in discussing the question gives apparently from some work called the 前編 the following: "In old times there was a couple of the same parentage 同產 who formed a union as man and wife. The Emperor Kao Yang banished them to the wilderness beyond the sea, where they founded the barbarous tribes of the 夷 and 狄. For the descendants of one father to come together as man and woman is to lead the world to become savages and brute beasts." Of the various marriages recorded in the *Ch'un Ch'iu* and *Tso Chuan* six at least are between persons of the same surname. Three of them are worth special notice. When Chung Erh, afterwards Duke of Tsin, was a fugitive he came in his wanderings to the State of Chêng, the ruling prince of which behaved rather unci-

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villy to him. One of his ministers remonstrated and said, "The prince of Tsin has three things which make it likely that Heaven is going to establish him. I pray your lordship to treat him courteously; when husband and wife are of the same surname their children do not prosper and multiply. The prince of Tsin (himself a Ki) had a Ki for his mother and yet he continues till now —this is one thing," (L. C., Vol. V., 187). Again a prince of Tsin was ill, and Kungsun Ch'iao of Chêng (the Tsze Ch'an of the Analects, and see Watters' Confucian Tablets, p. 35) went to pay a complimentary visit of inquiry. The diviners of Tsin could not make out what the illness was owing to, so they took the opportunity of asking Tsze Ch'an. After suggesting one or two reasons he goes on to say, "I heard again that the ladies of a harem should not be of the same surname as the master of it. If they be, their offspring will not thrive; when their first admiration for each other is exhausted, they occasion each other disease. On this account the superior man hates such unions, and one of our Books says, in buying a concubine if you do not know her surname consult the tortoise-shell for it. The ancients gave great attention to the two points which I have mentioned. That husband and wife should be of different surnames is one of the greatest points of propriety, but now your ruler has in his harem four Kis; may it not be from this that his illness has arisen?"

The last example is the most striking. Duke Chao of Loo had married a daughter of the Duke of Wu, both surnamed 姬. The fact is concealed in the *Ch'un Chiu* by calling the lady 孟子 instead of 孟姬 (L. C., Vol. V., p. 828). In the Analects, Confucius himself is questioned about the matter, "Did duke Chao know propriety? and he answered roundly he knew propriety." But Confucius having retired, the questioner turns to Wu Ma Ke and says, I have heard that the superior man is not a partizan. Is it possible your master, out of favour for a prince of his own State, will pass over a thing like this? Chao married a daughter of the house of Wu of the same surname as himself and called her the elder lady Tsze of Wu. If he knew propriety who does not know it? Woo Ma Ke reported these remarks, and the Master said, "I am fortunate; If I have any errors, people are sure to know them."

I will add one more case also from the *Tso Ch'uan*. Woo-tze saw and admired a fair widow and proposed to marry her. Her brother said, "Husband and wife should be of different surnames: you are descended from Duke Ting and I from Duke Hwan (both of the line of 齊姓姜); the thing cannot be." But Woo-tze persisting they consulted the oracle about it. The result was doubtful and gave rise to much mystic interpretation, which Woo-tze cut short by saying, "She is a widow; what does all this matter? Her former husband bore the brunt of it:" so he married her (L. C., Vol. V., p. 514).

The general conclusion to be drawn from these instances is that at this period there was a prejudice against these marriages and nothing more. They were considered risky and likely to entail disaster which the prudent man would avoid. Confucius is not over candid as to his own opinion in the case of duke Ch'ao, but we may presume he did not think it anything very reprehensible, else he would have spoken out; but in the 家語 a compilation of some six centuries' later date, he is made to express himself very differently. (Chüan 10 子貢問, 42). Questioned by Hwan-tze as to the proposal of the duke of Wei, for marriage with ths family of 季 (季 Ki, as we have seen, wae descendant oI the Lu princes, who bore the same surname as the Wei princes 姬), he replied, "The same surname implies a common descent and the possession of feelings of propriety common to the whole kindred; they are one in name as they are in what they eat and drink. Even after a hundred generations they may not intermarry. This was the rule of the Chow dynasty." But, said

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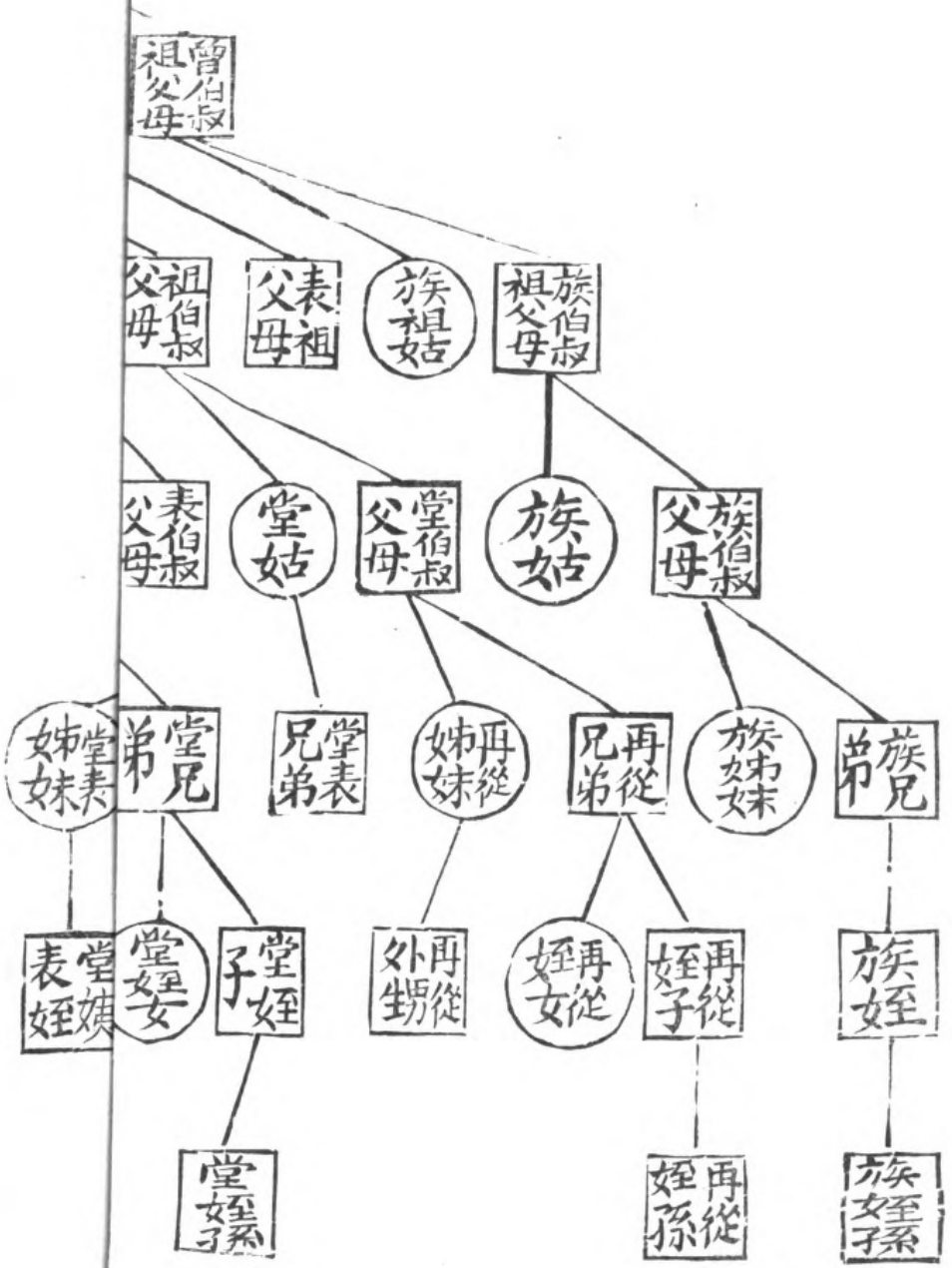

hrough squares are agnati 族 and can-
nts as *piao* 表. Mother's sisters and
1 of Cap. 108, I take to mean daughters
t *agnata*) but none of the others.

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Hwan-tze, "Granting that the lines of Lu and Wei were originally founded by brothers, they have long ago been completely apart; will that not do?" "No," said Confucius; 非禮也, "It is not proper. To honour with reverence those above, to rule with love those below, and to direct with affection younger brothers and collateral relations has been the invariable teaching of the old kings." The Confucianist school, looking back with reverence to the times of the Chow period, was probably mainly instrumental in converting into an absolute rule what was originally only a general custom. The "impropriety" which was all that could be said in early times found its way into the statute book,—but when I do not know,—and was thus converted into illegality.

I cannot pretend that the foregoing is more than a rough attempt to offer an explanation of this curious problem, as far as my reading has led me to form an opinion. It may be that further investigation into the very misty regions of early Chinese history will lead to a modification, or that the origin of the rule is altogether prehistoric; but I venture to think that the causes I have described were real causes and sufficient to produce the result.

G. JAMIESON.

SHORT JOURNEYS IN SZ CH'UAN.

(Continued from page 40.)

For the first time for ten days we made a "fair start" in leaving Wu-ch'uan. It was neither raining nor threatening, the road was not muddy, and for the first mile or two it was broad, (*i.e.* six or seven feet), paved, and level. As we came out of the east gate, a dilapidated structure crowning a ten-foot-high wall which would do no credit to an English farmer's horse-midden, we felt quite exhilarated at the prospect. Turning north immediately after leaving the city, we continue in this direction for five *li*, when we turn west, the other road continuing to Kwan-yüan-pa. All the best land seemed to be taken up with opium, and where it was not, it was because the necessary manure was an outlay beyond the farmer's means.

The price of the local drug is about 140 cash the ounce. We mounted in a north-westerly direction until we gained a ridge which led down in the same direction to Siao-kwan-'rh, (1670). The birds were rejoicing with us at the change in the weather, and amongst others the notes of the *Hwa-mei*, a sort of thrush, were conspicuously audible. After we had finished our early breakfast at Siao-kwan-'rh, we descended to the bed of the River Tiao-lang-kang, which starts from Shui-t'ien-p'ing, (where we had our cheap tenpenny dinner), and enters, or is said to enter, the Fu Chou River at or near Wang-chia T'o. Just before crossing this river by means of the stepping-stones which often serve as a bridge over Sz Ch'uan streams, we passed a little one-chambered temple on the road side, opposite to which a handsome looking mule was standing whilst our cavalcade went by. I looked into the temple to see who the owner of such a respectable article was, and was struck by his fresh and intelligent appearance. I involuntarily said "Est-ce-que vous êtes français, Monsieur?", to which he replied, after staring at me as if I was a ghost: "Oui, Monsieur, et vous êtes aussi français?" It turned out to be a French priest, of the courageous society of the *Missions Etrangères*, who was on his way from Wang-chia T'o to Wu-ch'uan,

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his station. It was certainly most charming to meet a clean and sympathetic individual in the midst of so much stolidity and dirt. I offered him a cigar, which of course was a great rarity to him in these remote parts, and we had a quarter of an hour's chat together: unfortunately we were travelling in diametrically opposite directions. He wished to know whether I was travelling with the "Imperial Commissioner" whose chair had just gone by, and seemed astonished that the humble and dusty individual to whom he was speaking, and who was plodding along on foot behind the chair, was the person to whom his scared attendants had given this imposing title. It is impossible not to regard all Europeans as one race under such circumstances. I forgot to take the height of the river bed, but I think it must have been at least 300 feet below Siao-kwan-'rh, *i.e.* about 1,400 feet above the sea. Shortly after crossing it, we passed a village called Yau-kwan Ch'ang, where coarse *kangs* or mug water-cisterns are made. At this village there was an enormous specimen of the *Sz-li-tsz* oak. As there are three Chinese characters, all of the same tone, for this sound, I cannot be at all sure of the tree. Mounting still north-north-west, we met some well-dressed and strongly-armed soldiers conveying two malefactors to Wu-ch'uan. The men were handcuffed, but were otherwise free, and were walking on in a leisurely manner before their guards. We did not, however, see them close to, as they were made to take a by-path, probably in order that the spectacle of so much infamy should not shock an Imperial Commissioner's eye. They wore neutral-coloured clothes, which are, according to one of my "guards," who is himself both a gaol-bird and a gaoler, a sign that they have been guilty of robbery with violence, and are lost men. He says that they will be executed without reference to the Emperor as soon as the report of the trial has been sent to the Governor at Kwei-yang. A great deal of such summary "justice" seems to be done in China, in the matter of robbery cases, which are put down with relentless severity. In many Provinces there are special regulations authorising departure from the usual rules in such matters. The gaol-bird added that persons guilty of wilful murder, murder and robbery, and land offences, (? agrarian outrages), were made to wear red clothes, and that these four classes did not receive the benefit of general pardons, being guilty of the *Sz-ngo* or "four abominations." It is not legal in China to secure a conviction without confession, and consequently the greatest injustice is frequently perpetrated upon innocent though suspected persons with this object in view. On the other hand, hardened criminals give a great deal of trouble by *fan-kung* or "retracting their confessions," preferring a periodical application of torture, and a respite of idle prison life, to present death.

Continuing to mount in the same direction for 420 feet, we descended to T'ao-hu Pa, where the country opens out a little, though, if it may not be called mountainous, it is still decidedly hilly. The ground is barren-looking and rocky, but here, too, opium occupies the best pieces, and wherever the hills have been cleared of brushwood, the indefatigable peasant has ploughed a few yards of land between the rocks. A little further on we cross a small rivulet which comes from a place to the west called Chou-chia P'o, and runs eastward to Pê-ts'un, a spot already mentioned as the first station on the shorter road to Kung-t'an. We ourselves are following the banks of a considerable and very muddy stream, which comes from the direction of Chên-nan Ch'iao, in which we are going, and also runs past Pê-ts'un. None of these streams seem to be navigable about here. Yin-wan T'ang, where we leave the river, is 10 *li* from Chên-nan, at which latter place we put up for the night. There was very little variation from what we had seen during the past week in the trees passed on the road. Besides paddy

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and the poppy, the land was chiefly being laid out for maize. We saw no wheat, and very few vegetables, but those were of a good quality,—chiefly beans and peas. I find the Chinese have very regular names for rocks: I have already mentioned that *sha-shih* is exactly our word "sandstone." Another common kind of rock (which I am ashamed to say I cannot name) they call *yu-kwang-shih* or "oil-bright-rock." Limestone is *hwai-shih*, exactly the same word as ours.

A noticeable feature of Kwei Chou Province, when once you get fairly across the Sz Ch'uan frontier, is the shape of the bridges, which are no longer solidly built of stone, but are covered-in wooden structures somewhat after the pattern of that at Lucerne, but of course, as ricketty and dowdy as that is quaint and picturesque: nevertheless they afford an agreeable shade to the distressed traveller, who has plodded on hour after hour across a country not affording sufficient shade for a porcupine. We crossed a small stream by one of these bridges shortly after leaving Chên-nan Ch'iao, and took a course almost due north during the entire day, having on our left a range of savage-looking and precipitous hills perhaps 2,000 feet above our average level, or 3,000 feet above the lowest parts of the plain. A road runs north-west from Chên-nan Ch'iao to P'ing Shan, across a conspicuous gap in this chain. We passed some exceedingly fine specimens of the *Pê-kwo-shu* or "white fruit tree" (*? Salisburia adiantifolia* or *Ginko biloba*), and also of the *Chin-p'i-shu*, (*? Citrus microcarpae*). Before commencing the ascent to Yen-têng, a village 20 *li* from Chên-nan Ch'iao, we passed a magnificent specimen of the *Nan shu* (*? Laurus sutchuaniensis*), which threw its grateful shade over an immense area. The timber is often called teak, and many will entertain a vivid recollection of the colossal pillars of this wood which support the mausoleum of the Ming Emperor Yung-lo, the finest of the Shih-san Ling, or Ming Tombs of Peking. Several huge logs have been within quite recent years transported at enormous cost to Peking in order to complete the tombs of the Emperors Hien Fêng and T'ung Chih. The Sz Ch'uan boatmen usually build in or affix one strong beam of this wood to the water line of their large cargo carrying junks, in order that it may resist the bumps against the rocks. This beam is technically called the *la*. Cedars and firs were still to be seen in large numbers, but they by no means monopolised the hill-sides, as on the Nan-ch'uan road: the *Fung-hsiang* and the *Shui-ch'ing-kang* were quite as common.

I experienced a great deal of diversion from the behaviour of one of our escort, an individual who had flung himself on his knees in the middle of the road as my chair approached Wu-ch'uan, and who from the gibbous curvature of his "Todeson" back, quite apart from his servile and flabby expression of feature, I at once marked as a specimen of the genus toady. He used to walk in front of the procession holding out his arms in a deprecatory sort of way, and looking behind, as if the laborious coolies derived assistance from his solicitude. In difficult places he would go behind, and look earnestly from side to side at the chair, still holding out his arms as if about to assist it up; and now and again he would make a dive at one of a thousand thorny branches sticking out across the road and brush it angrily aside with indignant grimace for being so bold as to get into the way. I suspect it was this individual who spread the news that an Imperial Commissioner was on the road, and when the little children, the only specimens of humanity in which I took the slightest interest, trotted up to look in the face of the great man, or the strange barbarian, he used to rush forward and brush them aside like the British brigadier did the "exhibitor of wax figgurs" who presumed to venture into the presence of "his Royal 'Ighniss," with a look like that of Mr. Bumble when Oliver Twist "asked

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for more." I must say, however, that the old man was very attentive, and I duly rewarded him for his obsequiousness.

After crossing another ridge at the height of 2,600 feet above sea-level we descended into a valley more barren than ever. Even the wall of hills to our left assumed a more yellow and sterile appearance. Some of the crags stood out in bizarre and striking shapes, resembling in some places the "Devil's Walk" of the Rocky Mountains: yet, wherever the brushwood had been cleared from the hill-sides, there the yellow earth in the interstices between the rocks had been turned up by the plough, and, wherever possible, had been sown with the poppy. The rocks lay upon each other in horizontal strata like enormous pyramids: in fact wherever the brushwood had been cut away sufficiently to enable one to get a comprehensive view of a mountain, this pyramidical appearance became more striking. The Chinese said there was no sandstone nearer than Fu Chow, and that all the rocks in the vicinity were *yu-kwang-shih*. The amount of cultivable land was certainly not greater in proportion to the sterility than in the pass between Braemar and Ballater, yet the patient Chinese managed to raise both rice and opium out of it. The plough used by the Kwei Chou peasant is a still more primitive structure than that used in the north of China. It resembles the letter V, slightly rounded instead of coming to a sharp point, with one shank shorter than the other. To the shorter shank, not more than three and a half feet long, is nailed the strong iron plough-share, which is slightly curved, and lies flat upon the ground like a trowel, about a foot long, by eight broad at its upper end. To the longer shank, about five feet long, is affixed a small movable cross-bar, six or eight inches long, like that used in three horsed omnibuses, and to this cross-bar the ox is tied by two rope traces made fast to a wooden hames brought round his shoulders. The man walks behind at the side, grasping in one hand the handle affixed to the point of the V, and works the plough both down and sideways, the centre of gravity being so placed that the ox pulling straight ahead drags the share in a horizontal direction. With the other hand he switches the animal. In paddy-land these ploughs dig up at least a foot of mud, but in dry lands not more than four or six inches. It is very rare to see a paddy-field or an opium-bed more than 100 feet square: all is in small, not to say tiny patches.

Beyond Yen-têng, we encountered two lofty red poles surmounted by the usual stage or basket-like terrace, two thirds of the way up, such as one invariably sees opposite the *Yaméns* or public offices of China. I looked about in vain for traces of a building to account for this strange apparition in a weird and sterile mountain region. It turned out that they had reference to the family grave-yard of a provincial graduate, about half-a-mile away up the mountain side, and the runners said that no one below that rank, except perhaps a *pa-kung*, had the right to place such poles opposite his family tombs. The whole country around had an exceedingly unkempt appearance, and the shorn hedges which (apparently in order to keep the cattle from the opium) hemmed in the road were a great nuisance. The sun was very warm, and the thermometer marked over 70 in the shade: not a cloud was to be seen in the sky, and altogether it was a great contrast to our experiences of the last ten days: the temperature in the sun was that of a hot English summer, but it was not too hot to walk without a sun-helmet. In this country, where there is a place for nothing, and nothing is ever in its place, I remarked a strange custom of building *outside* the house a small cupboard opening *inside*, in which are deposited the basons or cups of the family. In the poorer districts these bowls (about the size of a small slop-bason) are the only articles of household crockery.

As we were walking along, basking in the

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sun, we met four men carrying poles at the ends of which were made fast strings of cash, perhaps three or four dollars' worth a man. Some of our escort exchanged greetings with them, and remarked to each other that it "must have been a good case." These cash represented the "squeezes" which the runners had made out of the litigants in the case. I inquired how it was worked, and one of the police informed me that two police were told off to each warrant, armed with which they at once made for the defendant, and having taken stock of his means proceeded to make terms with him. If he paid well, he was allowed to go to court by himself, and the police obtained remands and delays to suit his convenience, concocting suitable reports for the magistrate's ears: besides this, he was not forced to pay for their entertainment *en route*. If he did not pay well, he had to travel like a criminal with the runners, to eat in their presence, and to pay for their living, besides being put to all sorts of petty harassing inconveniences such as Chinese runners alone are capable of inventing. If he was really poor and could not pay, then he and the police had to live in the cheapest of inns, on the shortest of commons, and it was "a bad case." I noticed in one place a proclamation warning the police against such exactions habitually placed, it was alleged, upon not only defendants but also complainants and witnesses. Justice is thus too often practically sold to the highest bidder. From this the runners got to telling each other stories of cases they had had, of the executioner at Ch'êng-tu; who daren't go out after noon; how 500 cash was paid for every execution, whether decapitation, strangling or quartering; how quarterings were never permitted to take place at Ch'ungk'ing on account of the crowds in the narrow streets; how confessions were extorted by means of a rack called a *pêng-tsz*, and silence was imposed by means of a wooden gag forced into the mouth and called a "beak." They were good-natured fellows, these runners in my pay, well-fed and well-treated, but from the stories they told it was evident that, under their unhappy system, they were capable of as cruel extortions as any one. The abuse of "justice" is possibly not entirely unintentional on the part of the Chinese Government. I think it is the Abbé Huc who quotes a decree of the Emperor K'ang-hi or K'ien-lung in which his Majesty says: "I wish my *yamêns* to be dreaded by the people as much as possible, so that they may settle their disputes in a friendly way, and not worry the magistracy with their querulous disputes."

We passed by a strange combination of bridge and temple, built across two huge boulders which almost obstructed a small river: it was only approachable on one side, and, tumble-down affair though it was, yet it was not entirely unpicturesque: it was evidently connected in some way with the *fêngshui* of the place. Having got to the end of the long unbroken stretch of sandy-looking mountains to our left, we turned north-east for five or six miles, and now we could see that the range still continued in a northerly direction, but was broken up into separate mountains divided by passes or narrows. On the west side of these hills were the market towns of Mou-mên and Tu or Chu-chia Pa. The road to P'êng-shui branches off north, as we turn north-east, and, after several fatiguing ascents and descents, finally mount to the village of Fên-shui Ya, at an altitude of 3,340. *Ya* is a local word signifying the low-lying neck or pass between two hills, but not so low as to form a defile. The 70 *li* this day were terribly long, and it took us twelve good hours to accomplish them. Arriving fagged and weary at the hotel, there I found the inevitable unsavoury crowd, gathering round to pry into everything, wetting their fingers preparatory to poking holes in my windows, and whetting their eyesight preparatory to peering through the holes. My heart sank within me as I was shown into a wretched dungeon six feet by ten, as black as pitch,

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as dirty as possible, as dark as Erebus, and easily accessible to the eager crowd. Looking upward, I perceived a trap door leading to what I devoutly hoped was an upper story; by exercising a little gymnastic ingenuity, I raised myself up, and oh! sublime spectacle! a loft! dry, light, airy, approachable only through the trap door, inaccessible except to cats at the windows, (*i.e.* air-holes). Here I could enjoy an evening's repose in peace and quietness, read my books, smoke my pipe, and write up this (perhaps too prolix and wearisome) history, secure from disturbance. With sepulchral voice and sardonic leer, which must have annihilated at once the hopes of my followers, who had doubtless chosen this retreat for themselves, I said I would spend the night there: all blandishments and inducements to get me down were of no avail; *j'y suis, j'y reste* was the motto I adopted for the occasion. Not a soul was permitted to come up the trap door, not even the landlord himself, who seemed to think I was going to eat up all his stores of maize and rape oil. I had my baggage and my food handed up, and contemplated with ecstasy the masterly position. True there were rats and other vermin in numbers, but what did I care as long as I was rid of the human species? Besides, a cat presently jumped in at the window, and drove the rats away. I heard the pigs grunting down below, just outside of the hole in which I was to have slept, and revelled in the thought of the ungodly smells I was escaping. A small park of field-artillery in the shape of goloshes and slippers were placed at my pillar side in order to command the only approach to my stronghold. The disappointed crowd clamoured below; the position was impregnable. For the first time for three weeks I passed a thoroughly quiet and enjoyable evening, and the affair of Fèn-shui Ya will ever dwell in my recollection as the Sixteenth Decisive Battle of the World. During the early part of the action one of my coolies slipped and shrieked out in great agony: I was afraid he had broken his leg, but it turned out that he had only sprained his ancle, and a few vigorous pulls administered by his interested colleagues set him up again by next morning.

Just above the village, in a commanding position, are the remains of the stronghold of the rebel Wang, who, in the year 1852, set up the standard of rebellion in this part of the country. Nothing is more striking in these remote districts of China than the entire absence of executive control. Military stations are few and far between, and are rather centres of gendarmerie or patrols than fighting men. Of officialdom there are only the magistrate and his secretaries and myrmidons in a district often as large as Yorkshire. Order is preserved in the villages by a system of *t'wan* or *posse comitatus*, but, except when pressed by famine, or led on by some desperado, the Chinese do not seem inclined to quit their monotonous life of toil to become freebooters. Opium was the chief feature still; no slopes seemed too steep, no ground too barren for the poppy. I met a man carrying three cakes of the drug from market. It was done up in paper about the size of a Bath-bun and looked like cobbler's wax or a dried up treacle tart: the man asked 200 cash an ounce for it. The Kwei Chou drug is chiefly used in Sz Ch'uan mixed up with the native article, which is not so pungent. Our course to-day was chiefly north-east, up and down, over hill and dale, through the same rocky and sterile country, surrounded by the same trees, crossing the same ricketty bridges, and passing through the same slatternly hamlets, with slouching clodhoppers lounging around, and stupid-looking women at work in the fields. All the women squeeze their feet, but not in so exaggerated a way as in Sz Ch'uan: in fact, at times they look as if their feet are of natural size, and are only swathed up in the conventional bandage and pointed shoe for decency's sake. Everyone is miserably poor, though at the same time there are few or no beggars, and everyone seems to have enough

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to eat. Shoes are a rarity, stockings quite exceptional. The universal foot covering is the straw sandal, made fast by a wisp brought round the heel, and steadied by another carried between the two largest toes. All the men wear short trousers, with the usual Sz Ch'uan bandage twisted a dozen times or so round the ancle and lower shin. The women are altogether too uninteresting to be worth describing at all.

We were now passing through part of the district of Yin-kiang, and saw a proclamation by the magistrate upon the subject of violent robberies which, he recited, had been very common. Outside one house was a strange notice by an elder brother, warning people not to give credit to his younger brother, as he had taken to gambling, would probably turn thief in time, and come to an evil end; and disclaiming responsibility for him. Cho-shui Ch'ang on the P'êng-shui road is also approached from a point a few miles on this side of Fên-shui Ya, where the former road branches off north, and we continue north-east through plantations of varnish trees. These trees are cut once a year: the incisions in the bark are a sort of gash the size of a boy's hand, the earliest being made near the root, and then on upwards in one or two places each year. One incision will yield from half to a whole catty, which fetches 320 cash at Ch'ungk'ing. I found it sometimes difficult to distinguish this tree from the mulberry and the *Aleurites*, the latter of which was bursting into flower everywhere. The jute palm was very common too. Of mulberries there are the *ma sang*, used only for fuel, and the *tsz sang* on which the hairless or tame silkworms are fed. The mountain worms only eat the silkworm oak, and, unlike the tame ones, are not themselves edible when the silk has been wound off them. In the district through which we are now passing the wild silk is not grown on account of the small birds, (which, by the way, I recollect have only attracted my attention within the last two or three days). In the Tsun-i prefecture, whether it is that small birds are naturally rare, or have been killed off, anyhow, they are not sufficiently numerous to interfere with the grubs on the trees. Today we saw our first wild creatures in Kwei Chow in the shape of a couple of cock pheasants. Beyond domestic animals, domestic vermin, and magpies, egrets, crows, &c., we had seen no bird, beast, or fish since leaving Ch'ungk'ing. A sportsman would have a sad time of it here. We lunched at T'ien-ngao K'ou, (3,200), 20 *li* from Fên-shui Ya, and here had an opportunity of witnessing the slovenly way in which houses are built. Four fir poles, the two middle ones higher than the outer, are placed in a row, and three similar rows are placed at distances of six or eight feet or more from each other, the spaces between representing the three future apartments. Poles or logs are then laid horizontally across the tops of these and cross-wise between them. There is no foundation; one pole may rest on a stone, another on a rock or on the soil, and if the stone wants steadying, then a tile, an old hat or shoe, a teapot handle, or in fact, whatever comes handy, is added. If it is to be a barn, a roof is added, and all is finished: if a house, the spaces between the poles and logs are filled in with lath and plaster, which, as the logs get grimy in time, causes the houses to resemble (at a distance) the snug little black and white cabins of Cheshire. If it is to be a temple, gaudy colours are supperadded and a few rough carved "josses" of wood or clay are stuck up. Doors seldom fit within an inch or two, and sometimes even a foot or more. Light is generally admitted by the door only, or perhaps a hole or a rough lattice serves as a window to the inner apartment. There is no chimney, and the floor is that of nature. The Chinese seem to be unaware that beams will support least when laid flat, and most when on their narrowest ends, and usually lay them square: consequently these soon bend from their own weight, and houses stand at every imaginable angle. Anything

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more woful or comfortless to our English notions it would be impossible to conceive. And that is the best style of house. The inferior ones are *olla podridas* of laths, stones, mats, wheels, mill-stones, old clothes, umbrellas, and refuse of all kinds. Of course China is for the Chinese and not for us, and if they are happy and contented in such a plight, (which they certainly seem to be), it is not for us to grumble; but, merely as a matter of art criticism, I must say rustic China is a sorry spectacle. The phenomenon of contentment under such conditions raises the interesting question whether, after all, happiness does not consist in misery.

We go down again 750 feet to Sin-lung Ch'ang, which, like every other place we have seen in Kwei Chou, is a tatterdemalion hamlet. Still the poppy, wherever it will grow: and near here I noticed several fine specimens of the *sha-t'ang* and *ch'ing chiu* trees. Mao-t'ien K'ou is 45 *li* from Fên-shui Ya, and after leaving this place we mounted wearily up a gentle slope of rocky, grassy, barren hill-side for about three miles. The sun was shining pitilessly; there was no shade, and I began to think that the wet would be preferable were it not for the difficulty of carrying the chairs in the slush. When we had gained the top of this hill, we looked down into some very fine and wild crag scenery, interspersed with eyrie nooks and ghastly fissures. It was now more evident than ever that our's was now only a branch road across the mountains, the main road being that to P'êng Shui from which we had separated the day before. We now turn east, and after some more weary alternate climbing and descending to the north-east, finally find ourselves in a fatigued condition at Hou-p'ing, (2,540), a village perhaps a trifle superior to the average hamlets, and at present a military station of 130 men. On leaving Hou-p'ing the next day, we were informed that we should have to travel forty *li* without meeting with rice, and consequently all of us made a very uncomfortable meal before starting at five o'clock in the morning. For the first twenty-five *li* we travelled north-east and north through a silent, barren, and almost uninhabited country, where the only striking objects were a few specimens of the *nan mu*, distinguishable from other large trees by its small leaves and numerous coral-like branches. Turning south-east, we mounted 360 feet to a spot whence we could command a good view of the yellow-looking hills so characteristic of the northern part of Kwei Chou; and then went down again 1050 feet and crossed as best we could a small stream not provided with a bridge of any sort. Though everything was strikingly silent and sombre, there were numerous evidences that human beings were not far off, for the poppy occupied the best pieces of such land as could be wrested from the rocks, whilst the uninteresting paddy obtruded itself in all sorts of nooks and corners. A little further on we crossed, by one of the wooden Noah's Ark-looking bridges, a stream at 200 feet higher level than the last, and, after one or two more fatiguing ascents and descents, were glad of the shelter of a pitch-dark room in the inn of the market town T'an-pa Ch'ang, (2,060), twenty-five *li* from our destination Wang-chia T'o. The sun had been shining fiercely all the morning, and on this occasion I felt grateful for the darkness which I had so often execrated, and was almost ashamed of the thanklessness with which I had hitherto accepted what accommodation these poor people could afford. The more one travels in China, the more one is impressed with the notion that after all the grand object of man is to fill his belly. Certain philosophical works which I had with me seemed hollow mockeries in a land where human beings (myself included) were practically cattle. The "ego," altruism, objective truth, and so on, all seemed the product of an artificial age, gorged with food, and venting its repletion in the form of "Is life worth living?" and

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such excrescences of surfeited civilization. Life in its brightest and most ecstatic colours for me took the form of a beefsteak and onions with a quart of ale. Honours, wealth, leisure, and such like phantasmagoria appeared in the vague and dreamy distance together with turkey and sausages, mermaids with dolphin tails, and other fantastic things of the imagination too good to be true. If any one doubts whether life is worth the living, I should recommend him a month in the wildest parts of Kwei Chou, when I feel sure he will be convinced that the prospect of a single well-cooked mutton-chop is ample inducement for holding on to this mortal coil for one more month at least. The last part of our land journey was in a north-easterly direction, chiefly descent. Soon we caught sight of the K'ung T'an River, then we passed through a small valley full of wheat; then we noticed how much more advanced the vegetation was; we passed the *t'ung* or *Aleurites* trees in full bloom, and plantations of the *Boehmeria nivea*, with several large *mung-tsz* trees, all signs that we were approaching the more hospitable land (not people) of Sz Ch'uan, and in a few more minutes we were in the inn of Wang-chia T'o, (1,205), 30 *li* below Kung-t'an, the frontier town and *entrepôt* of the salt trade.

The sight of a genuine river, after so much toil and discomfort amongst the mountains, was very cheery and refreshing, although that river had to run 200 miles to reach the Yang-tsz, and the Yang-tsz another 1,500 miles to reach a seaport, which, again, was almost as many thousand miles distant from home, the land of steaks and ale. Yet the rapid current had a benevolent look about it, and as I gazed down I thought of the lines in the Book of Odes:

Shui wei Sung yüan?
K'i yü wang chih!

—lines, however, the poetry of which, I am afraid, will not be obvious to English readers, though perhaps not less so than the Greek stanzas with which some learned orators and scribes so learnedly interlard their speeches and reports. We were now nearly 1,500 feet lower than our highest point during the day, but from this point my observations of the heights of places became useless owing to my carelessness in having re-set the barometer to suit a lower level without having taken the precaution to note the exact point from which I moved the needle. And I take this opportunity of stating that none of the observations I made are likely to be accurate enough to have any scientific value, though in future I shall endeavour to make them more carefully. They are of use so far as they give a pretty correct notion of each day's climbing and descending, and that the difference in height between any two places close together is not likely to be given far wrong.

The descent of the K'ien Kiang, or as it is colloquially called the Kung-t'an River, or the Fu Chou River, (or, again, the Siao Ho, or Small River), is one of the most exciting pieces of travel it is possible to make. For nearly the whole distance from Kung-t'an to Fu Chou it runs through a barren, rocky, and gloomy gorge, quite as impressive, I think, as any on the Great River, for the narrowness of the stream makes up for the more moderate height of the mountains, and leaves the same impression that would be made if both were doubled. I came down at what is called *p'ing shui* or moderate water, when the level of the river is about 20 feet higher than at its lowest, and 30 or 40 lower than at its highest. The usual breadth seemed to be about fifty yards, though in some cases it was narrower, and in many much wider. I should think that it must at all times be very deep, for during the whole passage I do not remember to have seen a single rock in mid-stream, or any place which looked as though there were sunken rocks near the surface. The river is simply a vast sewer or a sluice through which the muddy water tears along at a terrible pace. The average rate of the current cannot be less than ten

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knots an hour, even at moderate water, for, though three days on the river, we were only in actual motion for twenty hours. Though in impressiveness the scenery—which for the most part consists of perpendicular rocks 700 to 1,000 feet high and the sky between—may not surpass the finest of the Yang-tsz Gorges, yet the rapids of this river are very much more formidable. Falls of three and four feet are very common, and I should say that in many cases we went over six and even eight feet sheer fall, but it is not easy to judge of this, as, of course, rapidly running water does not fall perpendicularly, and, moreover, it was necessary either to sit down or to "hold on" pretty hard in passing some of them; added to which they were out of sight, *i.e.* as far as opportunity of examining them goes, before we "knew where we were." The great danger in these rapids does not seem to be the chance of bumping against rocks or running into eddies so much as the risk of dashing against the precipitous banks of the narrow stream, or getting involved in whirlpools. I have never experienced an earthquake, but in descending these rapids I felt that peculiar sinking sensation which seismic phenomena are said to produce. Another danger, too, arises from the violent thumping of the waves against the bottom of the boat, as, driven along by the remorseless rapid, she tears through rather than over them. The worst rapid on the whole river is that of Kung-t'an itself, but this I did not see as I started from a point ten miles below, being too fatigued to think of anything but progress homewards. Except at highest water, junks cannot ascend the Kung-t'an at all, and, even then, fifty men and two lines are required to pull up a junk of 20 tons capacity. Junks can, however, descend the rapid, under the conduct of pilots, at all times, but, as far as I could learn, cargo is nearly all transhipped at Kung-t'an, and hardly any junks pass the rapid at all. Between Kung-t'an and Wang-chia T'o, the place from which I started, there are two rapids called the Ta-yen T'an and the Siao-yen T'an. The first rapid of importance below Wong-chia T'o is the double one of P'ang T'an, which seemed to me to be a much more serious affair than any rapid on the Yang-tsz. Boats going up the river always travel in fleets of nine, and the crews of the whole nine lend a hand in dragging each boat up the rapids. And most extraordinary looking boats they are. They cost about 200 strings of cash apiece, with about five more for the masts, oars, and tackle. The stern is crooked, hence the name given to them (for they are all built on exactly the same model) of *wai p'iku ch'uan*. This crooked appearance is not at once observed on the port side, where the poop is highest, but on the starboard side the boats look as if they have been stranded or "bilged in" in some way or another. The sides of the junks are pretty straight from stem to stern, but the port side of the stern is curved upwards whilst the starboard side remains almost on a level with the bow. The port bow on the other hand is slightly lower than the starboard bow in order, I suppose, to "carry off" the curve increased (or reduced) at the stern in each case. Where the bottom of the stern begins to curve upwards it does so at the same time sideways, the continuation of the keelson, or the spine of the boat, running up to the top of the stern on the port side. The inner side of the bottom of the boat at the stern thus faces the observer who stands on the starboard side. I can only compare the eccentric appearance of the stern to the baggy, jointless, and amorphous look of an elephant's culerage when he is grinding an organ, or performing some other of those tricks which throw his ponderous body out of shape as he kneels collapsingly inwards. The crooked branch of a tree is tied to the inner and upper corner of the stem, in such wise that one end, like half a hammer-head, lies horizontally over the poop-top; and the other

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end, like the handle of a hammer, supports the strain, being made fast to the exposed bottom. On the hammer-head reposes a Titanic rudder, which is simply a tree between 70 and 80 feet long, the thick end of which is manœuvred by the skipper from a bridge built high up over the boat and its cabin, and the thin end of which, usually broadened a little by splices so as to present a flatter face perpendicularly to the water, reaches far away behind. Sometimes these trees are fairly straight, at others twisted and curved in the most bizarre manner, like a huge serpent. Not seldom this stern sweep (or *shoa*) is made in two parts. The fulcrum works round a wooden pin running upwards through a slit in the *shoa*, or between two splices. The power of this machine must be tremendous, and one man works it from the bridge with the greatest ease. A coir rope, made fast to the bridge ends, is brought twice loosely round the thick end of the rudder to prevent its running away sideways if accidentally let go. At the lower corner of the poop, which is six or eight feet lower than the other, and also not so far back, there is another stern sweep 45 feet long. The reason (which no Chinese gives in the same way) for this peculiar configuration evidently is in order that the two sweeps may work quite independently of each other, the one above the other and behind it, so that, if one is rendered powerless by a whirlpool, the other is available. The stern, too, presents no broad face to waves striking the junk, whether upwards or sideways, and, in fact, this last is the usual explanation given by the Chinese. Beyond these two sweeps there is no rudder of any description, but a large oar worked by several men is occasionally used, whether as a steering apparatus or a propeller I omitted to observe. This oar hangs in readiness over the starboard quarter. In addition to the above-described sweeps, there is a bow-sweep 45 or 50 feet long running over the bow, and worked by two men. The only means of propulsion down the river are four small oars each worked (pushed) by one man standing in the forward part of the junk. The object evidently is to give steerage way, for I noticed that they stopped working when the current was slackest, and set too most vigorously when we were rushing madly along or turning corners. The boat itself is only 80 feet long, and may be said to consist of a hull and three huge rudders. Upward junks carry enormous coils of rope of which they frequently require four at a time, two at the stern and two at the bows. The crews seem a hardy, but a miserably poor set of men. For nine-tenths of the way up there is not footing for a civilized human being, yet these men scramble breech-less and shoeless over the hardest and most cruel-looking rocks, tugging until their noses almost touch the ground, and advancing at the rate of about five miles a day. A month is the shortest time for a voyage upwards, and forty days when the water is very high or very low. When the highest water is temporarily swollen by freshets, they are often weeks waiting to get round a single corner. Where even they cannot find a foothold, there is nothing for it but to pull the boat up inch by inch by means of hooked pikes dug into holes in the rocks. With the exception of a few small sampans which ply for short distances up and down, there seem to be no junks whatever on the river but the salt craft just described. Of these there are about three hundred, which would give an average of about three boats a day up and down, supposing that each junk made four trips in the year. These junks convey upwards of three *yin*, or about 20 tons of salt, for which they receive fifty strings of cash. Putting the cost of feeding the crew at one string a man a month, and allowing two more strings a man for wages and incidental expenses, a crew of ten men would thus consume thirty out of the fifty strings, leaving twenty as profit for the owner. The whole of the upward freights would not amount to more than £12,000 a year, and the downward freights would not exceed

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half that amount. Thus, for £20,000 a year, a population of 3,000 boatmen is maintained, a large part of Kwei Chou is supplied with salt, and the riparian population is partly supported by what the boatmen buy. At such a tiny cost are "urgent matters in the king's affairs" conducted in China. In case of wreck, the boatman loses his boat, and the Government its salt, the cost of which is distributed over the other consignments, and added to their price.

The next rapid we passed was Fu T'an-tsz, below which I observed some vast weird looking caves which looked as if a huge morsel of the mountain had somehow or other fallen into or been eaten away by the river. I had noticed similar caves below the P'ang T'an, and I saw several more further on, nearly always just below the rapids. Up to this point the only living creatures we saw in the river were some wild ducks, which created as lively an interest amongst us as do gulls among the passengers at sea on the Pacific Ocean. The general course of the river was north-west, but it was by no means a straight one. The gorge opens a little at the village of Niu-koh T'o, where a very awkward rapid called Shih Pan seethes round an exceedingly sharp corner. Here we met with a very unpleasant accident. Just as incense had been offered up to the gods, and we had launched into the foaming cataract, the forward sweep was wrenched in two by the sheer resistance of the waves. It had only been joined in the middle by six long nails at least a foot in length, and these were whipped out like so many tooth-picks. A dead silence ensued, and everyone looked as though a catastrophe was imminent, but the old man on the bridge never moved a muscle, and I suppose it was by the help of his tremendous stern sweep that we succeeded in fetching up about a mile below. Here we lost a couple of hours in splicing the sweep, the outer end of which had in some miraculous way kept with the boat. If it had been lost it is dismal to reflect how many weary hours or even days we should have spent higgle-haggling over a miserable shilling's worth of wood. The slovenly way in which this bow-sweep was worked was enough to make one's hair stand on end. The men who worked it stood on a single plank which reposed quite unguarded upon two loose coils of bamboo rope. These coils had to be steadied with lumps of firewood, and, as these could not be removed, we had to fetch up twice in order to purchase forty cash worth of fuel: on the first occasion our halt was in vain, for the covetous villagers wanted a half penny and seven-tenths instead of a half-penny and two-fifths a bundle. In no other country in the world I should think are such microscopical chafferings possible. I summarily ended the affair by offering to buy all the firewood in the village as a present. To continue the digression: I found on several occasions that I was consigned to filthy inns because one inn charged about $\frac{1}{20}$ of a penny less for a bowl of rice than another; at another time that discontent was brewing amongst my followers because their grass-shoes (a halfpenny a pair) had been worn out a day sooner by the rain. I at once ordered fifty pair of shoes and half a bushel of rice when these complaints reached my ears, at a total expense for both occasions of less than a dollar: these princely acts struck every one dumb with astonishment, but I fear I was looked upon more as a lunatic than a grandee. Well, to return to the bow-sweep, the men ran to and fro upon this miserable plank, which wobbled about in the most distressing way and even threatened to disappear altogether, men and all, when both of them happened to be at the same end. The risks these people will run out of sheer shiftlessness are absolutely marvellous. On another occasion the old man took the forward sweep for a time, and, during a lull in the current, sat upon the thicker end so as to lift the point out of the water. The next thing we saw and heard was a general "scatter," he had fallen asleep and dropped off; the sweep had plunged into

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the water and turned the boat half round; the plank had jumped up at one end, and the old man was clutching and sprawling all over the place. On yet another occasion, also in coming down a rapid, one of the junior boatmen who was temporarily in charge of the bridge, let go the end of the long sweep, with which he was playing. It swept violently away, carrying the rope with it, and knocking him down: meanwhile the thin end was turning the boat in every direction but the right one, and it was as much as the other combined sweeps and oars could do to keep our head straight.

A mile or two below Shih Pan is the double rapid of Yüan T'an, a really awful cataract, in which I am sure no small boat could live: it nearly shook the bottom out of our junk, and we shipped several seas. Below this are some more caves; half a mile further on the rapid of Ku-i-tsz, and below this, on the right bank, a stream issuing out of an unearthly looking cavern. Then come the rapids of Liu-shui T'o and Hwei-shui T'o, above the hamlet of Wan-chüeh-tsz, where there is another small opening in the gorge with a certain amount of cultivation. During this time the barometer had gradually and steadily gone up to the value of sixty feet, in view of which the fall in this river must be considerable; but at this moment it suddenly went down twelve feet owing no doubt to some atmospherie change, so that I gave up attempting to ascertain the fall in each mile or so by its aid. Without making any allowances for possible atmospheric variations during the voyage, I found the difference in level between Wang-chia T'o and Fu *Chou* to be about 400 feet, which would represent a fall of about two feet in the mile.

Below Wan-chüeh-tsz are a couple of corners forming a regular Scylla and Charybdis. No sooner have you with infinite pains rounded one than you are confronted by the other. Looking back after having passed both, I saw that we were in a straight line with the river above, which performs two screw-like convolutions round these dangerous projections. The advent of a descending boat in this gorge or string of gorges is like the passage of a parliamentary railway train at home. Small boats shot out here and there with passengers returning home from some fair, or bound for the lower river. It was with the greatest difficulty that we could keep them off by main force, for it seems to be a sort of understood thing on this river that, no matter who charters the junk, it is common property. When I boarded it at Wang-chia T'o, I found that there were already 130 sacks of rice, and about 40 passengers on board. My first idea was to eject the whole "crowd," as there is no use whatever in temporising with Chinese who under such circumstances take undue advantage of every kindness or leniency: however, I soon perceived that the whole day would be consumed in arguing and explaining, so I allowed all but a few hawkers to remain and reserved decided action until we should have accomplished our first day's journey.

Just before arriving at the rapid of Mo-tsai, we passed the mouth of a small tributary river which runs from Cho-shui, (a place frequently mentioned above), but is not navigable. A noticeable object on the bank is a huge and solitary *hwang-koh-shu* amid universal barrenness. The rapid of Mo-tsai is a shocking affair, and the horror of its passage is increased by the savage aspect of the banks below, the rugged caverns, the volcanic-looking hollows, and a general unearthliness, which reminds one of pictures of the lower regions. I should mention that the Kwei Chou boundary on the left bank, (as Kung-t'an is on the right), is a spot called Li-hwo-yen, opposite the village of Niu-koh T'o where we came to grief. I am not prepared to say that no stream from the west joins the Kung-t'an river between Wang-chia T'o and Kung-t'an, because, it will be romembered, we crossed a small stream at the spot where we met the French priest, which was alleged to

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join this river at or near Wang-chia T'o. If it does so, it must be above Wang-chia T'o. According to the maps a considerable river runs from Wu-ch'uan in Kwei Chou to Kung-t'an. I saw nothing whatever of any such river: at Wu-ch'uan there is no stream big enough to float a tadpole,—in fact there is no running water at all. But, on reflection, it seems to me possible that at some periods of the year a small river might find its way along the level valley which cheered us up so much, and thence through the opening north which we could see in the distance as we turned west. But I am inclined to think that this river is a pure invention of the geographers, or has been handed round from generation to generation from a time when it did exist. In any case it is a mere brook, and quite unnavigable, has no practical connection with Wu-ch'uan, and should not be paraded on the maps as a first-class stream. I was under the impression that I could have got a boat at Wu-ch'uan for Kung-t'an, until I arrived at that city and looked in vain for water in all directions.

Just below the rapid of Mo-tsai we saw another living creature in the shape of a small white and black or piebald bird with a red tail.

Above the town of P'êng-shui Hien is the rapid of Lan-chu T'o, and having passed this place we fetched to for the night, delays and accidents having only enabled us to perform 220 *li*. Just below the town, we could distinguish amongst the hills the winding course of a tributary river from the north. It is navigable for 120 *li*, and runs down from the town of Yuh-shan Chên. There are three rapids to be passed.

P'êng-shui is a somewhat picturesque city, built, as usual, high up out of the river on the right bank. It was dark when I walked through the town, so that I had not much opportunity of judging its importance; but it is evidently a place of considerable trade, and a centre of communication between the towns on the right bank of the Kung-t'an River. I regret that I was unable on this occasion to visit K'ien-kiang, Yu-yang, and other towns, for I understand that the people are of a different (moral) type from their timid and sordid brethren of the Ch'ung-k'ing prefecture. They are stated to be more independent in their manner, much given to ferocious and bloody clan fights, (which the authorities are quite powerless to prevent), and less inhospitable to strangers than Chinese usually are. A very fine tea, called Kiang-k'on tea, from the town of Kiang-k'on lower down the river, is produced in this District, and enjoys a considerable reputation. I had a couple of pounds presented to me, and certainly found it a very superior article. The District also produces opium, but this year less is stated to have been planted than usual. The salt from the Fu-shun wells, which is conveyed by boat from Fu Chou for distribution through the Districts of K'ien-kiang, Yu-yang, &c., sells at P'êng-shui at from 48 to 50 cash the pound, being an advance of about 10 cash on the Ch'ung-k'ing prices. It appears to have a somewhat serious rival in the granular salt of Yuh-shan, an inferior kind selling at P'êng-shui for 30 cash, the suppression of which has recently been unsuccessfully attempted by the Provincial Government at the cost of grave popular riots.

Just below the city of P'êng-shui is the rapid of Kwan-yin Liang, a little lower down than which the river bends round a very difficult corner; then comes another rapid, the name of which I omitted to ascertain; then the rapid of Hia-t'an-k'ou; then the rapid of Ting-chiang Ngai. A little further down is the village of Kan-kwo Ch'ang, below which is a double rapid called Hia-pien, the lower of which is very dangerous at lowest water, and was bad enough in all conscience at this time. A fall of several feet was distinctly visible and sensible. The river now bends very decidedly to the west, and even to the south, its general course being south-west. We passed several wrecks at an awkward shingly corner, and

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learnt that in one case six passengers had been drowned. Boats meeting each other on this river are scanned with as much mutual curiosity as steamers meeting each other on the broad ocean. "That is Captain Hung's boat," says one. "What pay are you getting?" yells one of our mariners to a struggling tracker on the beach. "Three and ten-pence to three and eleven-pence the month," replies the mercenary individual. One is reminded of the great canal battle described by Artemus Ward, where one naval hero annihilated the enemy by throwing a peck of oats in front of his track-horse. The upward cargoes seemed to consist chiefly of sugar and paper, though salt is the chief staple. Rice seems to be a profitable cargo downwards, for Fu Chou plants Indian corn after the opium crop has been gathered, only a comparatively small area being suitable for paddy. Our rice came from Yüan-ho Sz in the Sz-nan prefecture, 120 *li* above Kung t'an, where it sells for 1400 to 1500 cash the 100 catties: at Fu *Chou* it sells for 700 to 800 cash the peck of 35 catties. Two pecks go to a bag or *kên*. The merchant paid 26 strings freight for 130 *kên*, or 200 cash for 160 catties, and as he would sell at a profit of five cash the catty, he would net 600 cash a bag or 78,000 cash on the whole transaction, supposing there were no other expenses.

Shortly after this, we passed the frightful rapid of Sin or Ch'ing T'an, the worst at high water, (with the exception of Kung-t'an, and Yang-kwo Ch'i, the latter of which will be shortly described), on this river, as its namesake is the worst at low water on the Great River. The country now began to open a little, and innumerable *t'ung-tsz* trees in full bloom adorned the banks. We turned for a short distance due south, the banks still opening, their steep sides covered with the silkworm oak, (here cultivated for fuel). We next passed through two seething torrents hardly deserving the name of rapids, and then went through the double rapid of Wu-kwo-tsz T'an. The country now opened considerably and the banks became decidedly less gorge-like though more gorgeous. For a few miles we could refresh our eyes with the poppy in white flower, cottages, gardens, cabbages, and cultivation generally until we came to Kiang K'on on the left bank, 120 *li* from P'êng-shui, to which district city it is subject. I kept a very sharp look out for the river which, as it will be recollected, we had crossed in the wet at Ta-yü T'ang, a few miles from Chêng-an in Kwei Chou, where it joins with the river from Mei-t'an Hien, and which we had been told joined the Fu Chou River at Kiang K'on; and, sure enough, there it was, but according to all accounts only navigable for 100 *li*. At Kiang K'on the river takes a very decided turn from south-west to north-west, and then north. Opposite the town there is at least half a mile of rapid and seething "chow-chow" water which goes by the name of Hou-tsz Pao 'rh, and after clearing this you emerge into a fine broad river almost as considerable as the Upper Yang-tsze. The next place we passed was Tsung-tsun, a village on the right bank, opposite to which the pitching was so violent that I almost felt sea-sick. Some amusing conversations were held by our boatmen with the shore inhabitants. "Please, sir, have you got any firewood to sell?" asks our mate in a demure and conciliatory voice. "No," answers the man on the peak. "Is your mother at home?" yells our skipper. "Annihilate your ancestors, you old hypothenuse!" bawls a villager lower down, (substituting the language of Daniel O'Connell for that of the fisherman he undertook to silence). "An hypothenuse is it, you black ass!" vociferates our mate, now in a furious rage. Everyone on board takes up the quarrel, the oars are allowed to drift, the sweeps wander helplessly about; people of both sexes suddenly appear from all sorts of places on shore shaking their fists and launching anathemas at us as we go whizzing by. The whole country seems to be in an uproar, and our entire crew is bursting with passion. Ancestors, sisters, and mothers are consign-

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ed to the most disgraceful treatment, until suddenly Captain Liang's boat makes its appearance: rage gives way to curiosity, and the indian-rubber faces of our quondam anathematizers are beaming with smiles. A London cabby on a wet day would have his work cut out for him if he undertook to bandy compliments with a Sz Ch'uan boatman. A cock, which never appeared, but which seemed to be somewhere in the cavernous depths of the "cock pit," used to join in these choruses, and crow shrill defiance at the enemy on the banks.

We now come to a market-town belonging to Fu Chou, which rejoices in the name of "Hankow:" just above this place is the bad rapid of T'u-lou-tsz. Still continuing our north-westerly course we enter another gorge, turn to the north, and pass the rapid of Kwan T'an. The country again opens a little, but is barren in the extreme. I looked in vain for some of the "Man-tsz Tung" or aboriginal dwellings such as I had seen on the banks of the Ho Chou River. It is remarkable that during the whole of my journey from Ch'ungk'ing, to Nan-ch'uan and thence through Kwei Chou, I saw no trace whatever of these interesting dwellings. Nor did I hear or see anything whatever of any indigenous tribe, though I understand that Miao-tsz are to be found a little further east on the Hu Nan frontier.

The general course of the river from Kiang K'on to Wu-lung *Hien* is north-west. Wu-lung is 80 *li* from Kiang K'on, and 180 from Fu Chou, of which Department, though colloquially dignified with the name of *hien*, it is only a division, as Fu Chou itself is subject to the prefect of Ch'ungk'ing. The stolid ignorance of the people of these parts renders it almost impossible to ascertain the exact distances, so that the above, and other figures, must be regarded as only approximate. The skipper and his mates all gave different acoounts of the number of *li* which separated each two places, and each man, at different times, differed with himself. With the Chinese, precision seems to be an understood factor in one matter only, and that the question of cash. No Chinaman ever fails to ascertain with the utmost precision the amount of profit he is or may be entitled to, if he thinks he has not enough, whilst the greatest possible vagueness prevails as to his rights as long as he thinks he may get more. Whilst Chinamen employ their whole energies about twentieths of a penny, the rest of the world is engaged in important matters of general or at least ambitious interest. Perhaps the calibre of a nation may be measured by its smallest coin, or the smallest coin in daily use. The best Chinese cash are only worth $\frac{1}{24}$ of a penny, but there are two other well-defined distinctions according to the redness or the amount of alloy in the cash. These distinctions are even recognized by bankers. In every string of cash there are a few *mao ch'ien*, or shapeless adulterated coins, which are uniformly rejected when detected, but even a Chinaman cannot be perpetually unstringing and counting 1,000 cash to see if they are all good. But no Chinaman ever throws a bad cash away. He unstrings a hundred or so, and inserts it in the middle.

A small stream runs from a gorge behind the town of Wu-lung, (right bank), and enters the river across a mass of rubble. The rapid opposite the town I am certain ran at the rate of 20 knots an hour, and if it were not that such a rate sounds incredible I should say 25 or 30. We simply shot by at railway speed: the fall, however, was not very perceptible. We now turn again west and enter the Yen-ching Gorge, shipping a considerable sea as we do so. This barren gorge is ten miles long, and the formidable rapid of Yang-kwo Ch'i is at its lower end. I had heard that it was usual to discharge both cargo and passengers at this last-named place, in the winter-time, but I made no enquiries on board, as any indiscreet doubts expressed in China as to what ought to be done generally involves an extra money payment for doing it:

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besides, I half hoped we should boldly shoot the rapid, though I did not care to make myself responsible for the consequences. Turning a corner, we came in sight of the long and straggling town of Yang-kwo Ch'i, on the left bank, and were at once involved in whirlpools and rapids. I braced myself up for a great event, thinking that perhaps this was *the* rapid: but, although a nasty piece of water, it turned out that this was nothing at all, and we shortly fetched up. The passengers all got out, but still I remained immovable. At last, getting impatient, I ventured to "draw" the imperturbable skipper by suggesting that we were fortunate in having arrived early enough to pass the rapid that afternoon. "Yes," he said, "as soon as I have engaged pilots." It then appeared that the owner of the rice had insisted upon no less than seven local pilots being hired at the enormous expense of 800 cash—really a high rate, in these parts, for a few minutes work. An old gentleman, who had often conversed with me, stepped forward and said "at" me: "Please explain to him, as he is simple and does not understand our language, that this rapid is no joke, and that he must get out and walk." I think I should have risked it if our boat had not been so carelessly handled before, and had been more substantially equipped, but, on the whole, I thought a tame life on shore better worth having than a risky one afloat, and I therefore ignobly "mizzled," bag and baggage. The crew and the owner of the bags of rice remained on board, the rice man probably thinking that death could add no horrors to the loss of his property.

The rapid of Yang-kwo Ch'i is a roaring torrent about a mile long, which runs from east to west round a semicircular bend of rubble and shingle. There is nothing like it on the Yang-tsze. It does not seem, looked at from the adjoining heights, to be so much a steady volume of water heading down in one sweeping current as a broken mass rushing over a very uneven surface: but, from the rate at which it runs, I imagine it must be a combination of both. Upward boats require forty men and four ropes, but of course they hug the bank. There is no way of closely examining the rapid without being in the boat, and consequently I can only give a very imperfect description of it. Having walked about a mile and a half to a point below a second formidable rapid called Hia-nien-liu-kwo-tsz, I waited patiently to see our boat come down. Two families named Shih and Tung have the monopoly of shooting (*fang*) these two rapids, and, either by custom or law, no other persons are allowed to take boats down. I could not see the start, nor anything that took place at the upper side of the half moon, but a cry from the numerous observers soon attracted my attention to our junk almost literally flying round the corner. All sorts of sweeps and oars seemed to be plying with the utmost vigour, whilst the single pilot on the bridge could be discerned steadily manœuvering the seventy-foot rudder. (I shudder to think of what the shaky plank was doing). Suddenly the junk gave a sinking plunge and her bows almost disappeared from view: the spray shot up on both sides, and she mounted and sank again, reeling from side to side and straining as if her very bowels were being shaken out of her. The worst was evidently over, for there is only one really great plunge, which at this time of the year is at its best, but at low water is stated to be of terrible height. The junk once more disappeared beneath the hill on which I was standing, and was then deftly brought to between this rapid and the lower one, so that I had to trudge half a mile back again. It turned out that the lower rapid, though a formidable affair, was not dangerous, and did not require the assistance of local pilots. When I got on board I found the crew engaged in swabbing and bailing, so that I have no doubt the junk shipped many a good sea, as Chinamen in these parts do not swab for cleanliness sake. The pilots were of course

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squabbling about money, but on the whole they seemed pretty well satisfied. A great deal of "Chin-chin joss" and "prayer pidgin" had been the cause of her delay in starting.

The rapid of Hia-nien-liu-kwo-tsz, which we passed early the next morning, resembles the Yeh T'an of the Yang-tsze; it is simply a huge volume of water rushing through a narrow space: but the fall seemed to me much more considerable. It could not have been less than six feet. We now enter another short gorge, at the further end of which the hills suddenly change in colour to the red look which distinguishes what Baron von Richthofen calls the "red basin" of Eastern Sz Ch'uan. All the way from Kung-t'an the mountains had appeared to me to be igneous rocks with a superincumbent stratum of about 200 or 300 feet of yellow sandstone. In many places they resembled the rocks of the Wu Shan gorge, and the stone was full of steam-holes and apparently of extreme hardness.

Continuing our course west-north-west, we passed the very picturesque town of Pê-ma on the left bank, and, turning north, went down the very slanting rapid of the same name. We then entered another exceedingly fine gorge, with less precipitous banks, and numerous coal workings on both banks. We pass one more rapid, and for the first time see junks *not* on the crooked stern pattern, which come this far up the river for coal. It is said that, when the Yang-tsze is at its highest, it drives the Kung-t'an river back as far as Yang-kwo Ch'i, up to which place the junks can go with the current. We now pass the rapids of Kou-lou Kwo and Pien-t'an, the latter a double one, the lower division of which is a startling fall, and shoot past the village of Hia-pien T'an on the left bank. A little further down a small stream, running from Ya-tsz T'ang to the west and navigable by sampans for 30 *li*, joins our river. We turn north-north-east, pass more coal workings on the precipitous mountain sides, descend the rapid of Hiang-tsz T'an, and come upon a fine open river at Li sz-tsz, opposite to which it is for some distance quite as broad as the Upper Yang-tsze. Here we passed several upward junks painfully progressing with three tow-lines out. Hitherto, although we had seen numerous fleets of nine at anchor, we had never met more than one whole fleet in motion. Any one who feels bored with life would find a month in an upward junk on this river, with no scenery but precipices, and no food but rice and cabbage, a most excellent homœopathic tonic.

The river turns north-west again at Ch'ên-chia Tsui, with Pê-t'ang Ch'i opposite, and about here, as the warm sun shone down, the country looked really lovely, with its (comparatively) gently-sloping banks, covered with the white poppy, the cream-coloured *Aleurites*, the golden rape, the feathery bamboo, and the light-green silk-worm oak. Turning more west we pass over the two rapids of Shui-pa Ngai, and enter the picturesque Parrot Gorge, (En-ko Hia), on the left bank, near the entrance to which is a remarkable rocky basin which receives a small waterfall, and the water in which appears to be lower than the river level. The peach-trees on the high slopes have cast their flowers, and are now well on in leaf. Turning again more north, we emerge from the gorge at Pia (pê) Ngai, and now go a little to the eastward. The country is most peaceful looking and beautiful, the very picture of agircultural prosperity. One more turn to the north, and then to the north-west, and we come suddenly upon Fu Chou on the right bank of the Yang-tsze and the left bank of the Kung-t'an River; but the latter dies game, and we must clear the Chi-tsz T'an—the last rapid—before coming to anchor.

Fu Chou, like Mu-tung, is at the apex of a bend in the Yang-tsze, which receives the Kung-t'an River from the south, and runs north-east towards the sea. It is the capital of an extremely populous Department, containing it is said 3,000,000 souls, mostly

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poor and engaged in the poppy cultivation. Like all Sz Ch'uan towns the Department city is comparatively small, the population not exceeding I should think 30,000 at the outside. As usual, you must be carried up long flights of steps before you are well into the town, which contains at least one good long street, with shops little inferior to those of Ch'ung-k'ing, perhaps on a par with those of Shanghai Hien. All the rest of the town is mean, and, of course, stinking. Fu Chou is famous for a *liqueur* called *lu chiu*, which I think I have already described elsewhere. Its trade is insignificant beyond its great opium business, which, including the surrounding districts amounts to Tls. 2,000,000 a year. It is the chief market in Sz Ch'uan for opium of the Province. The *wai-p'i-ku* boats from the Kung-t'an River halt here and never make their appearance on the Great River. Numerous long salt junks from the wells above Ch'ung-k'ing are at anchor opposite the town, but the greater part of them anchor at Li-tsz Yüan, about three miles higher up, in order to prevent peculation. At this place the Governor-General has just built some very large, handsome, and airy salt warehouses, which have almost the appearance of moated fortresses. The main part of the salt brought down is intended to be stored here in order to save the time of the junks. As the Government receives applications from the Fu Chou distributors, it is consigned to the city, or transhipped into the crooked-sterned boats for Kiang-k'on, (thence overland into Kwei Chou), P'êng-shui, and Kung-t'an.

There is little to be said of the overland journey to Ch'ung-k'ing except that, at this time of the year (spring), it is one almost unbroken mass of poppy for the first fifty miles. The people had already lanced the capsules, and I was just in time to see them collecting the juice. Further on towards Ch'ung-k'ing the poppy was later, and not even lanced: in some places not even in flower. The lancing is done with a four-bladed copper knife, something between a cat's paw and a curry-comb. If the capsule is cut in the early morning, the juice is scraped off in the afternoon; and if lanced in the evening, then scraped off the next morning. In this state it sells for from 70 to 90 cash the ounce. After being aired, "sweated," and allowed to settle, it is reduced by one half in weight but increases two-fold its value, and it is in this condition that it is sold to the trade, usually in saucers, but often packed to suit the taste of each centre of demand. That part of the Department which is on the other side, the left bank, of the Great River, also produces a great deal of opium, especially the market-towns which cluster round the Sub-department of Ho-yü P'ing.

We kept pretty near the bank of the River as far as Lin Shih, where there has been just completed the finest bridge I have ever seen in China. It has cost the inconceivable sum of Tls. 260,000, or nearly £80,000 sterling, contributions having been sent from all parts of the Province. The small stream which, it will be recollected, we crossed on approaching Nan-ch'uan runs under this bridge. I should think that the length of this structure could not be less than 200 yards, and the breadth than 80 feet. The griffins, dragons, and other sculpturings which adorn it would not disgrace the museum of Naples, and the bridge itself would certainly do credit to the Seine at Notre Dame de Paris. It consists of three arches, is perfectly level, is built entirely of granite, and presents apparently no engineering or architectural defect. It certainly speaks well for the public spirit of Sz Ch'uan that the people are willing to sacrifice such a sum for beauty's sake alone —for the bridge (unless perhaps during the summer floods) is quite an unnecessary piece of workmanship. It also confirms what I have hinted that the produce of the enormous crops, which lends no look of prosperity to the timid people, is largely invested in imperishable enterprises of this sort. We crossed many other fine bridges

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on the road, too, but nothing to be compared with this one. Lin-shih is a considerable market-town belonging to Fu Chou, and as prosperous looking as the inhabitants dare make it. Tobacco shoots were being transplanted in some of the few patches not occupied by opium, and here and there water buffaloes were to be seen labouring through the slush of the paddy-fields with a plough at their tails. The maintenance of these brutes amounts to 4,000 cash a month, or at least double of what is required for a man: they live entirely on paddy stalks and grass.

There is some rather serious climbing to be done after leaving Lin Shih, thirty *li* from which is the market town of Chiu-ts'ang Ya, where we arrived in an exhausted state at nightfall. The first part of our journey had been very wet and slushy, and the second very hot, so that the thirty miles made was not a bad day's work. During the night I was robbed of some useful and expensive fur-covered clothes. I caught the robber in the act of crawling near my baggage once, and gave him a blow with a heavy stick which ought to have broken the back of any decent Christian, and which I thought would settle him for the night. I was so sleepy that I did not think it worth while to rouse the house, and the wily thief, probably reassured by my snores, renewed his predatory attacks.

On these highlands there was much less opium, though still the poppy was the main feature of the landscape. Maize and buckwheat were being sown as autumn crops, and cucumbers transplanted. The next day's march was exceedingly arduous, and besides being of unusual length,—over 100 *li*, or nearly 40 miles,—was especially fatiguing to me on account of the burning sun, and the effects of the comparative sleeplessness of the preceding night. The rats and vermin had disturbed me more than once; then I found people were peeping at me through the window, from the roof, through the crevices, and so on;—possibly the thief was amongst them, taking stock of my effects; and, finally, the robber roused me up twice, besides waking me permanently at half-past three in the morning to take steps for the recovery of my property. I walked the whole of the distance, with the exception of half a mile or so after breakfast, and consumed quart after quart of boiling tea,—the only liquid which it is safe to drink in this comfortless land. We sighted the Great River at Yang-lu K'on, from which place we had to descend once more, and then mount another weary thousand feet or so to a *col*, from whence we could distinguish our old friend Mu-tung, five miles away. It was very cheering to see something we had seen before, and everybody's spirits rose as much as it was possible to do, under so much fatigue, and after so many privations. I think I was about the least knocked-up of the party. My "boy" had two swollen legs, the hardy coolie had a sore heel, the bearers were limping and bandaging themselves up in all directions, and in one case hiring a substitute for short distances. I occupied my old room and my old bed at the same inn, and, in looking for a convenient place whereon to drop some candle-grease whereon to make the candle stick fast, discovered the identical grease I had left on the bedstead a month before, and which, with its increment, will probably remain there for many a long year to come.

And now we commenced our last day's march, another toilsome thirty miles. It seemed quite homely to meet people coming from Ch'ungk'ing with loads of produce of all descriptions. The villages we passed, filthy though they were from an English point of view, were immeasurably superior in size and substance to the ricketty hamlets of Kwei Chou and the frontier territory. The novelties of the day were a species of wild raspberry, called the *hwang p'ao*, and a variety of wheat called *lei-kung mê* or "thunder-god wheat," quite different in appearance from the ordinary spiked variety. The rape had lost its flower, and taken the

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form of a small drooping bean, fields of which had the waving appearance of a sea. Peas and beans were nearly ripe, and I amused myself by unscrupulously eating a few of them as we passed along. After a tiffin in an inn, so filthy that I was obliged to walk from couch to couch in order to avoid touching either floor or table, I indulged in an hour's ride in my chair, the first long ride for three weeks, much to the distress of the unhappy coolies, whom, however, I thought it would do no harm to chasten previous to being gorged with the earnings of a month. Then came a shockingly weary climb in a scorching sun. As I was toiling up, I espied an honorary stone portal ahead with just enough shade for one man, and I rushed on to get it: but lo, and behold! a "fat and greasy citizen" was there whom it was quite opposed to my strict principles to eject. Egged on to invention by despair, I suddenly stopped about five yards in front of him, and scanning the grass closely inquired in the most urbane of voices if that was his piece of silver. The dullest Chinaman has an ear as keen for the word silver as a Scotchman has for the same word minus the *v*. He started up like the countryman in the story of Kwan Chung and Pao Shu, and found,—not a two-headed snake,—but nothing at all. Looking round for an explanation, he perceived me in his place, and burst into as hearty a roar of laughter as I ever heard a Chinaman indulge in. After I had passed on, I heard similar roars from my company, so I presume he regaled them with the history.

The last five miles up the hill was the most punishing part of all our journey. I always stripped and indulged in a dry singlet after each stage of walking, but as, on this occasion, I was far ahead, I had to have recourse to invention once more, and put on a dry shirt inside a wringing "sweater," for it was too capricious a kind of heat to go about thinly clad. On arrival at the summit, our party was quite demoralized: no one spoke; everyone lay or sprawled about in a limp and scattered attitude, and gulped down bowl after bowl of tea. When they are very fatigued I notice that Chinese porters prefer a mixture of coarse brown sugar and tepid water to boiling tea. And now we crossed the ridge and came in view of the picturesque Ch'ung-k'ing, far away down below, with the winding Yang-tsze and the once clear but now muddy Ho Chou River embracing it on three sides. Pestilential hole though Ch'ung-k'ing is, from that point and under those circumstances to me it looked like "a little heaven below," for well I wot there was beer to be found in at least one house within its walls. The imminent realization of the beef-steak dream caused me to omit to take the height of the pass opposite the town, and to notice the difference in the level of the River, which had much swollen since my departure a month ago. The dream was realized through and through to the very core. If ever a crown be thrice offered to me,—for of course, in accordance with precedent, I shall refuse it on the first two occasions,—my first formal act will be to abolish the letter B as representing ideas of too much sublimity to continue in vulgar use. Beef, butter, 'baccy, budget, bread, bed, and above all a BIG BOTTLE OF BASS'S BEER!

E. H. PARKER.

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THE AMOUNT OF PRECIPITATION (RAIN AND SNOW) OF PEKING.

The following Table (I.) shows the results of observations, made by the Imperial Russian Observatory at Peking on the amount of Precipitation :—

ENGLISH INCHES—(TABLE I.).

Year of Observation.	*Winter.*		*Spring.*		*Summer.*		*Autumn.*		*Year.*	
	S_1	D_1	S_2	D_2	S_3	D_3	S_4	D_4	S_5	D_5
1841	0,4	0,0	2,4	0,0	21,6	+ 3,0	3,9	+ 0,2	28,3	+ 3,2
42	0,8	+ 0,4	2,2	− 0,2	20,2	+ 1,6	4,9	+ 1,2	28,1	+ 3,0
43	1,1	+ 0,7	3,6	+ 1,2	18,4	− 0,2	2,9	− 0,8	26,0	+ 0,9
44	0,1	− 0,3	4,3	+ 1,9	18,6	0,0	1,7	− 2,0	24,7	− 0,4
45	0,4	0,0	0,7	− 1,7	29,0	+10,4	1,8	− 1,9	31,9	+ 6,8
46	0,2	− 0,2	1,1	− 1,3	19,7	+ 1,1	2,8	− 0,9	23,8	− 1,3
47	0,2	− 0,2	1,9	− 0,5	16,8	− 1,8	0,7	− 3,0	19,6	− 5,5
48	0,2	− 0,2	2,5	+ 0,1	27,2	+ 8,6	1,5	− 2,2	31,4	+ 6,3
49	0,4	0,0	4,1	+ 1,7	15,7	− 2,9	8,6	+ 4,9	28,8	+ 3,7
1850	1,3	+ 0,9	4,9	+ 2,5	16,2	− 2,4	1,1	− 2,6	23,5	− 1,6
51	0,2	− 0,2	3,3	+ 0,9	15,7	− 2,9	3,3	− 0,4	22,5	− 2,6
52	1,4	+ 1,0	1,8	− 0,6	18,2	− 0,4	2,5	− 1,2	23,9	− 1,2
53	0,3	− 0,1	1,6	− 0,8	24,0	+ 5,4	12,9	+ 9,2	38,8	+13,7
54	1,5	+ 1,1	1,0	− 1,4	7,2	−11,4	3,5	− 0,2	13,2	−11,9
55	0,0	− 0,4	0,8	− 1,6	19,5	+ 0,9	3,7	0,0	24,0	− 1,1
1860	0,1	− 0,3	6,2	+ 3,8	8,6	−10,0	3,3	− 0,4	18,2	− 6,9
61	0,4	0,0	3,8	+ 1,4	15,4	− 3,2	1,9	− 1,8	21,5	− 3,6
69	0,0	− 0,4	0,6	− 1,8	5,6	−13,0	3,3	− 0,4	9,5	−15,6
1870	0,1	− 0,3	1,7	− 0,7	19,0	+ 0,4	2,1	− 1,6	22,9	− 2,2
71	0,2	− 0,2	1,0	− 1,4	29,3	+10,7	11,3	+ 7,6	41,8	+16,7
72	0,4	0,0	2,6	+ 0,2	19,7	+ 1,1	4,4	+ 0,7	27,1	+ 2,0
73	0,1	− 0,3	3,1	+ 0,7	29,4	+10,8	1,8	− 1,9	34,4	+ 9,3
74	0,0	− 0,4	2,0	− 0,4	18,6	0,0	5,7	+ 2,0	26,3	+ 1,2
75	0,3	− 0,1	0,6	− 1,8	12,5	− 6,1	3,6	− 0,1	17,0	− 8,1
76	0,1	− 0,3	0,2	− 2,2	22,4	+ 3,8	7,8	− 1,9	24,5	− 0,6
77	0,5	+ 0,1	4,6	+ 2,2	12,5	− 6,1	7,6	− 2,1	19,2	− 5,9
78	0,2	− 0,2	3,7	+ 1,3	23,8	+ 5,2	4,3	+ 0,6	32,0	+ 6,9
79	0,1	− 0,3	1,0	− 1,4	23,8	+ 5,2	5,1	+ 1,4	30,0	+ 4,9
80	0,5	+ 0,1	1,4	− 1,0	11,5	− 7,1	1,4	− 2,3	14,8	−10,3
Mean,	$M_1=0,4$		$M_2=2,4$		$M_3=18,6$		$M_4=3,7$		$M_5=25,1$	

In Table I., S_1 denotes the sum of precipitation, observed during the three months December, January and February (Winter); S_2, S_3, S_4 and S_5 denote the sum of precipitation respcetively for the three months Spring, Summer and Autumn and for the whole year; M_1, M_2, M_3, M_4, M_5 are the means of 29 years' observations, and $D_1 = S_1 - M_1$, $D_2 =$

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$S_2 - M_2$, $D_3 = S_3 - M_3$, $D_4 = S_4 - M_4$, $D_5 = S_5 - M_5$. The differences D_1, D_2, D_3, D_4, D_5 represent the deviations of the real, observed sum of precipitation from the mean of 29 years or from the normal amount, and indicate by their signs, whether the observed quantity of precipitation S_1, S_2, S_3, S_4, S_5 has been greater or smaller than the normal.

If D_1, D_2, D_3, D_4 or D_5 be negative, the corresponding season or year has been dry; if D_1, D_2, D_3, D_4 or D_5 be positive, the corresponding season or year has been wet. The deviations (D_1, D_2, D_3, D_4, D_5) from year to year very seldom change their signs suddenly, but they follow mostly a *series* of plus signs after a *series* of minus signs or vice versa; or in other words, the dry and wet years do not as a rule follow one after another, but it will be found that a period of several dry years (2 or 3 or 4) commonly come after a period of wet years (2 or 3 or 4), and then again a similar period of wet years, etc.

This law of periods holds good for the annual sum of precipitation as well as for the four seasons and can serve for the prediction of the rainfall.

D_3, D_4 and D_5, when belonging to the same year, have nearly always the same sign; if one of them for any year is positive, the two others are also positive, and if one is negative, the two others are also negative. Therefore, when the sign of one of D_3, D_4, D_5 is known, the signs of the two others are also known. When, for instance, the summer of any year has been dry, the autumn and the whole year will be probably dry, etc.

The values D_1 and D_2 have sometimes the same sign as D_5, sometimes another, and from the sign of D_1 or D_2 or D_5 we can conclude nothing in regard to that of the two others. Thus, for instance, were the period 1875–1877 in regard to the annual sum of precipitation a dry one and 1878 the first wet year of the wet period, following after the dry period 1875–1877, then we conclude with very great probability, that the following year 1879 shall be a wet year similar to 1878, with not great excess, as 1879 is the second year of the following wet period 1878 to 1880. It further follows, that the Summer and Autumn of 1879 must be wet, or D_3 and D_4 positive. For D_2 in 1879 the most probable value is a negative one, because the antecedent series of positive D_2 have had mostly 2 members (1872–1873, 1843–1844), and therefore the D_2 belonging to 1879 will be the first member of a negative period.

Such a prediction for 1879 was really made by me in September 1878, in a letter, addressed to the Inspector General of I. C. Customs. This law of periods, which is ascertained also in many other phenomena, *e.g.* in regard to the precipitation at a number of places in Europe, is the consequence of disturbing causes, acting not abruptly, but continually during times, conserving the same direction they have once taken. Lately some meteorologists have tried—but mostly in vain—to prove, that in the sums of precipitation exists a period of 11 years, coinciding with the period of the Sunspots.

The influence of the Sunspots' period on the mean temperature of the air is a trifling one; the real, observed fluctuations of the amount of precipitation from year to year are much greater than can be produced by the influence of the Sunspots, especially in countries out of the tropics, as for instance at Peking, where the mean value of D_5, the deviation of the observed annual amount of precipitation from the normal or mean of all 29 years' observations is no less than $\pm 5{,}4$ inches, and where the fluctuation of D_5 from one year to the next reaches the enormous amount of 25,6 inches! [1853–1854; Table I.]. In the *China Review*, March and April 1879, there was published a note, entitled "The Rainfall of Peking in connection with the Sunspot Theory," by Alex. Hosie.

From our Table I. we find, that the annual amount of precipitation S_5 at Peking is subjected to well defined periods of about seven years. In order to decide, whether besides these short periods of about seven years there exists another period of 11 years,

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corresponding to that of the Sunspots, we arrange the observed annual amount S_5 of precipitation at Peking in the following manner:—

TABLE II.

Periods of Sunspots.	*Annual Amount of Precipitation—English Inches.*										
	Year of the Sunspots' Cycle.										
	Min. of Sunspots.					*Max. ditto.*				*Min. do.*	
	1	2	3	4	5	6	7	8	9	10	11
1833–43	—	—	—	—	—	—	—	—	28,3	28,1	26,0
1844–54	24,7	31,9	23,8	19,6	31,4	28,8	23,5	22,5	23,9	38,8	13,2
1855–65	24,0	—	—	—	—	18,2	21,5	—	—	—	—
1866–76	—	—	—	9,5	22,9	41,8	27,1	34,4	26,3	17,0	24,5
1877–	19,2	32,0	30,0	14,8	—	—	—	—	—	—	—
Mean m, =	22,6	32,0	26,9	14,6	27,1	29,6	24,0	28,5	26,2	28,0	21,2
d, =	−2,9	+6,5	+1,4	−10,9	+1,6	+4,1	−1,5	+3,0	+0,7	+2,5	−4,3

The mean of all 11 values of m is 25,5 inches and $d = m - 25,5$. In the quantities m appears no period of eleven years, neither a maximum about the middle (about the 4th year of the Sunspots' cycle), nor a minimum near the beginning and end of the Sunspots' cycle, because for the years 5–7 m is equal 26,9 inches, for the years 1 and 2 equal 27,3 inches and for the years 10–11 equal to 24,6 inches; further the differences d change during the 11 years their signs not only at the 7th and 11th year, but also about the 4th and 7th year of the Sunspot period, which argues against a period of 11 years.

Besides, the observed sums of precipitation, contained in our Table (II.), afford a weighty contradiction of the supposed connection between precipitation and Sunspots. Thus, for instance, the 11th year of the Sunspots period shall be a dry year, yet in 1843 there fall 26,0 inches, whilst in 1854 only 13,2 inches! in the 10th year, also a dry one, there is a rainfall once (in 1853) of 38,8 inches, and at another time (1875) only 17,0 inches! etc.

For this reason the probable, accidental error of m (no less than $\pm$ 3,4 inches) and the values of m are very uncertain.

To the same negative result in regard to the connection between Sunspots and Precipitation at Peking we arrive, when in our calculation we make use of the observations, taken by Dr. Dudgeon during the years 1863-1867, and of those, made at the Im. Russian observatory during the nine months Apr. – Decr. 1868, which give the annual amount of precipitation only approximately. Then we have:—

TABLE III.

Year.	*Annual Sum S_5 of Precipitation.*	*Observed by*	S_5–23,9	*Sunspots.*
1841	28,3	R. Observatory.	+ 4,4	
1842	28,1		+ 4,2	
1843	26,0		+ 2,1	Minimum.
1844	24,7		+ 0,8	
1845	31,9		+ 8,0	
1846	23,8		− 0,1	
1847	19,6		− 4,3	
1848	31,4		+ 7,5	Minimum.
1849	28,8		+ 4,9	
1850	23,5		− 0,4	
1851	22,5		− 1,4	
1852	23,9		0,0	
1853	38,8		+14,9	
1854	13,2		−10,7	Minimum.
1855	24,0		+ 0,1	
1860	18,2		− 5,7	Minimum.
1861	21,5		− 2,4	
1863	25,7	Dr. Dudgeon.	+ 1,8	
1864	20,0		− 3,9	
1865	15,5		− 8,4	Minimum.
1866	10,0		−13,9	
1867	15,2		− 8,7	
1868	22,3	R. Observatory.	− 1,6	
1869	9,5		−14,4	Minimum.
1870	22,9		− 1,0	
1871	41,8		+17,9	
1872	27,1		+ 3,2	
1873	34,4		+10,5	
1874	26,3		+ 2,4	
1875	17,0		− 6,9	Minimum.
1876	24,5		+ 0,6	
1877	19,2		− 4,7	
1878	32,0		+ 8,1	
1879	30,0		+ 6,1	
1880	14,8		− 9.1	
Mean	23,9			

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According to Table I. the mean annual amount of precipitation from one decennium to the next is not subjected to any considerable change; the same results from our Table III., excepting the period 1860–1870, which gives as mean annual sum not 23,9 inches, but cousiderably less, viz. 18,1 inches. Supposing, that the observations of Dr. Dudgeon are without considerable errors (so far as I know his meteorological instruments are not verified), the amount of precipitation would be during the whole Sunspots' period 1860–1870 constantly 6 inches on an average below the normal amount!

Arranging the values of Table III. in accordance with the Sunspot period, we get Table IV.

TABLE IV.

Periods of Sunspots.	*Annual Amount of Precipitation—English Inches.*										
	Year of the Sunspots Cycle.										
	min.					*max.*					*min.*
	1	2	3	4	5	6	7	8	9	10	11
1833–43	—	—	—	—	—	—	—	—	28,3	28,1	26,0
1844–54	24,7	31,9	23,8	19,6	31,4	28,8	23,5	22,5	23,9	38,8	13,2
1855–65	24,0	—	—	—	—	18,2	21,5	—	25,7	20,0	15,5
1866–76	10,0	15,2	22,3	9,5	22,9	41,8	27,1	34,4	26,3	17,0	24,5
1877–	19,2	32,0	30,0	14,8	—	—	—	—	—	—	—
Mean m_1 = (Mean, 24,3.)	19,5	26,4	25,4	14,6	27,1	29,6	24,0	28,5	26,0	26,0	19,8
$m_1 - 24,3 = d_1$ =	−4,8	+2,1	+1,1	−9,7	+2,8	+5,3	−0,3	+4,2	+1,7	+1,7	−4,5

Comparing Tables II. and IV. we find, that m_1 and d_1 bear the same character as m and d, and that there is no connection between Sunspots and the amount of precipitation at Peking, or a trifling one, which cannot be determined by help of the observations made up till now.

The connection between the Sunspots and precipitation at Peking, detected by Alex. Hosie, Esq., is an illusion, partly due to want of research and partly to the neglect of the observations, made in 1841, '42, '78, '79 and 1880.

H. FRITSCHE.

NOTES ON THE DUTCH OCCUPATION OF FORMOSA.

In 1650, the affairs of the Dutch East India Company in Formosa may be said to have reached their highest state of prosperity. The strongholds of their enemies, the Spaniards, built with the view of fitting out expeditions to harass them in Taiwan, fell, in 1642, into their hands; and the flourishing trade of their commercial rivals (the Portuguese) with Japan received its deathblow by a Proclamation, issued in 1639, prohibiting that nation from ever again trading with that country.

The first of these events made their settlement in Taiwan secure against external attack, and the second threw the greater part of the Japanese trade into their hands. Valentijn informs us that the value of their exports to Japan in 1647, consisting of China silk, Rhinoceros horns, Sugar, China root, Galangal, Taiwan deer skins, Buffalo horns, Elk and Bullock hides, was over £37,000 Sterling.

Dutch rule, at first in Formosa, was confined within the narrow limits of the small

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island of Taiwan, but it eventually became much more extended, and many settlements were formed by them in the island of Formosa. The island of Taiwan was merely a small sand-bank about two leagues long, and distant a good quarter of a league from the island of Formosa. On Taiwan were situated the fort and town of Zelandia. The fort was built on an eminence above the town and was defended by four bastions. Below it, towards the sea, were two more bastions, with the Governor's residence, warehouses and other buildings, all of which were enclosed by a wall connected with the wall of the fort. The town was a gunshot distance from the fort, and not more than half a mile in circumference. It was well built, and inhabited by a number of rich Chinese traders and a few Dutch merchants. The harbour in front of the fort was accessible to ships, and was always full of Chinese junks, some of which were of 400 tons burden. These junks came loaded with merchandise from the mainland; for the Dutch were not allowed to trade in Chinese waters. Their import cargoes consisted of every description of Chinese merchandise, Raw silk and silk piece goods, Gold in Ingots, and Porcelain; these they exchanged for spices, cotton goods, camlets and silver. There were generally twenty-five or thirty thousand Chinese dwellings in the town of Zelandia and scattered about the Dutch settlements in Formosa. In these settlements they rented land from the Dutch, which they brought under cultivation. In a few years their sugar and rice crops were so abundant that these articles were exported in large quantities. In each of the villages where they were settled they had a contractor, who bought the deer caught by the Savages, the flesh of which he dried and sent to China. The skins he sold to the Company for exportation to Japan.

All the Chinese settled in Taiwan and Formosa paid a monthly poll tax of 6½d. to the Dutch. This tax was levied upon all Chinese over seven years of age.

The principal villages which were under Dutch rule to the North and East of Fort Zelandia were Sinkan, Saccam, Tavocam, Baklawang, Soulang, Mattau, Tevorang, Favorlang, Takhais, Tornap, Terenip, Assoek and Toulissant.* Further northwards were two small forts, distant twelve leagues from each other, namely Kelang and Tamsuy, which were built by the Spaniards and taken by the Dutch in 1642. These forts were about sixty leagues distant from Taiwan, and each of them had a garrison of forty men. On the S.E. of the island, at a place called Farbrou, distant 25 leagues from Taiwan, there was generally a garrison of 30 men under the command of a Lieutenant. Beyond this place was Pansoy, Akaw, Etne, Soutenau and Tictayan, which was the farthest and last of the villages recognising Dutch rule. All the above villages were enclosed. In each of these villages, and principally in those towards the North, the Company kept seven or eight schoolmasters, who taught the youths in their own language, and instructed them to read and to write the Roman letters. They had also translated a part of the Bible (which they had printed in Holland) and a quantity of other small books to teach them to read.

All the villages were very populous, and in each of them the Company placed one or two Captains, chosen from among the people of the place, who had absolute command over all others of the village. They had given to them, as a sign of their authority, a Baton, with the arms of the Company engraved in silver upon it. The Governor held a meeting of the Captains and Chiefs of the villages once a year, at which they were obliged to attend to give an account of their stewardship. The people were asked at these meetings whether they had any complaint to make against the Elders, and

* I have, with the aid of the Revd. Mr Campbell, succeeded in identifying most of those localities, but their identification must form the subject of another paper.

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whether they had any differences among themselves; and if they had, they were gone into and settled.

When this was over they were once more exhorted to remain true and loyal to the Company, who on their part guaranteed every help and protection against their enemies. Presents were then distributed among them, and the Captains had generally given them a Japanese dress and hat. These presents made them the happiest creatures in the world.

A feast was then prepared of all kinds of tasty viands, and generally seven or eight hundred savages sat down to partake of it. The Company always took care to cultivate a good correspondence with them, and when their services were called upon, they were always found ready to uphold the authority of the Company even against their own countrymen. This good understanding kept up between the Dutch and the Savages served as a good check to keep the Chinese colonists, whom they, the savages, most thoroughly hated, in order. They greatly assisted the Dutch in helping them to quell the Chinese revolt which took place in 1652 of which it may not prove uninteresting to give an account. I quote from David Wright's account as given in Ogilby, page 37:—

"Anno 1652, the seventh of September, the Chinese of Tayowan and Formosa, being then under the Hollanders' obedience, depending on the great numbers of their people, broke out into rebellion, led by Fayet, a ruler of Smeerdorp, lying two leagues from Sakam, with a design to surprise or force the castle of Tayowan, which thus they contrived, viz., to invite the Governor Nicholas Verburgh, with all the officers and chiefest of the merchants residing in the city Zelandia, to their full-moon feast, resolving, when they were in the midst of all their mirth, to despatch them in a general massacre. This done, they intended to march to the castle, under pretence to bring the Governor home, and upon opening of the castle gate to press in upon them, and so master it.

"But one Pau, a Chinese commander, who dwelt in Zelandia, and brother to Fayet, the chief leader of the conspirators, disputing with his brother the probability of carrying on the plot, said, 'The design is good, very good, and may be brought to effect; but if we should fail, and the plot be discovered, and these devils the Hollanders get the better, what will become of us then? You shall not suffer only, and the party that you have engaged; but thousands of innocents that knew nothing shall scarce satiate their revenge with their miserable slaughter.' To which their General Fayet replied, 'Brother, if you are not satisfied, and your fear overcome your judgment, you are at liberty to dispose of yourself; be neuter, go to your habitation, and which way soever the victory falls, there you may in safety and unsuspected enjoy your freedom.'

"Pau having received this reply departed, musing as he went, but at last resolved to discover the plot, and make himself secure indeed. Coming therefore to Tayowan, near the castle, he desired the sergeant to admit him to speak privately with the Governor; but he, negligent, left Pau waiting with a slight answer, the Governor and the rest being then at prayers. But he being more importunate, and big with so great a business, by earnest soliciting was let in to the Governor, to whom he discovered all. At which Verburgh (the Governor) being startled, first commanded to secure Pau in the castle, and sent an officer with eight men to Smeerdorp, as spies, and to enquire news; who brought word back that the Chineses were already gotten into a head, and that setting upon them, they had escaped by flight. At this alarm, the Hollanders that had settled in Sakam, being to the number of thirty, in great fear fled for safety to the forts.

"Fayet, who judg'd delays dangerous, and doubting that his brother would, or had discovered the plot, marched with his forces

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to Sakam, where falling without mercy upon the town with fire and sword, he gave no quarter to any. A gardener belonging to the Dutch, going on that Sunday morning early with a basket of fruit to the Governor, in the castle Tayowan, the Revolters overtaking him cut off his head, and taking out the fruits, laid it in the basket, designing to have sent it before them, but the humour altering they cast both it and the body under a bridge. The news of the massacre spreading, a strange fear seized all the Hollanders, wherever settled through the country, so that dispersing they hid themselves wherever their fear carried, or their hopes led them to escape the slaughter. But one Captain Marine, well mounted, with three more, with their swords in their hands, broke through the enemy, and killing the first that opposed him, came safe to Tayowan.

"Verburgh, the Governor, well knowing how untowardly the business stood, and the hazard wherein the Hollanders abroad were, lying open to destruction, immediately sent out a hundred and twenty men, commanded by Captain Danker. This handful, in comparison of their enemies' great forces, went in one sloop and a boat from Tayowan to Sakam, whither being come, the first that endeavoured to land, being Captain Hans Pieters, leap'd breast high into the water, by which example, the rest encouraged, forsook their boats and resolved wading to fight their way to the shore, which the enemy observing, sent down with the Lieutenant General a thousand men to oppose their landing. While they were thus drawing up towards the shore for the service, Fayet, the General, gave his Lieutenant Longekwa new orders, thinking it more fit to suffer them to land, saying, 'It would be higher pleasure to him to see the Christian dogs die on the land than in the water, which would be much the better sport, having them inviron'd with his army, as in a net.' But Longekwa, not so persuaded, not willing to receive these new commands, earnestly advised the General that he might go on, and set upon them in the water, averring, that these being the Hollanders choicest and pick'd men, if they did not cut them off at this advantage, they should never have the like. But, however, the General's opinion prevailing, he obeyed, and retreating, gave the opportunity of landing in safety, where a little towards the left hand of the enemy, he drew up his small party into a body, when a negro that had married a Hollander, coming out of a wood where she had hid, running for her safety towards them, they intercepting, ripped up her bowels, and cutting the child in pieces, threw the limbs at them, vaporing aloud, 'That so they would serve them all.' But the Hollanders, not replying, marched boldly up to the front of the enemy, where in the first charge killing fortunately their prime Commander Fayet, which presently noised through the army, all struck with a panic fear, threw down their arms, and disbanding, fled, shifting for themselves; but the Hollanders pursu'd, firing, at their heels through Sakam, and the town cleared, they sate down in their enemies' head-quarters. But before night, while yet they were triumphing for the victory, came two thousand Christian Formosans, raised by the Governor Verburgh, to their aid, who, according to present orders, marched together in pursuit of the enemy, some few of whom the next morning they spied drawn together upon a rising ground, but a river betwixt impeded their present charge. But soon after the Formosans, who knew the fords and avenues, got over, and charging them smartly, one being slain, they were suddenly dissipated, which victory they and the Netherlanders pursued, making execution till sunset, from whence returning to their camp weary and hungry, they found store of fresh provisions boyl'd and roast, with which they feasting were refresh'd. Thus the enemy dispersed and their whole design frustrate, Fayet's Lieutenant having sculk'd in the mountains eight days, enforced

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at last by necessity to venture to Tankoya, [a village not far from the port of Takow on the Northern side of Ape's hill], seven leagues from Tayowan, was there apprehended by the Dutch, and thence carried to Tayowan, where he was executed, being to the enemies' great terror, roasted alive, then taken off, and having been dragg'd at a horse's heels through the whole town, his broyl'd head was fixed on a pole before the castle. And those who ripp'd up the bowels of the before-mentioned woman, were broke alive upon the wheel and afterwards quartered.

"This tumultuary commotion was in fourteen days thus concluded, in which, of the enemy were slain four thousand men, besides as many more women and children, and not one Hollander so much as wounded."

"If," says Valentijn, "the Governor had not had timely warning of the plot through Pau, there is no doubt but that the 8th September would have been a day of sad reckoning for the Dutch power in Taiwan; but the Lord directed it otherwise."

The Governor gave a Japanese dress to each of the Formosans, who so faithfully helped him in the hour of need.

There can be but little doubt that the above revolt was due to a secret correspondence carried on between the Chinese colonists and Koxinga. His position in China was getting untenable, and therefore he thought, if compelled to leave China, of making himself master of the Dutch Factory in Formosa, and fortifying himself there. He had indeed gone as far as to solicit the help of these colonists in the event of his crossing over to Formosa, but without awaiting his orders to act they broke out into rebellion, at a time when he was not prepared to support them. The Governor of Formosa was not ignorant of Koxinga's designs, for as early as 1646 rumours of his intentions reached Taiwan from Japan.

These rumours came to the notice of the Dutch Government in Holland; they decided that, taking into consideration the danger in which Formosa was placed, its garrison should consist of 1,200 men even in time of peace. Governor Verburgh, seeing the danger to which Saccam was exposed by any sudden revolt on the part of the Chinese, at once resolved to build another fort upon the banks of the canal which separated it from Taiwan. *This new fort was completed in 1653 and was called Provintia. It was a quadrangular brick fort of no great strength, fit only to keep in check the poor naked natives or an unarmed rabble. It was utterly incapable of withstanding a siege or of resisting artillery. It was therefore compelled, as will be seen later on, to succumb to the first attacks of the enemy.

Nothing more of importance appears to have occurred during Mr. Verburgh's tenure of office; at the end of 1653 he was succeeded by Mr. Cornelis Cæsar. Before giving any details of Mr. Cæsar's government, it will be as well to notice first Mr. Verburgh's report to the Government at Batavia, as to the state of affairs in Formosa when he was Governor there. This report is all the more remarkable, as he quite ignored it later on, when he wished to throw the blame of the loss of the island upon Governor Coyett. It bears date the 10th March 1654, and states among other things that more care and intelligence were required to govern a country than to conquer it. He further added that the continued occupation of the island was beset with many imminent dangers, not only from the barbarous natives, who numbered over 100,000, but also from the Chinese settled there. He also informed them that the settlement was liable to attack from the seaboard, and he did not forget to warn the Government to be on their guard concerning the reports that were afloat relative to the designs of the Chinese mandarin Koxinga, for, said he, "while in Formosa, the hairs of my head stood on end while thinking of the misfortunes which might befal us from that man."

* This fort is now pulled down, and a temple to the God of the Sea is built upon its ruins.

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NOTES.—The natives of Formosa, long after the departure of the Dutch, employed the Roman letters in drawing up Deeds of Mortgage, Leases, &c. Specimens of these old deeds are even now procurable in savage territory. The Rev. Mr. Barclay, of the Presbyterian Mission, kindly lent me a deed of mortgage, which was a curiosity in its way. The deed was drawn up in a savage dialect, written in Roman letters, with a translation in Chinese by its side. This deed bore the date of Kien lung, 6th year (1742).

Regarding the translation of religious works and of parts of the Bible by the Dutch, Klaproth, in "Description de l'Ile de Formose," page 355, says:—

"Pendant que les Hollandais ont été en possessions de plusieurs etablissements sur les côtes de Formose, leurs missionaires ont converti beaucoup des indigènes; et il existe heureusement quelques livres de religion imprimés en hollandais et en Formosan. Le plus considérable de ces ouvrages porte le titre t'Formulier des Christendoms, met de verklaringen van dien, inde Sideis Formosaansche tale. Door Daniel Gravius, Amsterdam, 1662 en 4°. Je l'ai dépouillé entierement et j'en ai entrait les mots propres à la comparaison de cette langue, avec d'autres dialectes du sud est de l'asie, avec ceux de l'Océanique et de l'ile de Madagascar. Cette comparaison démontre que les habitans de Formose appartiennent à la grande souche malaie, qui est répandue depuis les iles des l'Océanique ler plus proches de l'Amérique, jusqu'aux cotes orientales de l'Afrique."

Gravius was a Missionary in Formosa between 1647 and 1651.

I have during my short stay in Formosa come across some savages from Pelan on the West coast and other places south of Takow, who were in hospital here for treatment, and have found that a great number of the words given in Klaproth's *Vocabulaire Formosan* were perfectly intelligible to them. I give a list of Twenty of the commonest words:—

Bird	Ayam		
Thing	Manini		
Water	Raolaum		
Teeth	Waligh		
Man	Parah		
Fire	Apoui	—Malay	Api
Son	Alak	—Malay	Anak
Oil	Zmag	—Malay	Mignog
Lip	Bibyh	—Malay	Biber
Eye	Matta	—Malay	Mata
Hand	Rima		
Ear	Tangira		
One	Saat		
Two	Rauha		
Three	Tauro		
Four	Hpat	—Malay	Ampat
Five	Rima	—Malay	Lima
Six	Nuum	—Malay	Anam
Seven	Pytto		
Rain	Andal		

It is somewhat curious that no trace, as far as I can yet learn, has been found of the tribe, who spoke the Favorlang dialect. A dictionary in this dialect was compiled by Gilbertus Happart in 1650, and was translated by Dr. Medhurst from the Transactions of the Batavian Literary Society in 1840. The Favorlang district, according to Valentijn, was some five German miles N.E. from Fort Zelandia, and not very far from the Soelang river. The Favorlang dialect appears also to have been spoken at Sakam, the present Taiwanfoo.

A certain Dr. Van der Vlis found a manuscript in the university of Utrecht containing 1072 Formosan words, which agreed in many respects with those taken from the work of Gravius.

GEO. PHILLIPS.

Taiwan, Formosa.

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NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

The Divine Classic of Nan-Hua; being the Works of Chuang Tsze, Taoist Philosopher. With an Excursus, and Copious Annotations in English and Chinese. By Frederic Henry Balfour, F.R.G.S., *Author of* "Waifs and Strays from the Far East," etc. Shanghai and Hongkong: Kelly and Walsh. Yokohama: Kelly and Co. London: Trübner & Co. 1881.

It is with great pleasure that we announce the publication of this, the pioneer translation of Chuang Tsze's *Nan-Hua*, by Mr. F. H. Balfour of Shanghai. From a careful and protracted study of the work itself, from frequent comparisons with the original, in which we were assisted by native scholars, we have every confidence in recommending the work not only to students of Chinese, but to students of philosophy generally. They will find here a philosoply unequalled for the boldness and the sublimity of its conceptions, and will be introduced to a keen questioning thinker, who, far away back among the mists and vapours of twenty centuries, has by sheer force of intellect anticipated some of the conclusions of modern philosophy and apprehended the fundamental principles of modern morality.

Of Chuang Tsze little is known. Contemporary with Mencius, a student of Confucian lore, he early embraced an official career, from which he evidently retired at an early age to devote himself to study. It is not unreasonable to suppose that it was amidst the forests of Liang that he noted the ever-changing face of Nature, under cloud and sunshine, under wind and rain and storm, descriptions of which are occasionally to be found in his works; nor is it beyond the bounds of probability to suppose that it was beside the banks of a sedgy stream, where we have found him rod in hand, that this old man eloquent found time to meditate not altogether unlike the Οἱ ῥέοντες:

"There is no rest, no calm, no pause,
Nor good, nor ill, nor light, nor shade,
Nor essence, nor eternal laws;
For nothing is, but all is made.
But if I dream that all these are,
They are to me for that I dream;
For all things are as they seem to all,
And all things flow like a stream."

We think the Nan-Hua intensely autobiographical. We have Chuang-Tsze painted there by his own hand. His changeable moods, his caprices, his sorrows, his caustic wit, his ready sympathy, his occasional rudeness are all delineated there; we can hardly turn over a page that does not unfold some trait or other of his character. In the admirable Excursus prefixed to this volume, and which for reasons of our own we read, after having examined independently the translation itself, Mr. Balfour has skilfully sketched Chuang Tsze with clearness and strength, and with a well-placed sympathy altogether worthy of his subject. A few of the traits which we jotted down in the course of our perusal of the translation may not prove unwelcome to such readers of the *Review* as give these notices a passing glance.

In the first place he is the very antithesis

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of Confucius. No stickler for precedent, he;—no hypocrite, getting himself up for the occasion,—a fault which, resulting as it does from the hyper-ceremonialism of the Confucian books, seems now to be engrained in the very fibre of the Orthodox Chinese, and a cause, doubtless of much of the insincerity prevalent amongst them. Now Chuang Tsze inveighs against all this, cutting up without mercy all the clap-trap sayings about righteousness and benevolence, which was in his day as much a fashionable twaddle, though hardly so contemptible as the "utterly utter" blue-China æsthetics of ours. Cant is an element foreign to his character. Indeed, there is a breeziness and freshness about him, which are quite exhilarating after the fussy courtliness of Confucius. One feels that one is in the presence of a man. The encounters of wit,—the heights of philosophic fooling,—are graphically described as if we saw the sage *in propriâ personâ* poking his fun and scattering his jibes around him. No fear has he in carrying out his philosophy to its logical issues, and nothing delights him more than to take hold of an accepted truth, and distil the nonsense out of it, and present you the remainder for your serious consideration. Yet with all that there is an innate dignity about the man that brooks no personal disrespect. The following might be told of Diogenes; though we wish our renders to bear in mind that there is kindly humour in Chuang Tsze that has no place in the philosophor of the Tub (p. 210, *et seq.*):—

"Once when Chuang Tsze went fishing in the river Puh, the prince of Ts'u sent a couple of officers early to see him, and to say (on the Prince's behalf), 'I am desirous that you should come and assist me in the affairs of my State.'

"Chuang Tsze, still grasping his fishing rod, without even looking round, replied, 'I have heard that there is in the State of Ts'u a supernatural Tortoise, which has been dead for three thousand years, but which the Prince has put away in a coffer on the top of the Temple altar. Well now; is this Tortoise more worthy of reverence now that it has died and left nothing but its shell behind it, than it was during its life, when its tail was wagging after it through the mud?'

"The two Officers said, 'It was more worthy of reverence when it was alive, with its tail wagging behind it through the mud.'

"'Then depart!' retorted Chuang Tsze: 'I elect to go with my tail wagging after me through the mud.'"

Mr. Mayers, in his invaluable *Chinese Reader's Manual*, tells a story which is strikingly characteristic of the man—a story which is also told in the present work. Says Mr. Mayers: "He forbade his relatives to weep for so slight a matter as the taking leave of life. He likewise forbade them to give his corpse interment, saying, 'I will have Heaven and Earth for my sarcophagus, the Sun and Moon shall be the insignia where I lie in state, and all creation shall be the mourners at my funeral.' When his relatives remonstrated, saying that the birds of the air would tear his corpse, he replied: 'What matters it? Above there are the birds of the air, and below there are the worms and ants: if you rob one to feed the other, what injustice is there done?'"

So much then for the individuality of Chuang Tsze.

Not the least valuable portion of this volume is the Excursus, in which Mr. Balfour has grouped together in a masterly manner the men, the opinions, the circumstances, in short, all that go to form the present intellectual condition of China. As a brief introduction to Chinese Philosophy and Chinese Religion, we know of nothing to compare to it. Each system being placed in sharp contrast with the other, the salient points of each are clearly seized, and their differences and agreements vividly set forth. Undoubtedly, this Excursus enables us to place Chuang Tsze in his proper niche of the philosophic temple, and as such is invaluable to the reader sitting down to the study of a Chinese thinker for the first time. Independent of this, however, we venture to affirm that nothing has been written for

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a long time in matters Chinese so felicitous in expression, so delicate in sympathy, so scholarly and liberal in its sentiment as this Excursus. With the exception of the details concerning Chuang Tsze and his philosophy, the facts are not new: Legge in Confucianism, Chalmers and Watters on Taoism and a host of others on Buddhism having prepared the way before Mr. Balfour, but the charming way in which it is told, the artistic grouping, the chaste refined language are altogether that gentleman's own. Take the following chosen at random:—

"It would, however, be erroneous to conclude that because, of the two great philosophic codes which have arisen in China, the more practical has lived while the more transcendental has decayed and virtually exploded, the Chinese have therefore no outlet for their higher religious and spiritual faculties. At the very time that Taoism had lost all that was best and purest about it, and its degeneracy had set in with a rapidity which shut out all hopes of any restoration, there began to be felt the influences of a foreign, but most elevated and beautiful, religious creed. About the year 60 of our era, the Emperor Ming Ti (Bright or Illustrious Monarch) the Second Sovereign of the Posterior Han, caused the books of the new Indian Gospel to be brought from the neighbouring empire; an event which ushered in a fresh epoch in the intellectual life of China, and opened the eyes of the Chinese to a softer and sweeter light than they had ever gazed upon before. The Confucian, proud in his possession of matchless wisdom, no less than the Taoist, losing himself in the nebulæ of hocus-pocus and mysticism, heard for the first time, of Self-sacrifice in its sublimest form. They heard how the Grand Being, the Infinitely Meritorious, the Perfection of Power, the Lord excelling All, moved with compassion towards mankind enchained in the ocean of ever circling existence, abandoned the Glories of the Tushita Heavens, the Paradise of Pure Content, and was conceived in the world of men. They listened to the story of his miraculous birth, the brilliancy of his royal career, his voluntary relinquishment of all that made life happy, his adoption of monasticism, his mendicancy, his mortifications in the struggle to vanquish sin, his fierce conflicts with the Tempter, his universal love of others, his prolific alms, his thousand merits, and his final victory, and as they pondered, a new and purer ray appeared to dawn upon their souls. The mighty sounds of Angelic Music, the showers of blooming lotuses, the harmonious clanging of jewels, and the many other marvels which, according to the Indian legend, occurred to signalise the birth of Sakya Bûddha, found an analogue in the newly awakened moral and religious instincts of the people. The story swept a chord hitherto untouched by the cold precepts of Confucius, even by the more attractive teachings of Lao Kün. The religious life of China was revolutionised. Multitudes of careworn, worldly men found comfort in the prospect of eventual repose, prepared for them through the self-sacrificing merits of the World-honoured One, in the jewelled realm of happiness, the immortal Nirvana: and many of them, eager for a foretaste of that rest, embraced a monastic life, leaving the cares of family and state behind them, and assuming the ascetic's yellow robe, the 'flag of victory of the saints.'"

We are under the impression that the opening paragraphs of the Nan Hua have done much to prevent the translation of the classic into a Western tongue. Its difficulties have not stood in the way, or else we much underrate the *perfervidum ingenium* of the present race of Chinese Scholars, indefatigable workers, earnest Students. A sort of feeling must have existed that the game was not worth the candle: the very first three lines are enough to repel the boldest translator. "In the northern sea there was a fish, whose name was Kwen. It is not known how many thousand *li* this fish was in length. It was afterwards transformed into a bird called p'êng," etc. etc. Translators stumbling over this leaden casket at the very threshold, would be very chary indeed of advancing into what, however, would have led them to a hidden treasure. So Chuang Tsze was left alone in his glory.

Now that the discovery has been made through the labours of Mr. Balfour,—and although we are neither a prophet nor the son of a prophet,—we venture to predict that pamphleteers by the score shall arise, announcing the disinterment of this hitherto unknown Chinese Sage, and that translations from the original, with notes and elucidations by Dr. Brainpicker, or by Herr von Sammler, or by M. de la Compilateurie are to be issued almost immediately from

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eminent publishing houses in London, in Berlin, in Paris. The translator in China of course will be conveniently ignored, or passed over with the slightest acknowledgement, or, hardest cut of all, will have to submit to the criticism of individuals that know no more of Chuang Tsze, than what they have read in the pages of Mr Balfour.

We have ventured to make this prediction from what we have personally observed. Of late, we have seen certain men attitudinizing at Oriental Societies, who have no more right to represent Orientalists than what their own innate "persistency" has given them, and we have read puffs, in the *Times* even, of men that are going to revolutionize the whole of the labours of Wade and of Mayers, of Chalmers, of Legge, and of Edkins,—men, mark you, that have never submitted a single line of original work to the community of Scholars here in China, or a tittle of evidence that they are what they represent themselves to be. There is another species of humbug, that also needs a word, which one might call the daw in borrowed feathers' sort of scholarship, a scholarship from which even some of our friends in China are not altogether innocent. Let us take Mr Balfour's book, for example; let us suppose that it has escaped the emendations and elucidations of Messrs Brainpicker, von Sammler, de la Compilateurie and Co., and is making its way steadily in the reading world. What would we think of a German, (we apologize to our German friends), with a smattering of English acquired after a few months' study of Ollendorf, venturing to publish a German translation of it. And because, forsooth, he has published a new edition of the Radicals, written a couple of flippant reviews or turned the Catechism of the Reformed Lutheran Church into Colloquial, of which he does not understand a score of the written character, he must needs go and flaunt such achievements, his achievements, mark you, on the title page, of his, perhaps, unsolicited, undesired and undesirable translation. Unless as a puff, we cannot see the use of thrusting these ponderous insignificancies in our faces; for even granting that our supposed German friend has admirably translated the Lutheran Catechism into Miautsze Colloquial, what solid guarantee is that for the correct rendering of Mr Balfour's English idiom into idiomatic German!

But to return. The first thing that strikes us with regard to Chuang Tsze, is the attitude of deep reverence he shows toward nature, and the deep sense he has of her inscrutableness. On the very first page, amidst the absurdities of the *kw'én* and the *p'êng*, even we come upon questionings like these:—

"The colour of the sky was blue: yet is that the real colour of the sky, or only the appearance produced by infinite illimitable depths?"

The following is extracted from page 10:—

"The breathing of immaterial energy in Heaven and Earth (nature) is called the wind. When there is no wind all is peace; when the wind rises, it comes rushing out of the myriad apertures with an angry roar. Have you never heard it whistling through the winding heights of a mountain forest? . . . . The sound of the wind is like the seething rush of water, or the hiss of an arrow as it flies through the air: the violent forcing out and drawing in of the breath; shouts shrill and deep; tones low and muffled; the moans of agony—now loud and piping, now falling and monotonous. Gentle zephyrs produce modulated harmonies, but the harmonies of the whirlwind are mighty."

The following (page 12) might have been written in the nineteenth century:—

"Hitherto, day and night have succeeded one another regularly, but it is not known who first gave them birth. Morning and evening follow the same course, and owe their origin to the sequence of day and night. If there are no others (beside myself) then I do not exist, then I have no need of anything. This produces nearly to an understanding of (the productive powers of) Nature. It is not known, however, who, as *primum mobile*, first endowed me with this property. It is almost as though there were a Supreme Being, but the First Cause of all things is far beyond our reach. That there is One, from whom I derive the power of motion I already believe, but I have never seen his form. He has feelings, but he has no shape."

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We herewith append the original of this remarkable passage:—

日夜相代乎前
知其所萌已而
旦暮得此其平
生乎非彼無我
無所取是亦無
不知其所爲使
眞宰而特不得
可行已而信不
形有情而無形

In conjunction with the above, let us take the following pregnant passage (p. xxiii):—

"There is nothing in the Universe, which is not both objective and subjective. From an objective point of view it is impossible to see clearly: it is only subjectively that knowledge can be grasped. This is because objective existence is derived from the subjective, and, conversely, the subjective from the objective, wherefore the mutual reproduction of both is inexhaustible, while death alternates with life, and life with death. The possible and the impossible alternately bring forth each other: right and wrong are mutually the cause of one another. Therefore the wise man holds himself aloof from either, being himself as clear [of all causation] as Heaven above. Knowing this, there is no confusion, to him, between good and evil."

Conscience has been defined as the vicegerent of God in the heart; says Chuang Tsze (p. 14):—

"I conform to the teachings of him who has guiding of my heart. Who, indeed, is there without such a guide? Why should one understand all about the changes and revolutions of nature? All is clear to the heart which is thus taught; and even the simple and ignorant are not left without instruction."

Let us compare the above with the following (page 137):—

"When the heart gives forth ideas, there is something which acts upon and moves it. Wherefore without the agency of this Divine Principle, forms would have no life, and life without virtue would have no intelligence."

Adhering to this, however, does not imply that there should be no self-control (p. 48):—

"Wherever one's treasure may be, the heart of man will follow it. The true philosophy is to cherish one's heart and keep it from being led astray."

And again (p. 44):—

"Both ears and eyes must be trained, in order that they may be rendered subservient to the acquisition of inward knowledge, and the heart made the recipient of outward things, thus the spiritual influences of nature will come and dwell within, and then how can the man avoid being spiritually transformed?"

The following words—put in the mouth of Confucius regarding a certain Philosopher Wang, who is evidently taken to represent the school to which Chuang Tsze belonged, if not Chuang Tsze himself,—are very remarkable (p. 57):—

"Confucius said, How great are life and death. Yet neither can affect the wisdom of this man. If Heaven and Earth were to be overthrown, his doctrine would remain unmoved. He seeks to know Him in whom is nothing false [審乎無假]. He would not be affected by the unstability of creation; even if his life were involved in the general destruction, he would yet hold firmly to his faith [in God]."

Mr. Balfour remarks in a note, that the closing phrase embodies the idea of strenuous clinging to, as to a cherished belief, or person, or hope. The only passage parallel to this, we have found in the range of our reading, is the last verse of Camphell's *Last Man*:—

Go, Sun, while mercy holds me up
On Nature's awful waste,
To drink the last and bitter cup
Of grief, that men shall taste.
Go, tell the night that hides thy face
Thou saw'st the last of Adam's race
On Earth's sepulchral clod
The darkening Universe defy
To quench his immortality
Or shake his trust in God.

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At page 80, we find another suggestive passage:—

"There were once three men, all great friends named Tsze Sang-hu, Mêng Tsze-fan and Tsze K'ing-chang, who said, 'Who among us can be at once friendly and unfriendly (in his heart)? act as a friend and at the same time not act as such? Which of us can disport to Heaven and disport himself amid the skyey mist or sportively dally in the great vacuum of space? Which of us takes any pleasure in life, or sees any terror in death?' The three men then looked smilingly at one another, for all their hearts were in concord; thus was it they were such friends.

"But unexpectedly, a few days afterward, Tsze Sang-hu died. He had not been buried when Confucius heard of his death, and sent his disciple Tsze-kung to see if he could be of any assistance. [On his arrival], Tsze-kung found one of the men composing ballads, and the other playing the harpsichord and singing in harmony the words, 'Ah, Tsze Sang-hu! Ah, Tsze Sang-hu! you have now put on a state of immortality, while I am still fastened to my body.'"

"[NOTE (by Translator): 'Your corporeal has been changed into, or has reverted to, its pure essence.' Compare St. Paul's expression in I. Cor. xv.—His corruptible had put on incorruption, his mortal had put on immortality.'"

We had marked further quotations indicating at least the genesis of ideas on the Unity of God, Predestination, Immortality of the soul, submission to God's will, &c.; but these we must omit. We shall, however, conclude by quoting several expressions which are interesting for their striking originality or for the existing parallels that exist in Holy Writ or elsewhere.

The following are put in the mouth of Confucius, but as Confucius is used somewhat in the same way as Plato uses Socrates, they may be taken to represent Chuang Tsze's own opinions (p. 84):—

"The smallest man who is thus in harmony with Heaven, counts as a Superior Man among his fellows; and he who is reckoned a Superior [or Model] Man is one who, even in this small degree, is in harmony with Heaven.

"NOTE [by Translator] 天之小人, 人之君子, etc. Compare the saying of Christ, 'He who is least in the Kingdom of Heaven is greater than he.'"

Herbert Spencer's doctrine, that when the State is least governed, it is best governed, and the maxim that trade untrammeled is the best controlled, find expression in the chapter on "Horses' Hoofs" and elsewhere. These are simply examples of the 無爲 doctrine, but they illustrate how much in accord this old Chinese philosopher was with nineteenth century principles of trade and Government. Regarding titles Chuang Tsze values them just as much as your extreme Republican. "The truest dignity," he says, "consists in the abolition of all the ranks and titles of State." The original is 至貴國爵幷焉.

On page 57, we find that he has grasped the notion of the indestructibility of matter so firmly that it is impossible that it can be a mere coincidence. We wish we could give the entire passage.

"And as, in another sense, he is only one among the entire mass of humanity, so is there but one existence in the whole of creation—all things are radically one.* Wherefore as this man takes no cognisance of anything but truth, his outward senses are to him as though they were not; he is not dependent on the use of his eyes and ears; his heart is inseparably bound up with virtue; he sees the entire creation as one great entity, and ignores the differences of gain and loss. He cares not for the deprivation of his legs, because he knows they still exist in another form—they have only

* This strange to say was also a speculation of Faraday's. Although the discovery of new elements militates against the theory, still chemists are of opinion that by more powerful means many of the elements so called will be proved to be compounds.

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been resolved into their component parts again."

Elsewhere he speaks of the model man as "regarding the diversified forms of existence as but one." And, again "Created things form but one whole." The Master said, "The principle of Nature is infinite in its greatness, indivisible in its minuteness; wherefore all creation is filled and pervaded by it." It must be remembered by the reader that these physical speculations are applied by Chuang Tsze to the illustration of metaphysics. Take again the following p. 170, "Heaven revolves; the Earth is motionless; the sun and moon rotate in their respective orbits. Who is the controlling power? What is the dominant principle connecting effect with cause? Who is it that, without putting forth any activity, brings about these undeviating alternations? My idea is that there is a hidden motive power [behind it all] which never rests. And I think that these ceaseless revolutions have no power in themselves to stop . . . Is it lawful to enquire as to the source of all these things?"

Whatever may be thought of Chuang Tsze's astronomy he has at all events foreshadowed the reign of law!!

But we must stop. Our advice to our Readers and especially our Missionary readers is to procure the work and *study* it. The time so spent will not be thrown away.

Transactions of the Asiatic Society of Japan. Vol. IX, Part II. Yokohama: Lane, Crawford & Co. London: Trübner & Co. August, 1881.

This number of the Japanese Transactions contains two or three papers of more than ordinary interest and value. Dr. Edkins' contribution to the History of the Japanese Transcription of Chinese Sounds is undoubtedly a step towards the establishing of the ultimate identity of the languages prior to the origin of the Mongolian and Japanese grammatical systems. Students of comparative philology owe a debt of gratitude to Dr. Edkins for his highly suggestive paper. Mr Woolley's Historical notes on Nagasaki, although derived from a Japanese source, confer a decided boon on all those interested in tracing the development in the Far East of Foreign Trade. We believe that when the History of Trade in these waters comes to be written, it will not yield in the interest of its details to the development of Trade along the shores of the Mediterranean in ancient times, or its further extension when the Italian Republics flourished. Passing over the earlier details, let us follow for a while the thread of Mr Woolley's paper. "In 1539, or according to other accounts in 1542, a *kurofune* (black ship), with *Nambanjin*, (a name especially applied to Portuguese and Spaniards) on board, visited Tanegashima in Osumi. Among those who landed on this occasion was one of the literati of China, who acted as interpreter between the foreigners and the chief of the island, Hiôbu no jô Tokitada. In reply to questions this interpreter is represented as having described his friends the foreigners as being ignorant of etiquette and characters, of the use of wine cups and chop sticks, and as being in fact little better than beasts of the field."

The Portuguese may well have cried out "save us from our friends." The incident is however suggestive. We wonder what account the interpreters to the embassies of my lords Macartney and Amherst gave to the powers that were in Peking. The gift doubtless will be given us ere long to see ourselves as others see us.

After the above date, the visits by Foreigners to Japan for the purpose of trading and spreading religion gradually increased. In 1570, Nagasaki harbour was discovered by the Portuguese and trading privileges requested. These were readily granted; and the presence of the foreigners encouraged, and their religion seemingly favoured by the local magnate for the sake of the prestige that the possession of firearms conferred. Then comes the old story.

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"The priests were deceived by his complaisance, and asked him on behalf of their Church for the Territory of Nagasaki, with jurisdiction over the same. Omura refused at first to grant their request, whereupon the priests and merchants threatened to withdraw, and to select some other port for their countrymen. . . . The result was that Nagasaki in 1573 *became the territory of the Christian sect*. From this date the town gradually increased. Its inhabitants became Christians almost to a man, and were allowed to manage their own municipal affairs. "So strongly did they become imbued with Christianity," writes Mr. Woolley, "that in 1567, there was hardly a person in Nagasaki, who was not a Christian. The zeal with which the Fathers carried on their propagandism, led them in November of the same year to set fire to the temple of Jiugu-ji, and to attribute the cause of the fire to the wrath of God. . . . The overthrow of the Shentô and Buddhist faiths in Nagasaki lasted from 1587 to 1603, during which time there were eleven Christian Churches in the town, with jurisdiction over it and Urakami." During this time Catholic Christianity met with varying success in other parts of Japan. Its promoters stooped to intrigue and to back-stairs influence. The Fathers made rich presents to the favourite mistresses of Hideyoshi to prevent their expulsion. "The three principal Churches once more controlled the people, and issued their orders regardless of the authorities. To a proud sensitive race like the Japanese ruling caste could anything be more galling than this? A turn in the tide came at last, and in 1603 Christianity fell into disrepute, and there was a revival of the native religions. The daimios were not slow to seize the opportunity. Earnest Buddhist priests that had been themselves persecuted were restored to favour, and a temple was built on the site of a Christian Church of which the superior was a blind man of good family. He apostatized and was appointed an inquisitor to search for Christians throughout Japan. More temples were built. The Christians retaliated, and persecution and slaughter were rife throughout the land. In 1614, Iyeasu sent an expedition to expel the priests and destroy the Churches. In October of the same year a hundred Fathers, among whom were Japanese of good birth, were exiled to Macao."

Mr. Woolley, from these Japanese records, gives us an account that almost pales the persecutions of Nero and Diocletian. "In 1629," he says, "the practice of *Fumi-ye*, or trampling on the picture of Christ, was instituted. Paper pictures were first used, but as they were soon worn out, wooden slabs *(ye-ita)* were substituted: and again, in 1669, twenty bronze plates were cast and engraven with the image of Christ by one Yusa, an engraver, who lived in Nagasaki. These plates were made of metal, taken from the altars of the Christian Churches. They were about five inches by four inches, and one inch of thickness. The ceremony of trampling on them was performed annually from the 4th to the 9th of the 1st month. Recusants were expelled from their homes, and had to take refuge in the fields and woods. When arrested, if still contumacious, they were taken to the hot springs of Shimabara, sprinkled with the boiling water and thrown in. . . . Their backs were slit open and hot water poured over them. At Nagasaki, they were crucified, burnt and subjected to various kinds of cruelty."

These were terrible days in Japan. The Catholic Church has enrolled the names of those "persecuted for Christ's sake," among her martyrs. Over the altar, in the little Catholic Church at Nagasaki, we have seen a picture, which, in spite of one or two anachronisms, graphically delineates one of the most terrible of these scenes. We have also paid a visit to Papemberg, and stood on the spot from whence the Christians were hurled headlong on the wave-beaten rocks below!

In 1636, the Shogun's ministers by an edict controlled the foreign trade and limited

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it to the very smallest dimensions. The articles were very stringent. One is worthy of notice. Half-breeds might not reside in Japan; in consequence of which 287 children were removed to Macao. In 1638, the Portuguese were finally banished and Deshima remained unoccupied for two years. In 1640, the Dutch, who had been trading at Hirado, were ordered to remove to Nagasaki, where they occupied the factories vacated by the Portuguese. Mr. Woolley's notes extend as far as the 9th October, 1804, when a Russian ship with four wrecked Japanese on board visited Nagasaki. We cordially recommend the paper.

We have also read with great pleasure the Rev. W. B. Wright's paper on the capture and captivity of Père Giovan Battista Sidotti, which is a translation from the 西洋紀聞, of Arai Haku-seki. We have here the same careful observation of details characteristic of the Japanese.

Altogether this is an excellent number of the Japanese Transactions.

Journal of the North-China Branch of the Royal Asiatic Society, 1880. New Series. No. XV. Shanghai and Hongkong, Kelly and Walsh. London, Trübner.

In addition to the usual report on the Society's Agenda for 1880, we are favoured with three articles of very unequal interest. We think the place of honour has been fittingly awarded Dr. Bretschneider's exhaustive paper on "Early European Researches into the Flora of China,"—a paper from the amount of pleasing Science gossip contained into it and from the biographical details concerning the Collectors that roamed ever these hitherto unknown fields, will delight the general reader as much as the botanist.

In a former number of this *Review* we took the opportunity of showing how much we were indebted to the labours of the Jesuits for a knowledge of the literature of China, so in this paper, but in a more exhaustive and more systematic manner, Dr. Bretschneider has opened our eyes to what extent we are indebted to the same source for our knowledge of Chinese Botany. We would draw the attention of our Naturalist friends to the existence of the paper in this Journal, as we are just afraid that its pages are about the last place where some of them are least likely to look. The interest of the Botanical notices is enhanced by the addition of a series of short biographies. The notices of the Fathers are chiefly compiled from a small tractate published in 1872 under the title of *Catalogus Patrum ac Fratrum e Soc. Jesu, qui in Sinis adlaboraverunt*,—a book of whose existence we are glad to learn, which had we known of at an earlier date would have saved us much futile research. The perusal of these short biographies confirms us more than ever in our admiration for these early Fathers, for their power of systematization and unwearying industry.

To Englishmen, the short biography of James Cunningham, the first English naturalist in Far Cathay, will prove of special interest. "He has the merit of being the first European, who made botanical collections in China, and whose herbarium safely arrived home, where it was described by several distinguished botanists of that time. In 1698 he was sent to China as the English physician to the English Factory at Amoy." We should have liked to transcribe his interesting letters, rescued from oblivion by Dr. Bretschneider, but our space forbids. Dr. Bushell's Coins of the present dynasty we fancy are caviare to the general. It is beyond comprehension why men should devote so much time to such coins as those of China. They are useless historically, and worthless as art treasures. What the Council were about in filling up the pages of the Journal with cuts of 259 of these apologies for a coin we fail to understand, unless they wished to present Dr. Bushell with an illustrated catalogue of his collection printed at their expense. *Qu'ien*

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sabe. Mr. Balfour's brief, suggestive paper on Taoism completes the number.

Cochin Chine Française. Excursions et Reconnaissances. Nos. 8 et 9. Saigon, Imprimerie du Gouvernement, 1881. A Paris, chez Challamel, 5 Rue Jacob.

A considerable amount of space in both numbers is occupied by a further continuation of a translation of the Cambodian Code of laws. The part of the Code now under review treats upon what we, for brevity, shall call, the law of husband and wife, and a curious insight into human nature; and especially Cambodian human nature, does this translation furnish. No less than sixty-two sections are devoted to this subject. In the Second Part, under *Des fautes dont se rendent coupables les jeunes gens qui, sans avoir demandé selon l'usage, la main d'une fille, l'enlèvent ou entretiennent un commerce coupable avec elle*—a detailed account is given of the laws laid down by the Cambodians against seduction,—laws which reflect the highest degree of credit on Cambodian lawgivers, and which, if introduced into Western Nations and strictly enforced by a Sang Krey or Moral Inquisitor, might lead to marked diminution in the bastardy returns. Neither sex escapes. Art 40,—*Si une jeune fille prend la fuite pour suivre un jeune homme, elle doit être punie d'un nombre de coups de rotin proportionné à sa faute, puis elle sera livree à ses père et mère. Pour le jeune homme, qui a manqué aux parents de cette fille il doit être mis à l'amende selon l'usage.*

In the chapter on the law of evidence, we note that there are no less than thirty-three persons, from whom it is not convenient that evidence should be received; among them we note actors, street singers, professional beggars, the deaf and dumb, the blind, *les femmes enceintes*, hermaphrodites, eunuchs, perverse men, individuals known for their caprice, doctors ignorant of the sacred books, [hard on the doctors!] and hunters and shoemakers by profession! What have the poor shoemakers done to be placed under the ban in this way?

In M. Kergaradec's report on the commerce of Haiphong for 1880, we observe that of the total imports 34 per cent. consists of English cottons forwarded viâ Hongkong. The opium runs up to 21 per cent., and also comes from Hongkong; 500 cases being imported, representing a value of about 1,500,000 francs. The sole quality imported is Benares. Chinese tobacco from Swatow and Canton, tea and silk goods, make up the balance of the percentage. It will thus be seen that nearly all the trade lies more towards China, with Hongkong as a centre, rather than southward towards Saigon and Singapore. An analysis of the export values bears out the same fact. Rice forms 39 per cent. "Les riz (remarks M. Kergaradec) sont très estimés sur le marché de Hongkong, où ils atteignent le priz des meilleurs grains de Siam: . . . Pendant le dernier tremestre de 1880, 500,000 piculs out ete expédiés à Hongkong." Silk stuffs, amounting to over 1,000,000 francs, are however exported. Le *cu-nao* or false gambier, which with rice is the sole product against whose export any obstacles are thrown, was exported to Hongkong to the amount of 2,400 tons. Its value is 100 francs a ton.

A brief, interesting paper entitled "Notes sur le Nord du Tonquin," by Dr. Maget, completes the ninth number. He thus describes the inhabitants of the borderland between Tonquin and China: "Les iles et la côte du Morbihan de Quan-yen sont l'appanage de quelques Chinois errants, ou pêcheurs suivant l'occasion, et les montagnes avoisinantes, l'appanage de quelques Indiens qui, à l'état d'indépendance, vivent de leur chasse, et de pauvres cultures dont ils changent sans cesse l'emplacement. Plus grands plus musclés plus courageux que les Annamites, qui, de ce côté, sont d'ailleurs fort rares ils n'ont pas comme eux la terreur du Chinois, ils ont de la franchise, et sont on ne peut plus hospitaliers, vis-a-vis des Européens surtout. Leurs

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armes sont l'arbalète, l'arc en corne de buffle, et un sabre d'abatis, avec laquelle ils se frayent un chemin dans les bois; avec une addresse remarquable, ils se procurent du feu en quelques secondes, en frottant l'un contre l'autre deux petits morceaux de bois. Hommes et femmes, coiffés d'une sorte de calotte bigarrée de rouge et de bleu, n'ont pour tout vêtement qu'un pagne très écourté et une étoffe a couleurs vives, qu'ils se contentent de jeter sur l'épaule. Ils parlent une langue spéciale. Ces Indiens, qu'on nomme *Méa*, comme les Muongs ou Moïs et comme les Miao-tsé du Quan-se appartiennent sans doubte á la race autochtone dite Laotienne."

Of the eleven papers which make up the two numbers, the two written by the members of the medical profession strike us as the most interesting.

Easy Sentences in the Hakka Dialect, with a Vocabulary. Translated by J. Dyer Ball. Hongkong: Printed at the *China Mail* Office. 1881.

This is a very neatly got up pamphlet on Hakka, which is sure to prove useful to beginners, that are studying with a teacher who knows a little English; to others we do not see that it can be of any service, seeing that there are neither characters nor tones, and the system of Romanizing is as loose as it can well be. Mr. Ball's reason for this is most fairly put in his own words. "No doubt a considerable amount of the difficulty which attends the study of Chinese is due to the necessity of acquiring, not only a foreign language, but of acquiring it through the medium of an 'orthography' composed of our own letters, which have in their new combinations, a stereotyped pronunciation, so different to the easy good-natured way in which an Englishman conducts himself in spelling, as in everything else. To a beginner this is a serious deterrent, and I have known men, who have lived many years in China, still continue a wrong pronunciation of certain words at the first, due to the quantity of the vowels differing in their ordinary use in English to the use they have been put in the representation of Chinese sounds."

Unless we have egregiously misunderstood the Compiler's meaning, we have hitherto thought and still think that it was the other way about. We too have known men that have lived many years in China continue in a wrong pronunciation, either because they could not or would not get rid of the easy good-natured way in which some English conduct themselves in pronunciation as well as in spelling; and for the life of us we do not see how a free and easy system of Romanizing is to help them to a correct pronunciation. We should have supposed that Romanizing into English—with its forty-three sounds and only twenty-six letters to represent them—could do nothing but aggravate a vicious pronunciation. We leave the matter to our readers to decide. Besides, to add to the difficulty, one sound is frequently expressed by more than one letter or combination of letters. Take, for example, *o* in note; it is the same as *oa* in boat, *oe* in toe, *eo* in yeoman, *ou* in soul, *ow* in sow, *ew* in sew, *au* in hautboy, *eau* in beau, *owe* in owe, *oo* in floor and *oh* in oh! These are all ordinary pronunciations in English. The other day we gave the neo-system a fair trial among a gang of Hakka labourers, who fortunately were able to talk in a dialect other than Hakka, and the result was not encouraging. As we have hinted above, the book is only serviceable when a bi-lingual teacher is employed. So it seems to us. In our short gossip with the labourers, we almost instinctively proceeded to determine the powers of Mr. Ball's syllables,—certainty being decidedly superior to uncertainty. Besides, we cannot understand what difficulty there is in getting up an orthographical system. It is a mere mosquito-bite to the getting-up of the dialect itself; and surely what the little Hakka girls of the Basle Mission are able to accomplish with perfect ease cannot be found difficult to those that aspire to the proud position of Sinologues,—no, we beg their pardon,—Sinologists!

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A Chinese Dictionary in the Cantonese Dialect. By Ernest John Eitel, Ph.D., Tubing. Part iii., M—T. London, Trübner; Hongkong & Shanghai, Kelly & Walsh.

We have to acknowledge the receipt of the third part of Dr. Eitel's Dictionary in the Cantonese Dialect. After an almost daily use of the Part since publication and a strict examination of a considerable number of test characters, we are fully convinced that the present No. more than maintains the high standard of the former ones. The number of phrases, more particularly in the documentary and official style, seems to have been largely increased. We would also notice the addition of quite a considerable number of idioms, which, inexplicable as regards Syntax, are often very happily explained otherwise. The additions referred to should undoubtedly increase the value of Dr. Eitel's labours to students of the written language, whether versed in Cantonese or not. Exception might be taken to the rendering of individual words from Kang-hi, but where the standard of excellence is so high the wonder rather remains, that the work should be so free from exception as it is.

The Chrysanthemum: A monthly magazine for Japan and the Far East. September and October Nos. Yokohama, Kelly & Co.

A glance down the varied list of Contents satisfies us that the *Chrysanthemum* has not only vindicated its *raison d'être*, but that it is performing yeoman service for the cause of scientific progress and social advancement in Japan. We confess to a hearty sympathy with all that labour there, whether as apostles of science or as missionaries of that gospel to which so much of our Western Civilization is due. We are not of those that believe that scientific enlightenment alone supplies right motives, renders the conscience more sensitive, or, even to take the lowest view of it, furthers the gentler amenities and courtesies of life. We believe that Religion does. Whatever Science may do, it is not effective in the training of the moral nature, of the feelings, of the heart; and that is the reason why we are watching with intense interest the developments that are arising so rapidly in Japan In this direction we find the *Chrysanthemum* a great assistance. In the event of Japan accepting Christianity, it by no means follows that she should take any of the *forms* of Christianity prevalent in the West, or altogether cast aside those vital principles of virtue underlyiug Shintoism, Buddhism or Confucianism. These have made her what she is. It is only necessary, as far as we see, that she should choose just as much of the formalism of the new religion as is helpful to her national growth, so much of its dogma as will give her belief a definite consistency, and as much of its spirit as she is able to absorb.

The Chinese Recorder and Missionary Journal, Nos. 3 and 4, Vol. XII. May-June, July-Aug., 1881. Mission Press. Shanghai.

With the exception of Dr. Crawford's translation of a "Compendium of History" there is very little to interest a reader outside the Missionary circles. Naturally enough, the articles have all, more or less, a bearing on presenting the Gospel to the Chinese. Mr. Henry's answer to the question "Shall we assist the Chinese in acquiring a knowledge of the English language?" is an able paper, well reasoned out, and to the point. In the July-August number we marvel at the Editor placing a poem on one of the most touching incidents in our Saviour's life, alongside a facetious address to himself of this calibre, from "Yoh Han."

> "So I hope, Mr. Editor, what you have said
> Will *stick* and *ferment* in many a head,
> And that our Recorder will come to the fore,
> In a fashion that never has happened before;
> Success Dr. Happer, I wish you success!
> Though that is not easy, I humbly confess."

—Just so, Yoh Han, better luck next time!

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COLLECTANEA BIBLIOGRAPHICA.

Time, for October. — Chinese Cram, by Herbert A. Giles.

The Gentleman's Magazine, for October.— A Pilgrimage to the Summit of Fuji-yama, by C. F. Gordon-Cumming.

St. James's Gazette.—Notice of Arthur Lillie's Buddha and Early Buddhism.

U. P. Missionary Record. — Chinese Education, by Rev. J. Ross.

Oesterreichische Monatsschrift für den Orient (August).—Essay on Japanese Paper Manufacture, by Dr. Rudel, Dresden.

Trimen's Journal of Botany.—Papers on Chinese Botany, by Dr. H. F. Hance, Whampoa.

Nature, August 25.— Notes from the Malay Archipelago; October 6, Learned Societies in Japan.

Celestial Empire.—Sept. 27, Eighth Annual Report of the China Merchants' Steam Navigation Company; 30, N. C. Branch of the R. A. Soc.; Oct. 11, Torture in China, *The Divine Classic of Han-Hua* (Review); Nov. 1, N. C. Branch of the R. A. Soc.

China Mail.—Sept. 6, Malaria in Hongkong; 8, Keelung Colliery; 15, Reliability of Chinese Witnesses; 24, Constitution for Japan; Oct. 10, Weights and Measures in Hongkong; 14, Filaria Sanguinis Hominis; 18, Proposed Chinese Hospital for Hongkong; 22, Chinese Notes, Capping of Graduates in China; 26, Chinese Notes; 29, 31, Consular Jurisdiction: Nov. 2, Education in Macao, Suspension of Emigration to Honolulu from Canton; 3, New College of St. Joseph; 9, from Kan-chow Fu to Ma-ti-Tsu; 11, Proposed Telephone Exchange.

Daily Press.—Sept. 28, Health of Hoi-how; 29, Opium-Smoking in China; Oct. 6, Chinese Theatricals; 7, Mr. Seward's *Chinese Immigration in its Social and Economical Aspects* (Review), Bourbonism under the Mandarin's Button; 15, Chips from Many Blocks; 15, The Childhood of Religions (I.); 24, Ditto (II.); 26, Chips from Many Blocks; Nov. 1, The Kaiping Coal Mines; 3, From the Irrawaddy to the Yangtsze; 10, France and Cochin-China.

Japan Weekly Mail.—Sept. 17, Chinese Immigration into California; 24, Japanese Constitutional and Administrative Laws; Oct. 1, Japanese Character, Japanese Laws; 8, Notes on Recent Earthquakes; 22, Consular Jurisdiction in Japan; 29, Japanese Local Administrative Laws.

North-China Herald.—Sept. 27, Boulger's *History of China* (Review), Abstract of Peking Gazettes, From Kioto to Yokohama Overland; October 4, Chinese Criminal Procedure, Gazette Abstracts; 11, Hippophagy Among the Tartars, Ancient Chinese Medicine, M. Huart's *Le Instructions Familières* (Review), Gazette Abstracts; 18, Buddhism in Japan; 25, Curiosities of the Peking Gazette, Gazette Abstracts; Nov. 1, Biography of Tseng Kwo-fan, Peking Missionary Association; 8, The Horse in China, Gazette Abstracts.

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NOTES AND QUERIES.

NOTES.

GRAY'S ANATOMY IN CHINESE.—The translation of scientific works into Chinese is one of the great benefits which the advent of foreigners to these shores has conferred on the people of the Empire. The present standing of scientific research in all departments has been attained at the expense of untold labor, money and time. Without any effort on their part, (except in those sciences connected with military and naval matters) the fruits of all this labor, money and time are being placed at the service of the Chinese, and their scholars will soon be in the same position as if they had been occupied in all these different lines of research instead of composing essays on the same themes from the classics, age after age, for the competitive examinations.

It is well known that in the different branches of knowledge pertaining to the medical profession, not only has the most lamentable ignorance prevailed, but the most damaging error has been handed down from generation to generation. It is astonishing that comparative anatomy, as seen in the animals slaughtered for food, did not give them some idea of the structure of the human body and of the functions of its more important organs. But we find their notions of structure crude and false, while their conceptions of the relations and uses of the various parts are often ridiculous as well as erroneous.

In putting in a Chinese dress one of our best works on Anatomy, the late Dr Osgood has done a service the value of which can scarcely be over-estimated. It is of the highest importance to all who are liable to disease that their physicians should have a correct knowledge of disease, its seat, nature and the changes it produces in the vital organs. This is impossible without a previous knowledge of Anatomy, which comprises healthy structure, and is closely allied to physiology, which is healthy action of the organs.

What Dr Osgood has done, therefore, is nothing less than to place in the hands of the physicians of this ancient Empire, the only true foundation of rational and scientific medicine. The volume of Dr Hobson's on Anatomy and Physiology, published some twenty years ago, was only an outline of the two subjects, but it is a most excellent work and has done important service in preparing the way for fuller works on these branches.

The volumes from Dr Osgood's hand present the subject of Anatomy to the student, complete in its descriptions of the human body, and will be an indispensable aid to those who are beginning to exercise their skill in the use of the knife, as well as to those who study the healing art as taught in books which are now being translated.

One of the most difficult parts of Dr Osgood's task was to give Chinese names to all the multifarious and minute structures which constitute the human body. That he has succeeded admirably will be apparent to any one who will examine carefully the vocabulary in English and Chinese which makes up the chief part of the 6th volume.

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It is stated in the preface that he was not altogether satisfied with the nomenclature in all its details. Every scholar who has attempted a similar task, can well appreciate this feeling, and will make due allowance for imperfections where perfection was an impossibility. Having had occasion to use the vocabulary and to adopt the terms employed, I can but express my admiration of the skill displayed in the selection of so many terms, and in their adaptation to a use both new and complicated.

For the aid of students, in any language, in a work entirely descriptive, illustrations are of the first importance, and especially is this true of a work in the Chinese language like the one under consideration. It can easily be seen that the adaptation of the illustrations has been a work of much difficulty, and the Chinese student is to be congratulated that Dr Osgood's persevering labor has given them such important aids to the understanding of the text. It is to be regretted that in printing, some of them have not been clearly brought out. This defect may be owing to the quality of Chinese paper used, or to the want of skill in this particular department of the art of printing.

It would have been a great advantage if all the illustrations had been properly colored before being placed in the hands of students. This would perhaps double the cost of the volumes, but it would add immensely to their usefulness. And I would suggest as a work of benevolence that funds be placed at the disposal of the Publication Committee, to enable them to have the illustrations properly colored, without adding to the cost of the book.

As a preparation for this important work, Dr Osgood had the advantage of ten years' study of the Chinese language and of much intercourse with the people, in the discharge of his professional duties. He possessed also an important qualification which is wanting in some who have translated works on medical science, viz., the practical acquaintance which a study of science, as a part of his professional education, gave him.

To these qualifications he added whole-souled devotion to his profession and to unselfish toil for the good of the Chinese, and we cannot conceive of one more eminently fitted for the performance of the difficult task than the author of the work before us.

A melancholy interest attaches to the publication of the work. For some months Dr Osgood had been threatened with disease of the brain, and while his work was passing through the press, death suddenly closed his labors. While yet in the prime of life, with superior mental culture and enlarged experience, he was taken away, and the work which he was so well fitted to do, devolves on others. Let us hope that his earnest life and self-sacrificing devotion will inspire many younger members of his profession to devote their time and talents to the physical and spiritual good of the inhabitants of this vast Empire.

J. G. Kerr.

Dr. Chalmers and the Six Scripts.—In the March–April number of the *China Review*, under the head of "The Rhymes of the Shi-king," Dr Chalmers has referred to my translation of the *Liu Shu Ku* lately published; and as his opinions on matters of Chinese scholarship justly carry great weight, I am anxious to add a few observations suggested by the above article, while thanking him for the kindly manner in which he has spoken of "*The Six Scripts.*"

In deciding upon the points at issue between the authors of the *Shuo Wên* and the *Liu Shu Ku* it appears to me that the question is not quite satisfactorily settled by laying it down as an axiom that the work of the former "is the fountain head of information about the ancient writing," while the latter's "is a divergent and muddy streamlet." Tai T'ung does not ignore, nor does he affect to despise, Hsü Shên. On the contrary, he quotes him on almost every page; but he brings certain charges against

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his method and freely and frequently criticises his explanations. What "crude work" is there in this?

Dr. Chalmers affirms that Tai T'ung has missed the meaning of the phrase *chuan chu*, his explanation of which Dr. Chalmers concurs with Chu Yün-ch'ien in thinking "child's-play;" and this opinion he supports as follows:—

"Almost every authority, including the author of the *Luh-shu-ku* himself, accepts 上 and 下 as good examples of simple indications of ideas (1). Therefore all cases of total or partial turning round are already included in class first." Unless I altogether misunderstand its meaning, this statement surely contains a fallacy. Let us call 上 and 下, *a* and *b*, and further let us call "class first,"—that namely of the "simple indications of ideas,"—*x*, and the group of "cases of total or partial turning round," *y*. Then the statement stands thus, *a* and *b* are part of *x*, *a* and *b* are also part of *y*. Therefore (concludes Dr. Chalmers' formula) *all y* are *x*. If this is not a *non sequitur*, what is? It is not however the fact that all Tai T'ung's *chuan chu* characters are already included in the Indicative class, for if they were, those characters of which they are merely the reversed forms would necessarily be so too: but they are not.

Unless the author of the *Shuo Wên* invented the 六書, (which I do not understand to be asserted), I cannot see why his acceptation of the terms should be so indisputably correct as to exclude further discussion; and while I would by no means claim for the "medieval" writer a character for infallibility it is not, surely, because he may have challenged the *ipse dixit* of his predecessor in the same field of enquiry that he deserves to be discredited.

The last paragraph but one of the same article runs thus:—

"The desire manifested by Mr. Hopkins and other zealous sinologists lately to canonize such men as those who invented writing or those who improved it, like Tai T'ung, and to speak of them as 'Holy Saints,' is scarcely worthy of a passing notice. We used to translate 聖 in such connections by 'Sages' or 'wise men.' It may be an old-fashioned notion that holiness means something higher than letters. But it would be well at all events to avoid antiquated views of the 'six scripts' in our endeavours to further philological inquiry, and prove ourselves the worthy successors of the "Holy Saints.'"

May I briefly remark on this,

1.—That I have not the slightest wish to canonize the inventors or improvers of writing or anything else, nor any person whomsoever.

2.—That I have never spoken of Tai T'ung as a "Holy Saint."

3.—That the reason why I used the expression "Saints" or "Holy Saints" to render 聖人, is not that I regard those to whom the term refers as of a particularly saintly nature, but simply because I believe some such words as *saint* or *holy* to be required to adequately translate the Chinese syllable in question. This notion may be right or wrong, but it is certainly not peculiar to me. Thus Dr. Williams, under the character 聖, gives, amongst other renderings, "holy, sacred," and 聖人 and 至聖 "the holy man and the most holy;" and again, "聖神天從 the holy and divine [Confucius] came from heaven." So also P. Zottoli translates 大哉聖人之道 by "Proh quam magna sancti viri virtus," *Cursus Litteraturæ Sinicæ*, vol. II., pp. 198-199.

Hence, I submit, it is not I, but Tai T'ung who bestows this praise; so that any charge of adulation "is not"—if I may adopt a sentence of Dr. Samuel Johnson's—"to be imputed to me, who do not form, but register the language; who do not teach men how they should think, but relate how they have hitherto expressed their thoughts."

L. C. Hopkins.

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AVICULA (MALLEUS) VULGARIS.—The remarkable resemblance of the "hammer-oyster" to the instrument whose name it bears has attracted the notice of Chinese, as well as of Europeans; for it is known, amongst the boat-people in Hongkong, as the silversmith's hammer (打銀鎚), or hammer used for beating silver with, the instrument used by that Chinese artificer bearing a closer likeness to the hammer-oyster than the Chinese carpenter's hammer.

The shells of the hammer-oyster are considered a remedy for the mumps (生疮腮). They are either pounded to powder, or the shell is grasped in the hand and ground, with vinegar, in an earthenware bowl, such as the Chinese sometimes grind their ink in, and then applied to the swollen parts. The common oyster shell is also used for the same purpose; but the hammer-oyster shell, probably on account of its curious shape, is considered superior. I am not aware whether this remedy is only in use in the South of China, or whether it is also highly thought of in the North, as I find no mention of such a method of treatment in Smith's *Contributions toward the Materia Medica and Natural History of China.*

J. DYER BALL.

THE CATHOLIC MISSIONARIES AND THE "TERM QUESTION."—In the article "The State Religion of China" contributed by "Inquirer" to the *Chinese Recorder*, No. 3 of this year, it is repeatedly stated, that the decision arrived at by the Pope *in re* the use of the term *Shang-ti* for God, "was accepted by all the missionaries of the Roman Catholic Church."

This statement is not correct. In a letter written by P. Prémare from Canton, 10th September, 1728, and published by G. Pauthier in the "Annales de Philosophie Chrétienne" 1er. Sem. 1861, we read passages like the following:—

Page 4. "I know that the Holy See has orbidden the missionaries to use the terms 天 and 上帝 when speaking to the Chinese; but writing now to a friend, the case seems to me be a very different one;" and then he proceeds to show that the Chinese have "of the divinity the same notions as ourselves," that "it is clear that all that the Classics say of *Tien* and *Shang-ti* can only apply to the *true God.*"

He concludes his letter in the following way: "Again I assure you, that I would prefer to die rather than to transgress, in whatever way, the decisions of the Holy Church. But, on the other hand, I do not consider myself wrong in saying, that the Church has not decided that the characters 天 and 上帝 are not designating the true God."

Of course I am not prepared to say to what extent this view of the question is still shared by the members of the Catholic Missionary body. But that this opinion *is* still held by a number of its members, appears clearly from the work published by Mr Paul Perny, of the "Missions Etrangères" at Paris 1869-1872, under the title of "Dictionnaire Français-Latin-Chinois." The second volume contains Chronological Tables of the History of China, where he states that "Wou Wang adorait le vrai Dieu" (Wu Wang worshipped the true God.)

The Protestant missionaries who are opposed to the use of Shang-ti, are not therefore entitled to appeal to the testimony of *all* the Catholic Missionaries, for the support of their opinion.

CH. PITON.

RITES PERFORMED FOR THE DEAD.—(Vol. IX., page 397.)—The ceremony of buying water, which J. alludes to, is of general prevalence at Amoy. During my stay at that town I wrote down the following annotation. "The custom of washing the dead, which almost everywhere prevails in Europe, is also generally observed by the Chinese here. Water is obtained from a well in the neighbourhood by the eldest son, but before dip-

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ping he throws two cash into the water by way of recognition to the spirit, which resides in it. This is called *khit tsui* 乞水 'to beg for water.' The ceremony seems to be the special task of the eldest son, the test being, that even if he is a baby he is borne to the spot to throw the money into the water. A servant or hired cooly thereupon carries a bucket full of the water to the house, and with a wet towel the corpse is wiped off over its whole length; but it is not undressed, the person who lays out the dead merely putting his hand with the towel under the clothes to perform the washing.".

Most Chinamen maintain, that the two cash, thrown into the well, are intended to conjure the anger of the spirit of the water, which could eventually be provoked by a heedless dipping. For, it is a well known fact, that the people think this whole world crowded with a legion of ghosts, all watching for a pretext to vex and harass the living and the dead; and the payment of only two cash to pacify the spirit of the well is surely too cheap an expedient to be neglected. But the reason for which "two" cash are required, escapes me. Could it be because, like all the even numbers, two is identified with the female principle Yin, whereto the Chinese likewise reckon the Realm of Darkness, with the whole world of spirits and dead included, to belong?

D. G.

QUERIES.

THE OX AND HORSE GENERALS.—Can any readers of the *China Review* tell me anything about the true origin of the well-known images with the heads respectively of a buffalo and a horse, which, as assistants of the Municipal Gods (城隍爺) or of Yama, the God of the Tartarus, are erected in so many temples? People generally call them 牛將君, 牛爺 and 馬將君, 馬爺 etc., and pretend that they are infernal spirits in service of the Lord of Hell; but as to their origin I could not procure any reliable information. Do they, or their prototypes, occur in Buddhistic mythology also, or are they rather inventions of Chinamen's rich fancy? Some trustworthy elucidations will be welcome. D. G.

THE POET 楊朴.—Who was the poet 楊朴, and when did he live? D. G.

ERRATA.

Vol. X., No. 1—July–August.

The Foreign Trade of China during 1880.—Page 1, col. 1, line 16, before "remembered" insert the word *also:* page 2, col. 2, fourth line from bottom, after "Kuldja question" insert *is settled;* page 5, col. 1, line 12, for "inland" read *island;* page 12, col. 1, line 7 from bottom, after "bean cake manure" insert *to Japan;* page 13, col. 2, line 17, for "opium manufactured at this port," read *opium and manufactured goods at this port.*

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BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review.*)

BOOKS WANTED.

Any reader of the *China Review* who can help me to procure a copy of the 廣成集要 will render me a favour.

FREDERIC H. BALFOUR,
Shanghai.

Vol. XI. of the *Chinese Repository.*
Address, G. J.

Vol. 1 and 2 of the *China Review* to be exchanged for Dr. G. Schlegel's Works: *The Hung League or Heaven and Earth League, Sinico-Aryaca and Uranographie Chinoise.* Address, E. A.

China Review, 3 Nos. of No. 1., Vol. II.
Address, *China Mail* Office.

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THE CHINA REVIEW.

THE NEW TESTAMENT IN CHINESE.

"TRADUTTORI, TRADITORI." *

At a moment when public attention in England is directed with unusual interest to the New Testament in its revised dress, it may not be out of place to glance at the literary position occupied by the same work as presented by our missionaries in the Chinese language to the Chinese people.

Not a very long time ago it was announced in some periodical that a member of the Chinese Embassy in London was actually engaged upon the task of translating Shakespeare and Blackstone into his mother tongue! Let us consider only the first of these tasks. The magnitude of such an undertaking can hardly be estimated by those who have no knowledge of the language into which the transfer is to be made. We read a play of Shakespeare translated literally into French, and perceive at once that the vigour, the pathos, the inexpressible charm of the original, have vanished under the translator's hand like the snowflake which falls in the river. Yet the actual meaning of the text has been in no way distorted; and a Frenchman reading such a version would doubtless gather from it something of the fancies that were floating through the poet's brain at the moment of composition. It is the object of this paper to show how much more difficult of attainment even this poor result would be were Chinese to be substituted for French; and as a basis for the arguments to be adduced, we shall take the New Testament, inasmuch as this work has already been made the subject of various efforts by translators of varying capabilities, and will probably continue to be so in time to come, as long as missionaries are sent to China to convert the Chinese to Protestant Christianity.

In the Records of the Missionary Conference held at Shanghai in 1877, there is one essay which for practical common sense and scholarship combined, stands out among the rest much as the famous Homeric chieftain o'ertopped his brother heroes by a full head and shoulders. It is headed *Principles of Translation into Chinese*, and is from the pen of the Rev. J. S. Roberts of Shanghai. Written specially for the Missionary Conference, and only indirectly for the world at large, we need hardly mention that the ultimate object of this paper was to define the proper method of translating religious books into Chinese. Nevertheless, with the exception of a single short passage towards the end, it might well have been written by the most unsympathetic layman, and

* "Translators, traitors."—*Italian proverb.*

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without reference to any particular class of literature. The cream of this essay may be collected under the following headings:—

1. There must be an *exchange of idiom* in its broadest sense.
2. Translation is the selection of the best *practical equivalents*; in the absence of an exact equivalent, of the nearest analogue.
3. Translation should not be paraphrase, explanation or comment.
4. There should be an *exclusion of foreign idioms*.

The most valuable sentence in the whole paper, bearing upon the present investigation, is a candid admission of the fact that "an absolutely perfect, an ideal version of the Sacred Scriptures, or *any* book new to the Chinese mind, would still be full of obscurity;" but every word of it contrasts favourably with the utterances of those missionaries by whom its merits were subsequently discussed. Dr. Williamson, for instance, stated that "it is impossible to translate a book from English into Chinese, so as to make it powerful;" from which canon the speaker "of course excepted the Sacred Scriptures, which owing to their wonderful directness and simplicity could be translated into any tongue." Immediately afterwards a Mr. Goodrich declared that "there are *many* books besides the Bible which are translatable into Chinese." What Dr. Williamson appears to have meant is that (1) so far no book has been translated, etc.,—from which statement at least one exception would have to be made in favour of Thom's *Æsop's Fables*; and (2) that the Sacred Scriptures alone have been so translated,—an assertion upon which we are now about to join issue.

To digress for a moment. Nothing is more widely acknowledged than the extreme difficulty of transferring into one language the proverbs and household words of another, unless the translator happens to have "in his mind's eye" (an example ready to hand*) the proper equivalent or approximate analogue. Now Shakespeare abounds in instances of this kind, as much so as the Bible itself; and it will be curious to note what will be made in the promised translation of such phrases as "Sweets to the sweet," "Come on, Macduff!" etc. etc. In all such cases it would be of incalculable advantage to the translator to have at his command some similar passages in Chinese literature; for even were he unable to adopt their exact phraseology, he would at any rate have real Chinese lines laid down for him to work upon with the necessary changes of detail. As witness 美事召美類 or 異物以奉異人 for the first of the quotations above, and 請戰 for the second. So, many a student of Chinese might be puzzled as to the correct rendering of "Dei gratiâ;" whereas few could have any difficulty with 受命於天, especially if aware that it formed part of the legend on the Imperial seal of China. By the same token, we might be guided to a better translation of Horace's "Vixere fortes ante Agamemnona" or Virgil's "Sic vos non vobis mellificatis apes" by a previous acquaintance with such phrases as 自古英雄難以枚舉 and 蜂採百花人食蜜. With regard to proverbs, a very much larger number than is generally supposed have their word-for-word equivalents in English and Chinese; *e.g.* 水礶難免井上亡 "To the well, and to the well, and the pitcher breaks at last." Others are to be found equally fully expressed as far as the sense goes, but with modifications of language; *e.g.* 着多大的碗喫着多大的飯, literally, "Regulate your ap-

* The mind in Chinese is 心 "heart," and 心眼, "the heart's eye" is familiar colloquial; but what should we think of the translator who wrote down 在心眼中何類西有 for the famous reply of Hamlet to his friend?

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petite by the size of your bowl of rice," but actually corresponding of course to our "Cut your coat according to your cloth."

We now propose to examine a few passages from the Bible, with the view of discovering what would be the general impression left upon the mind of a Chinese reader by perusal of a work alongside of which, there are those who tell him, the teachings of Confucius pale their ineffectual fire. We have before us an edition of the so-called "Delegates' Version," published at Foochow in the seventh year of T'ung Chih;* also a version by Rev. J. Goddard, published at Ningpo in 1853. These are both in what the missionaries persist in calling *wên li*, meaning thereby the book language as opposed to the colloquial. The "wên li" versions are indeed the only ones worth a moment's consideration; for, as all disinterested students of Chinese will readily admit, the Bible, written down in any of the colloquial dialects of China, could be at best but an absurd and undignified travesty.

To resume. We once pointed out in the *China Review* (Vol. VI., p. 381) that Su Tung-p'o had provided in his phrase 不絲不穀 an admirable translation of "They toil not, neither do they spin;" also, that P'u Sung-ling had done the same for "Ask, and it shall be given you" in 求而必得之, always presuming that 有求必應, the best of all, and a household word in China to boot, would be inconsistently rejected on the ground of its employment by the Chinese in their own "idolatrous" worship.† Now, on referring to the much-lauded Delegates' Version, the work of the best scholars at the date of its execution, we find 求則爾與, which we shall leave, together with the 求則給爾 of the Ningpo translation, and the 不紡不勞 of both, to the verdict of the discriminating reader.*

Let us take the oft-recurring "But I say unto you," given as 惟我語爾 and 然我語爾 in the N. and D. versions respectively. Apart from the value of the disjunctives employed in a connection which seems to require 乃, we venture to assert that in the use of the characters for "I" and "you" there is either a jumble of the colloquial with the classical, or a misuse of 我 in its strictly classical sense. As far as we know, this latter character is restricted in the higher styles of the book language to (1) the equivalent of our "ego" or "self;" *e.g.* 楊氏爲我 "Yang's was the selfish school;"† and (2) to certain phraseology applied to the State, to the Imperial family etc. etc., corresponding somewhat to the use of *Our* Lady the Queen, with a big O; *e.g.* 我中國 "Our Middle Kingdom."‡ Confucius and Mencius, not to descend lower in the scale of prophets, never spoke of themselves as 我, but always as 吾; that is to say, it is thus that their references to themselves have been handed down to us, in what is now an acknowledged standard of literary excellence. Further, in Bk. XVII., Ch. 8, of the *Lun Yü*, we find Confucius uttering almost the identical words "But I say unto you" 居吾語女; and in the pages of the false prophet Chuang-tzŭ will be discovered 吾固告汝, the phrase above all others by which we personally should elect to translate the *ipsissima verba* of Christ. The same criticism applies to "Verily I say unto you, they have their reward," rendered by the Delegates 我誠告爾彼已得其賞矣, from which the Ningpo version differs only in the use of 受 for 賞.§ In-

* "Of the more recent versions, one at least (that of the Delegates) is distinguished for classical taste." W. A. P. Martin's *Hanlin Papers*, page 261. [*N.B.*—This writer was formerly a missionary].

† The "inconsistency" here alleged will be made apparent later on.

* See *Matthew*, VI. 28, and VII. 7.

† See *Lun Yü*, Bk. IX., ch. 4, and *Mencius*, Bk. VI., Part I., ch. 4, para. 4, the latter of which contains at the same time the proper classical term for "I."

‡ The *Sacred Edict* is full of instances of the kind.

§ *Matthew*, VI. 5.

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deed, it would appear that the latter is throughout but a servile copy of the other, words being occasionally substituted, added, or left out, as if to prove the independent spirit of the translator, or from the exigencies of the text in reference to his own particular sect. Meanwhile, it becomes a duty to suggest new images in the place of those we would break. With all humility therefore we submit, as an emendation on the last extract, 猶大詣爾彼已居其分矣, (the character 分 being of course read in the "departing" tone,*) not by any means as a perfect reproduction of a sentence that has become with us almost a household word, but as an adaptation of classical language† to a train of thought familiar enough to the Chinese mind so long as their native idioms are preserved.

So, too, with regard to the commandment "Love one another," we have previously expressed an opinion that Dr. Legge would have done well to translate the 愛人 of Confucius into these the corresponding words of Christ, instead of giving us, as he has done, a sentence guiltless of epigrammatic force; and we have now but to restate this proposition in converted terms. Both the versions under quotation give 使爾相愛.‡

Occasionally, a translator must necessarily light upon the equivalent required. For instance, one of Christ's garments is rightly spoken of in the N. and D. versions as 無縫 "seamless," though we doubt if either of the translators concerned had ever stumbled across the following curious passage in the 靈怪錄:—"Kuo Han, one hot summer's night, saw the Spinning Damsel (α. Lyra) descend from the sky. Her clothes were *without seam*: and to his enquiry she replied, The garments we wear in heaven are not made with needle and thread."

That the two translations before us of Christ's "Do unto others as ye would," etc., were both constructed upon the model provided by Confucius, is beyond all doubt; but while the Chinese Sage takes only eight characters for his negative proposition, the Delegates require thirteen and Mr. Goddard sixteen for precisely the same maxim expressed in a positive and therefore a simpler form.*

How "he descended into hell," has been rendered, we cannot say; but we recently read an account of a descent in the flesh to the infernal regions, where the term used was 入冥司. Missionaries generally appear to have adopted without hesitation the Buddhist 地獄 for "hell," except in such cases as "The gates of hell shall not prevail against it," turned in the D. version into 陰府不能勝, with the coarser substitution of 陰間 for the first two characters by Mr. Goddard, both renderings being hopelessly unintelligible and un-Chinese.† By analogy, Roman Catholics should use 甘露 for "holy water;" for although, strictly speaking, these words stand for *amrita*, the food of the Gods, their application as suggested is common enough in Buddhist books and monasteries in China at the present day.

"And gave them for the potter's field" appears in the D. version as 捐之疇陶人田, and in the N. version as 則用之買陶者之田; from both of which the reader could only gather that there had been a purchase of some cultivable land (*vulgo* "paddy-fields"), the property of a potter. The proper phrase for "potter's field" would be of course 陶塲.‡

What again could be the opinion of an educated Chinese upon the following renderings of the famous verse "For I am a man

* Compare the same use of this character in Buddhist and Taoist works on Purgatory.

† From the *Shu Ching*.

‡ *John*, xv. 12.

* *Luke*, vi. 31.

† *Matthew*, xvi. 18.

‡ *Ibid*, xxvii. 10.

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under authority, having soldiers under me," etc.?

(D.) 蓋我權屬人, 兵權屬我, 命去則去命來則來, 令僕行是則行是.

(N.) 蓋我屬人權下, 亦有兵屬我權下, 語此去則去, 語彼來則來, 語我僕行是則行是焉.*

And how with such shambling, enigmatic "wên li" would he compare the vigour and verve of a somewhat similar paragraph handled by a highly-cultivated master of style:—遂如其言, 官役皆從之, 瞽曰東東之曰北北之. "So they did as he bade them, the officials and servants all following him, and when the blind man said East, they went eastwards; and when he said North, northwards."

Let us take the last verse of II. Peter, ch. 1:—"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

(D.) 以古預言, 原非臆說, 乃上帝聖人, 感於聖神而言之.

(N.) 蓋預言素非由人意而來, 乃屬神之聖人感於聖靈而言也.

Now when a man is moved by the Spirit to speak, the idea is simply that the Spirit speaks through the man as through a mouth-piece; and in this sense we find phraseology cut and dried in the book-language of China. Thus 神附人而言 is a combination upon which something might have been constructed more widely intelligible than either of the translations quoted above, provided always that the other portions of the sentence could be similarly re-cast.

* *Ibid*, VIII. 9.

"Go and sell that thou hast, and give to the poor" becomes in the hands of the Delegates 往售所有以濟貧, the only difference in Mr. Goddard's version being the use of 賣 for 售.* The same sense has been independently couched in the following terms by an author who never heard of Christ:—罄竭所有以濟煢獨, which reminds us of the lines,

Oh the little more and how much it is;
Oh the little less and what worlds away.

"To beg I am ashamed" is given as 乞可恥 and 乞則羞 in the D. and N. versions respectively.† Yet when P'u Sung-ling wished to express this same idea, he took his pen and wrote down 羞於行乞, which would at once place our translators' attempts out of court, even were their own demerits insufficient for this purpose.

"And he rolled a great stone to the door of the sepulchre" is rendered 轉大石於墓門 in both versions, with the exception of 至 for 於 in Mr. Goddard's.‡ Now, to begin with, 轉 is "to turn round," as one turns round a chair so as to face in another direction, and not to roll over and over as implied by the text; in its neater form only does it signify to turn round like a wheel. So too 墓門 does not convey in any way the same meaning, if indeed any meaning at all, as the English for which it is made to do duty. In the Chinese story which corresponds to our own narrative of Ulysses and Polyphemus, we read 夜以巨石杜門; and while this contains precisely the same sense as the Bible verse, it is at the same time expressed in "wên li" of which there can be no possible doubt. It is the straining after an exaggerated literality which chiefly mars the efforts of translators from English into Chinese; and when to this is added a not infrequent misuse of characters, the result is naturally not quite all that could be desired. The character 以 would, in our

* *Ibid*, XIX. 21.
† *Luke*, XVI. 3.
‡ *Matthew*, XXVII. 60.

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opinion, amply express the English "rolled," since, if the stone was big enough to block a door, rolling would be about the only method by which it could be moved there. 旦 has of course classical claims over 大, while 杜 gives to a Chinaman the clue to the whole sentence, and the omission of "sepulchre" is only what has actually taken place in the Chinese sentence where "cave" has been left out as necessarily to be understood by the reader.

"The spirit is willing, but the flesh is weak," stands in the D. version 心願而身疲耳, and in the N. version 蓋心願而身弱耳, neither of which, we make bold to say, convey even a sense approximating to that of the original.* How much clearer and more vigorous is 實心有餘而力不足也!

"For we brought nothing into this world, and it is certain we can carry nothing out,"† is fully contained in the proverbial Chinese saying 生不帶來死不帶去; yet the Delegates have nothing better to show than 我出世無所攜來逝世無所攜去, which is even lowered by Mr. Goddard into 蓋我等於世無所攜來亦不能有所攜去. It is not meant that the proverb as it stands should be transferred bodily into the Chinese text of our Scriptures, but only that it should serve in some sense as a model on which to construct a sentence with an idiomatic ring. Similarly, 日無私照 does not mean word for word that "the sun rises on the evil and the good," but it would at any rate be a thousand times more comprehensible in that sense than the Delegates' 天父以日照夫善不善 and Mr. Goddard's 彼昇其日於善不善.‡ And 口是心非 does not mean "This people honoureth me with their lips," etc., but the keynote to an elegant and vigorous rendering of the verse in question might possibly he discovered therein.

Unfortunately, we have only the Chinese versions of the New Testament at hand for the moment, and are consequently unable to compare any translations of verses from the Old Testament with such phrases as we have noted down for that purpose. We nevertheless submit them for criticism, with an allusion to each of the passages to which they would seem to apply:—

蒙以養正 Train up a child, etc.

水卽溢射 Water gushing out of the rock.

見海中分岐如壁立 Dry path through the Red Sea.

貓鼠同眠 Lion and lamb lie down together.

恨無翅翎 Had I the wings of a dove.

面壁 Hezekiah turns face to wall.

殺神 The Destroyer.

福有攸霑 Cast thy bread upon the waters.

人命菅草 Man cometh up as a flower.

人皆知滌其器而莫知洗其心 Rend your hearts, etc.

To return to the New Testament. "Wherefore, gird up the loins of your mind, be sober, and hope to the end." Here the Delegates wisely shirk the figurative expression of the first injunction, only, however, to be lame and impotent in their renderings of the second and third. *Sc.* 當堅志儆醒至終企望.* The use of 醒 is unpardonable; while for the last four characters 盼望不已 would be an emendation which might pass without comment. Mr. Goddard, on the other hand, leaves for a moment the beaten track and rushes in where the Delegates feared to tread, with 故宜束腰於心, which if it means anything, must prove a hard

* *Ibid*, XIV. 38.
† *I. Timothy*, VI. 7.
‡ *Matthew*, V. 45.

* *I. Peter*, I. 13.

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nut for the Chinese literate to crack. For "hope to the end," we are let off with 全望 or "wholly expect."

Let us now turn to the famous "Beatitudes," and see with what success these have been placed within the reach of the Chinese people.

"And seeing the multitude, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them, saying:" For this the Delegates give us 耶穌見衆登山而坐門徒旣集啟口教之曰; and by way of improvement, we presume, Mr. Goddard omits the two characters for "Jesus," and substitutes 就之 for "came unto him:" otherwise, the two versions are much the same.* Of this, we hold that at least one phrase 見衆 is un-Chinese and unintelligible, the sense requiring some such expansion as 觀人衆多 or 視衆實緊, or perhaps better still 耶穌見衆人聚集; while the rest of the sentence may be compared with 招諸生立館下誨之曰 from an essay by Han Wên-kung.

For "Blessed are the poor in spirit" Mr. Goddard gives 心貧者福矣, although there is no such idiom in Chinese as 心貧; and if there were, it would not mean "poor in spirit." The Delegates come a trifle nearer with 虛心, which indicates several shades of mental condition though generally understood in the sense of "dispassionate" or "free from prejudice," etc. etc. Again we hold that an expansion is *de rigueur;* but have nothing more forcible to suggest than 爲人謙, "poor in spirit" being interpreted to mean "humble and lowly minded."

"For their's is the kingdom of heaven" becomes with the Delegates 以天國乃其國也, and to make confusion worse confounded Mr. Goddard substitutes 因天國屬之也. Both are beyond all doubt unintelligible to the Chinese reader, in whose language there is no such expression as 天國, disassociated from the hybrid term introduced by the Taipings, who borrowed it from the missionaries themselves. A combination of the well-known phrases 天堂 and 樂國 or 樂境 would in our opinion have a better chance on the mere score of intelligibility; something, for instance, like 蓋必能登天堂之樂境也, wherein, however, all attempt at classicality has been shelved. Apropos, we once copied the following advertisement from a signboard at Foochow: 上天堂名香老鋪 "Old-established shop for the famous go-to-heaven incense." And it would be idle to argue against the admission of heterodox phrases into the terminology of the Protestant church, in the face of those that have been already adopted, whether unwittingly or by necessity we are unable to say. At any rate 禮拜 to pray, 地獄 or 陰門 hell, 奉教 to become a convert, 天使 an angel, 魔鬼 the devil, not to mention 上帝 or 神 God, and many others, belong to that category. Yet, as regards the term for the Deity, the Roman Catholic 天主 might be admittedly the best, and still a considerable section of Protestant missionaries would reject it, solely on the score that they would thereby be occupying Papist ground; although, on the other hand, the R. Catholic 魔鬼 "devil" will be found in both the Delegates' and the Ningpo versions. The same is true of the term 十誡 "ten commandments" which is freely used by the Catholic and Protestant churches, though by no means a perfect phrase, since it would appear to apply only to the negative and not to the positive injunctions of the Decalogue. The popular 三戒 of the Chinese are three things to beware of, *sc.* women, wine, and gambling; and the 戒 of the priesthood in China are each and all crimes or indulgences from which they

* *Matthew*, I. 5.

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make oath to abstain. The analogy, therefore, is worth consideration.

But to return to the Beatitudes: "Blessed are the meek; for they shall inherit the earth." For the latter clause of this the Delegates have 以其將得土也, and Mr. Goddard 因其將嗣享土地也; neither of which yield any definite sense whatever to the native reader. So also 饑渴慕義 in both versions for "hunger and thirst after righteousness" is but the transfer of leading words in an English sense into corresponding but not equivalent Chinese characters, without a thought as to idiom, syntax, or the general incongruity that may possibly result.

For "pure in heart" Mr. Goddard writes 心潔 and Delegates 清心, the first being an idiom that does not exist, and the second one that means something else. 清心快樂 is a common enough phrase, but it contains the idea of a joyful, free-spirited light-heartedness rather than the purity intended by Christ. The proper term, 淨心, derived from 淨行 "pure conduct" *(vishuddhatchâritra)* has been already adopted by the Buddhists,—*e.g.* 淨心意與; but, as we have attempted to show above, that is no reason why it should not do duty again.

"For they shall see God" is turned by the Delegates into 因其將見上帝也, the character 神 being substituted for the name of the Deity in the Ningpo version. In point of intelligibility alone, the following inverted rendering has perhaps its claims: 因而上帝終必與其仰臨也.

For "the peace-makers" the Delegates have 和平者, *i.e.* "the peaceable," while Mr. Goddard gives an idiom of his own in 致和平者. Here, however, the Chinese language is fully prepared to meet the call upon its resources; *sc.* 排難解紛者, or as sometimes elliptically expressed 排解者.

A few more examples will suffice. "Let this cup pass from me" becomes with the Delegates 以此盃去我, and with Mr. Goddard 使此盃離我, in both of which an attempt is made to preserve the actual wording of a figurative expression instead of seeking out its figurative equivalent in Chinese. In the same way "he that taketh not his cross" is rendered by the Delegates 不任十字架, which is, literally and word for word, "not-bear-ten-character-frame," *i.e.* the frame made in the shape of the Chinese character 十 ten, *sc.* the cross. The Roman Catholics have found a more sonorous and more dignified translation in their 聖號 or "sacred symbol," though we do not insinuate that the Protestant term is not Chinese, occurring as it does in the everyday phrase 十字街頭 a "cross-road," and in the book-language also; *e.g.* 又以針刺其臂作十字紋 "she then took a needle and tattooed a cross on his arm."

But what can we think of (D.) 撒但退, 爾阻我 and (N.) 撒退我後, 爾礙我 for "Get thee behind me, Satan: thou art an offence unto me;" and of 爾言之矣, 吾語汝, 此後, 爾將見人子坐大權之右, 乘天雲而來 for "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven"? For "power" Mr. Goddard gives 全能者; but both terms are of course wholly erroneous, not to say impossible. "Coming in the clouds of heaven" is an ordinary enough phrase in Chinese books, *sc.* 乘 (or better 駕) 雲頭; and it was quite unnecessary, as well as positively detrimental, to introduce 天, the habitat of clouds being so limited as it is. To translate "the Son of Man" by 人子 is to reduce the level of the Bible in Chinese to the level of a mere burlesque. And so with such renderings as (D.) 此

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律法先知也 and (N.) 蓋律法與先知者如此也 for "For this is the law and the prophets." In all these the difficulties of reproduction in Chinese are simply and absolutely burked.

The Lord's Prayer contains several curious specimens of Delegate and Ningpo "wên li." Mr. Goddard opens with 在天吾父 as opposed to the Delegates' 吾父在天; and so far as syntax is concerned he would appear to have the best of it. The 我, misapplied elsewhere, would here have been correctly used instead of 吾.

"Thy Kingdom come" is rendered (D.) 爾國臨格 and (N.) 爾國臨至; two sentences which would defy the ingenuity of a Han-lin; as also would the Delegates' 在地若天 for "on earth as it is in heaven."

For daily "bread" both versions give 糧 "grain," against which nothing can be urged, except that while they were about it the translators might just as well have said 飯 "cooked rice," being as it is the representative food of the Chinese people. Neither is the character 勿 in "lead us not into temptation" harmoniously employed *vis-à-vis* the Creator, being limited by custom to instructions from a superior to an inferior.

Finally, we will draw attention to one more term which in our opinion helps to disfigure these Protestant versions of the New Testament. The "Lamb" of God is literally rendered by 羊羔, in spite of the fact that the Western term is simply and solely figurative. In China, the lamb is not an emblem of anything, certainly not of spotless purity; and over vast tracts in the south its presence is quite unknown. Goats are indeed plentiful enough, and the translation given above might perhaps be considered as applicable to the kid. Even then, the idea intended to be conveyed would be lost upon people who associate nothing with the kid beyond the prospect of pecuniary gain.

And yet there are doubtless many persons who believe that the Term Question is confined to the selection of a proper equivalent in Chinese for "God." As far as we ourselves are competent to judge, the name of terms about which similar discussions might be raised is Legion. For instance, in Part II. of Doolittle's *Hand-book of the Chinese Language*, Dr. Nevius comes forward with a list of Chinese equivalents for theological expressions. Among others we are gravely informed that "theology" may be translated by 神道; "parable" by 比方 (the Delegates have 設譬 and Mr. Goddard 譬喻); "miraculous" by 奇異, which means only "marvellous" and does not necessarily imply the interposition of Divine agency; and "to bless" by 祝, the common word for "to invoke." On the other hand, we rejoice to find 天堂 admitted as a fair equivalent of heaven, and 聖經 for the Bible; the latter being also in use among the Roman Catholics. For "angel" Dr. Nevius gives us 天使,—a very general rendering, except with Mr. Goddard who employs 神使. The Mahommedans in China have adopted 天仙; and have further met with 天司, used of a messenger from the skies. This would possibly be found to be the best of all, 天使 being explained in the 幼學 as an Envoy from the Emperor of China, and 天仙 being the Chinese equivalent of the Sanscrit *richi*. Another but more unwieldy term occurs in Bk. X. of the 西域記, viz. 天差仙使.

With Dr. Nevius "baptism" is 受洗: with the R. Catholics it is 領洗. "To fast" is rendered 禁食 or 忌口 by the former: 守齋 by the latter. For "conversion" Dr. Nevius gives us a choice between 教化 and 變化, which unfortunately have two distinct significations. For "apostle" we get a similar choice between 使徒 and 奉差使, the latter of which would be equally applicable to any

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biteshi in Peking; while the R. Catholics say 宗徒. Dr. Nevius renders "bondage" by 不自主, and "bishop" by 監督; in the latter case we presume with an eye to etymology, though with doubtful propriety, the phrase being now universally applied to a superintendent of customs. The R. Catholics say 主教; but this is a distinctly ill-chosen term, 教主 being used in the *Sacred* Edicts, Sect. VII., as the head of a secret society under the ban of the law.

For the "Holy Ghost" Dr. Nevius and Mr. Goddard both give 聖靈: the Delegates 聖神; the first character in each case having been already largely adopted by the R. Catholics in their religious terminology; *e.g.* 聖母 the Virgin Mary, 聖體 the Host, 聖爵 the Cup, and many others.

In conclusion, it only remains to admit, with reluctance no doubt on the part of some, that the Bible as we know it has not yet been placed in the hands of the Chinese; and that, as a natural consequence, Christianity has never yet had a fair chance in China. It may be argued that many of the blemishes we have pointed out are in themselves but trifling, and that the great scheme is there although somewhat defective in detail; but we have it on the highest authority applicable to the case that he who is unjust in that which is least is unjust also in much. It has been asserted that the beautiful language of the Bible as translated into Western tongues is to be attributed to the fact that its translators were in each case inspired directly from the throne of God; but if that is so, then are we driven perforce to concede that at any rate the Almighty had no hand in either of the Chinese versions we have just been submitting to the test. A safer hypothesis, it seems to us, would be that the translators of the Bible into English, German, etc., succeeded so admirably because they were dealing with languages over which they had a wide control; and thus we should readily understand why the same result has so far not been forthcoming in Chinese. For a version of the Bible, such as will convey to the literati of China what the Bible in English conveys to us, we shall have to wait until one among their own number has made himself competent to read and to appreciate the work, if not in its original dress, in one or other of the Western tongues into which it has been so successfully turned. Then, and only then, can we hope for some result beyond the reach of criticism. To entrust the task to the best foreign scholars of the day would be only to lay up a further store of dissatisfaction in the future, when our knowledge of the Chinese language shall have still further advanced; but to disseminate a belief that such a task has already been accomplished, is nothing short of falsehood and fraud.

HERBERT A. GILES.

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SHORT JOURNEYS IN SZ CH'UAN.

(Continued from page 119.)

The beef and the beer mentioned on a previous occasion having been steadily exhibited in bolus and bummer for some little time, began to induce a friskier condition of body than was compatible with strictly ascetic habits, in consequence of which I felt it due to high principles to impose upon myself a further period of mortification. Besides, living quite apart from the Chinese, I began, under the genial influence of the internal treatment indicated, to consider them so charming a people, that I felt it also due to them that they should have me once more in their midst, so that if true (as it seemed when they were absent) that they were so nice, I might touch up with new colours my previous too sombre picture. Accordingly, I set out along the identical road pursued by the gallant Captain Gill, and almost on the exact day in the year chosen by that enterprising traveller for a start.

Gravestones and mounds are the sole objects which line the road on both sides, as far as the eye can reach, for the first few miles beyond Ch'ung-k'ing. Many of the vaults are called *Shêng-chi*, and, as I far as I could make out, were held to be depositaries of the bones of the people of depopulated Sz Ch'uan, erected by charitable folk after the re-conquest two hundred years ago. Among the graves were a few Man-tsz Tung, or aboriginal cave-dwellings, hardly distinguishable externally from the *Shêng-chi*. I found it very inspiriting to get a good view of the Great River again, (the Min-kiang, or, as it is usually called, even so far up, by Europeans, the Yang-tsz), and felt, as I recognized the corners round which I had turned in coming from K'i-kiang, as if each rock and rapid was an old friend. The situation of Ch'ung-k'ing is really a noble one. Lying in a curve along the middle part of an S. between two bends of the Great River and the embouchure of the Ho Chou River, it resembles a leviathan ship riding uneasily in a sea of hills. The site of Ch'ung-k'ing in itself is somewhat like that of Rome, the main points of difference being the number of hills on which the town is built, and the two rivers surrounding it, against the single Tiber twisting round one side of or rather cutting through the Eternal City. Foochow is the only large place I have seen in China which can compare with Ch'ung-k'ing for beauty of surroundings, but the scenery there is smaller, more easily taken in by the eye, and less various. The two cities are about on a par in point of smell; Foochow, perhaps, a little the better.

The first object of note on the road is a heavy iron salt-pan, lying reversed upon a stone pillar to the right of the road, a mile or so from Ch'ung-k'ing. The captain of my coolie band explained that this was to keep down the ghosts. I asked him why, (whilst I approved on general principles of the suppression of ghosts), so expensive an article as a heavy salt-pan over a thousand

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pounds in weight was used. "It requires," said he, "that weight to keep down the disconsolate spirits who are apt to emerge from the graves around you, and the patriotic salt-merchants, whose ships sometimes move below, have sacrificed a pan with this noble object in view."

The Ho Chou and Great Rivers almost meet at Fou-t'u Kwan, a rock, perhaps 1,000 feet above the water, which, like a dwarfed Gibraltar, commands the only land approach to Ch'ung-k'ing. The road scales this rock on its south side, and very picturesque it is, with the complimentary and superstitious carvings in the rocks, in gorgeous colours, in memory of this man, or of that saint. The portals in honour of the senior Mr. Weller's female ogres are exceptionally numerous and fine. The road to Pih-shan turns off to the right at Fou-t'u, an antique fortress village under the rule of a petty military officer. Our route runs through the flattest country I have yet seen in Sz Ch'uan, and which may be compared with the first half of the country between Dover and London: but, instead of shewing a succession of charming green leas, the undulations are cut up into paddy-fields. The trees, now in full fresh leaf, look very beautiful. I see that Captain Gill speaks of banyans shading solitary graves, which encourages me in the belief already expressed that this is the correct name for the *Hwang-koh*. Richthofen calls the same tree a fig. Figs and banyans are called *Yung* in the south and also at Foochow, whose poetical name is the Banyan City. In the eccentric dialect of that place, however, the colloquial pronunciation is *ˌsüng*, which must not be rashly confounded with the same sound and tone meaning "pine."

The yew trees which Capt. Gill mentions are, like the cedars and cypresses, here called *pê*, and are, in fact I am inclined to think from the description he gives, actually cypresses, (though I cannot be certain that I know a yew when I see it). But whatever they should be called, they look like those trees which invariably figure in pictures of Italy, and certainly *are* the same as the trees in the old Marseilles cemetery. The "strawberries" which Captain Gill mentions are called by the Chinese "snake berries" (*shê-p'ao*) and somewhat resemble the *ˌyang ˌmei* or *Myrica sapida*, (commonly, but I understand wrongly, called the *Arbutus*). A tree called the *ˌhwang ˌlien* (not *ˌlien*) and a fine dark-leaved one called the *ˋt'ung ˋmao-ˋêrh* were the novelties in this line for the day. The *ts'zˀ ˋch'iu* has a large five-pronged leaf. I saw no pomegranates, though I searched for them, and certainly enjoyed no shade. Little trace of the poppy was left. If cultivated to any small extent it must have been already gathered in and the ground re-ploughed. In some few places the stalks were still in the ground, in a withered state, feebly supporting their pale and scratched capsules which a week or two ago had blushed out their fresh juice, and which now looked like a lot of seedy debauchees after a night's carouse. The dried capsule shells are burnt with the stalks for potash; the leaves used for manure or given to the pigs, and the seeds eaten in sweetmeats or compressed for sweet oil. It is a most valuable and paying plant. Wheat was all but ripe; broad beans and peas were gathered in or over ripe; paddy shoots were being pulled up for transplantation in the slush, and Barbados millet [*Sorghum vulgare* or *ˌkao-ˌliang*] shoots were being pulled up for transplantation on the dykes and banks. Tobacco and indigo had been transplanted some time and were coming on; and sprouting *ˌhwang touˀ*—a sort of bean I must see ripe before I speak as to its nature,—took the place of the whilom *ˌwan touˀ* (peas) along the dividing ridges. I passed one good-sized plantation of orange trees, (*ˌkan-ˋtsz*); and there ends my *flora* business for the day. The whole country looked prosperous, reeking, and greasy; one thought of the Georgics, and the lusty countrymen with their lutes; but the wooden creatures on stumps stooping in an angular

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way to weed the crops soon dispelled any courtly music which I may have had in my soul. Talking of "angles," the "captain" drew my attention to a "point" which I had casually observed before: namely, that when a man stoops with his hands in the mud, the middle or small of his back is his highest part, whereas a (Chinese) woman describes an isosceles triangle of which her legs are one side and her body the other, the earth being the *pons asinorum*. Perhaps the binding and maiming of the feet causes Chinese women to stoop in a different way from men, and I have certainly always been of opinion that the backs of both sexes were in the same place, and not transposed, an opinion which I devoutly hope will never turn out to be mistaken,—at least as regards Europeans; for it would be a serious matter for a bachelor to enter into any engagement on the tacit understanding that the back was in one place, and then (when it was too late) to find that it was in another.

We breakfasted at Sz-ch'iao P'u, 30 *li*, and tiffined at Pê-shih Yih, 60 *li* from Ch'ung-k'ing. At this place pan-salt was selling at 48 cash the catty, (about ten per cent. dearer than at Ch'ung-k'ing), having come overland from Kiang-tsing, 65 *li* in the other direction. We put up at Tsou-ma Kang, 20 *li* more, making 80 *li* for the day.

A road to Kiang-tsing branches off from this place. Captain Gill has described the road to Ch'êng-tu so well that there is little left for me to add. The behaviour of the people leaves nothing to be desired, and is in great contrast with the obstreperous curiosity of the natives on the K'i-kiang, Fu Chou, and Nan-ch'uan routes. Yet he does not make it very clear what his daily stages were; but judging from the descriptions he gives of places it seems possible that his notes were insufficient to recall to his recollection the exact succession of towns passed. Fifteen *li* from Tsou-ma Kang you pass the frontier stone marking the dividing line between Pa Hien and Pih-shan Hien, (the latter but a very small District carved in recent years out of Yung-ch'uan, of which it was a sub-district, and out of Pa Hien), at a *col* called Ku-lao Kwan-k'ou. Fifteen *li* further on is Lai-fêng Yih, a flourishing market town which ought to be the first day's stage from Ch'ung-k'ing, that is, if the metropolitan road stage-rate of 400 cash a day for each chair-bearer is paid. Twenty *li* beyond this is Ting-chiang Ngao, and another twenty brings you to Ma-fang Ch'iao, a thriving place standing on a small and unnavigated river called the Kau-tung Ho, which runs from Chang-chia Ch'ang in the Yung-ch'uan District to the Great River at Yu-ch'i, or thereabouts. Between Ma-fang Ch'iao and Ta-an Ch'ang, twenty more *li*, you pass under a stone portal which again marks the boundary between Pih-shan and Yung-ch'uan. It is not at all obvious why these bounds are fixed, or how much land to the north, south, east and west of a stone or portal belongs to each District. The inns at all the above-named places are excellent (for China) and quite equal to the hostelries on the Peking roads. The salt which we saw selling in Pih-shan was a description I had never seen before, called *ʿshui ʿhwa ʿyen*, as white as driven snow, and in friable blocks like the English salt, not in filthy-looking flitches like the *kwo-pa*. Both sorts come from Tsz-liu Ching, but the *shui-hwa* is less condensed: its price at Ma-fang was 43 cash a catty, brought by way of Lung-ch'ang and Jung-ch'ang Districts. Fresh opium was exposed for sale in all the market towns, and always in cups and saucers. We also met numerous opium porters bearing loads of 80 catties to Ch'ung-k'ing. Native cloth, dyed and undyed, was the only other article of value I noticed; but a pound of pork for a family feast is quite sufficient inducement to bring the males of a Chinese family in solemn conclave to a village fair. The women, as in Hu Peh Province, are largely employed in spinning cotton, with a very clumsy-looking wheel: beautifully white ginned and scutched cotton—cotton-wool—was selling at 360 cash

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the catty. The weaving appears to be done as much by men.

I actually saw a pretty woman in the Pih-shan territory, that is really pretty, pretty in Paris or London, with large gushing eyes, a nose slightly *retroussé*, (for true beauty cannot dwell in a hook), and a perfect complexion. Her feet were buried in the crops she was plucking, so that the enchantment was complete. This is only the second I have met in Sz Ch'uan. The other was at the Rapid of Yang-ch'i on the Kung-t'an River. She was engaged in selling farthings' worths of tobacco behind a greasy counter, so I did not see her feet in this case either. The arch look of this last-mentioned female shewed that she knew her value; but the other one had a baby on her back and looked as demure as any Galway girl—the *beau idéal* of womanly perfection. Passing from women to cultivation, I found more traces of the poppy to-day than yesterday, though it was evident that the maize and millet was sharing with incipient paddy the land which had, until a few days back, been covered with opium. Wheat was being cut and threshed, though it did not seem to me ripe. The flail is a pole having an axle running through its head, on the right side of which pole and turning on the axle are five sticks fastened together, at intervals of half an inch, with bamboo cords, and half as long as the handle. Rape was also being gathered in and threshed: also *lopu tsz* or (?) turnip-seeds. Two or three specimens of a good-sized (? Zizyphus) tree called the *ʻkwai ʻchao* or *ʻkwai ʻtsao* were pointed out to me, already in leaf. This tree brings forth an edible berry like mistletoe which I saw selling in the streets of Ichang last year. It is used in medicine as an astringent. Numerous orange and tea plantations were passed in the Pih-shan part of the journey: my attention was also called to a wax-tree called the *ˌch'a-lah* or "tea-wax," the leaves of which are used as tea and are larger than those of the *pê-la*; and my informant stated that the *ˌtung-ˌching* (*Ligustrum vulgare*), and the *pê-lah** (*Fraxinus chinensis*) were not the same,† as elsewhere stated by me. I passed a rose tree called *yüeh-yüeh ˌk'ai* or "flower in any month," and a number of wild red flowers called *yin'-ˌshan ˌhung*. The dandelion was called *ˌténg-ˌlung ʻts'ao* in addition to its proper name of *ˌp'u-ˌkung-ˌying*: it is used in medicine to "convey" other things down. A little yellow flower, now on its way to a botanist, called the *ˌfei ˌchu ˌmiao*, is used for poultices and burns in the Chinese pharmacopœia. A pink flower growing on a thorn is called the *ts'z' ʻli* or "thorny plum," (? the prickly pear), and a white spreading coruscation of small flowers the *ˌshan ˌlo pu* or "mountain carrot." I have summoned up sufficient energy to collect and pack all the above in paper, and I hope in due time to hear a botanical oracle speak. I must not forget another pretty weed called the *kwo' lu' ˌhwang*, and a small blue flower or cob of small flowers called the *hia' ˌk'u ʻts'ao*. A prickly hedge (common in Canton) is called the *t'ieh-lih-pa* or "iron hedge," and in Canton I think the *ˌshe ʻp'ou lêk*.

At Ma-fang I jumped up to hear what I really thought was a Scotch air being executed on bagpipes. It turned out that the instrument was one called the *ʻso-na* (here *sah-lah' rh*) having the appearance of an exaggerated stethoscope: I suppose a clarinet. Very good (smoky) coal from the neighbouring hills was selling in the town for two cash the catty, and that is about all I have got to say for to-day. The country in all other respects was as yesterday.

The next day I took it easily, breakfasting at Ch'a-tien Ch'ang, fifteen *li* from Ta-an, and settling down comfortably in a nice quiet inn at Yung-ch'uan Hien, another fifteen *li*, or two hundred in all from Ch'ung K'ing. It is a real pleasure to travel on

* The Chinese often confound these with the *ʻnü ˌchën ʻtsz* or *Rhus succedaneum*.

† The *shui chin* of Remusat is probably the *shui-eh'ing-kang*. If, as he states, it is the *Hibiscus syriacus*, then this is called at Canton *fêt song* or "Buddha's mulberry."

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this main road, as the people hardly do so much as turn their heads to look at one, let alone pry noisily in at windows and holes in the roof and walls. Yung-ch'uan is to the south-west, as you surmount a *col*, and look down upon a little plain at the other end of which is the city. The Chinese apply the word *ts'ao* to these valleys or basin-like plains which form so conspicuous and characteristic a feature of Sz Ch'uan scenery. The word means "trough" or "channel," and thus bears out philologically the views geologically expressed by Baron von Richthofen. There was hardly anything to be seen but paddy land the whole way. The water buffaloes, which seem to share the good tempered gentleness of the people, pound leisurely through two feet of mire at the rate of one step every two seconds or so, every now and then affectionately coaxing the mire with their throats and cheeks as though perfectly happy and in their native element. "One buffalo can plough fifteen furrows in a morning," was the somewhat vague account given by a ploughman of his fellow worker's capacity. We met innumerable Hu Nan coolies carrying Yün Nan opium all the way to their native Province, viâ Fu Chou and Shih-nan Fu. Each coolie carried 80 catties, or about 240 dollars' worth. Great numbers of local coolies were also conveying *shui hwa* salt from Tsz-lin ching viâ Yung-ch'ang for distribution in Pih-shan and the towns we had passed. They said it cost 240 or 250 cash the *ch'éng* of ten catties at the wells, and sold for 36 cash the catty at Pih-shan. As we approached the city of Yung-ch'ang, we found the roads thronged with villagers selling local opium to the hawkers and dealers. The unsweated, (*shêng-chiang*) drug which looked like a mixture of treacle and pomegranate, was selling for 80 cash the ounce, and the opium which had "settled" (*hsia' mien*) for 120 and 130. The rustics said they paid no duty or *li-kin*, but that a tax of five cash the ounce was levied at Ch'ung K'ing. *Mien* is a local word signifying "soft" or jelly-like. The dealers said that the soil called *ni-t'u* produced an opium of better consistency than that coming from poppies grown in *sha-t'u*. The colour is the chief criterion, and the term *'pao sêh*, (as with silver), is used to express the rich tawny look. Most of the opium exposed for sale was covered with a green mould called *shwang*. I passed some indigo pits of hard clay dug into the ground. The indigo leaves are soaked for a week, and then withdrawn for use as manure, the remaining liquid being mixed with lime. But this is later on in the year, and I will therefore leave this matter until I witness the industry. I also passed dyeing houses, where lengths of cotton cloth, which had been dipped in indigo, were hanging up to dry. A man who was conveying a catty of coarse native yarn to market said that it sold for 240 cash, or 15 cash the ounce. On being reminded that Shanghai cotton, already ginned, cost 18 cash, he said that his cotton was coarser and only cost 13. He added that one woman span two or three ounces a day. Being asked whether six cash (one farthing) was considered a fair day's earnings for a woman, he said that he wetted his yarn, (like the old women in the north of Scotland who put sand in the knitted stockings), and thus jumped a profit. The only new thing in the way of plants was a vine growing, as is often seen at Peking and Canton, upon a trellis, forming a shade to the house-front. There were more ponies and mules on this road than I had ever seen before in Sz Ch'uan, the former mostly neat-limbed little creatures resembling Corean ponies. Between Ta-an Ch'ang and Ch'a-tien Ch'ang, the long narrow blocks of stone, laid crosswise, which form the road, were for some miles cut out of red sandstone, the first time I had seen them of anything but common flag.

It was market day when we passed through the main street of Yung-ch'uan, and I never saw a busier street. *P'ipas* or

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loquats were already selling, as usual with Chinese fruit, in a very unripe state, and large quantities of the triturated husk of the *ʂfu tou*, *ʂhu tou*, or *ʂts'an tou* (*Faba sativa* or broad bean) for pigs' food. This bean is not plucked until the pod has turned perfectly black.

Yung-ch'uan, like Pih-shan, is a *Kwei-ting* District, that is, one where salt-tax is levied with the land-tax, and the salt consumption left to private enterprise. Pih-shan pays about Tls. 3,000 nominal and over Tls. 10,000 actual land-tax a year, and boasts of twelve licentiates every two years out of three. Yung-ch'uan struck me as being, after Ho Chou, the most considerable city I had seen in Sz Ch'uan, always, of course, excepting Ch'ung K'ing: I was particularly struck with the number of opium shops. A sort of brick tea also attracted my attention: it was stated to come, *viâ* Ho-kiang Hien, from Jên-hwai in Kwei Chou, and sold here for 40 cash the pound.

There is nothing of exceptional topographical interest to note on the way from Yung*-ch'uan to Jung*-ch'ang Hien. At Hiang-shui Tun, 25 *li*, we came across our old friend the river which enters the Great River at Yu-ch'i; two *li* further on we crossed the same river over a long picturesque covered in wooden bridge with stalls at both sides: this market town is called Shwang-shih Tung. The next village is Hwang-kwo Shu, 30 *li* from Yung-ch'uan. We crossed what was stated to be still the same river again at T'ai-p'ing Chên, 40 *li*, and once more at Tan-shih P'u, 53 *li* from Yung-ch'uan; but the sinuosities of this stream and the tortuosities of the road are so confusing that it is impossible to be certain whether there are two streams or one. Yu-t'ing P'u is a market town belonging to the Ta-tsu (here called *chiu*) District, a wedge of which runs down between the Yung-ch'uan and Jung-ch'ang Districts, the limits of which are marked by two handsome boundary stones a few miles on either side of Yu-t'ing. Yung-ch'uan must be one of the most virtuous towns in China, for the environs of the town abound in stone monuments to chaste widows and exemplary men. Shih-p'an P'u is 15 *li* and Fêng-kau P'u 30 *li* from Yu-t'ing, and there are 30 more *li* to Jung-ch'ang. Though the scenery is not remarkable, there is abundant opportunity of observing the habits and industries of the people, who fully deserve all the encomiums passed upon them by successive travellers. The limit of politeness to the east appears to be Ch'ung K'ing, for throughout that portion of Sz Ch'uan south of the River, at least as far as Fu Chou, the people are both curious and disagreeable. The country hereabouts is less wooded than usual, paddy fields occupying nearly the whole landscape. Of trees I noticed the jujube, usually, but incorrectly, called the "Chinese date;" a sort of tobacco called here *ʂch'üeh ʂyen* or "brinjal tobacco," said to be a more acrid variety; the *ʂhung-ʂshao*, a sort of sweet potato, I believe the *Convolvulus batatas*: it is taken up to be replanted on the banks about this time; the *yü-t'ou*, or taro, (*Colocasia antiquorum*), which was being replanted like paddy in six inches of water; and several orange orchards. I heard the invisible *ʂkwei ʂku ʂyang* or *ʂyang-ch'üo*, singing, and can now say that it certainly is not the cuckoo: and this was the only bird I either saw or heard. Even the magpie and egret failed to put in an appearance along these hundred and odd miles from Ch'ung K'ing. Good coal of the smoky description was selling in all the towns for what may almost literally be described as "nothing plus the cost of carriage." Opium and salt of course we met in vast quantities; also the "skin" paper from Kwei Chou and the "grass" paper already elsewhere described. *Haitai* or "sea-weed" was the only commodity I observed going from Ch'ung K'ing. I saw nowhere traces of any foreign goods, but plenty of native cloth. I took

* Both these words are pronounced *yün* in the Hankow and Sz Ch'uan Dialects.

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the opportunity, or rather many opportunities, of noticing closely the *ʂlung-ku*, *ʂch'e*,—the Persian wheel,* the celebrated irrigating wheel of the Chinese,—identical in shape all over the Empire. It consists of a trough of cedar or yew wood (*pê mu*), about twelve feet long, by one deep, and half across, open at either end. A chain of oak, (*ch'ing-kang*), having, at intervals of five or six inches, square dashboards, about four inches square, made of willow wood, (*ʂma ʿliu*), is arranged in the following way. Each link is a wedge, forked at the larger end in order to receive the smaller end of the one behind, which is fastened to it by an oak pin permitting of easy motion. The links being wedge shaped, there is no difficulty in making the dashers stick on of themselves, but these are kept additionally secure by a sort of nut. Sometimes the chain is worked by hand, at others, (when the area to be irrigated is large enough to make it worth while rigging up a frame), by feet; in both cases by two men, and in both ways with about equal results. When worked by hand, two wooden rollers work across either end of the trough, and each roller has fixed in it half-a-dozen or so of cogs rather smaller than the pats or dashers which they turn. The upper roller turned by two handles, one at each side, starts the chain, which turns and runs round the lower roller. The lower end of the chain and trough being in the water, of course each pat carries up with it a certain amount of water, and as the chain revolves pretty rapidly there is no time for the water to fall back through the intervals between the four edges of the pat and the trough before the next pat comes. At an easy rate of working, I should say that such a wheel brought up a gallon a second, and (from enquiries made) two men would require twelve days to put six inches of water an English acre, *i.e.* to increase by six inches the depth of water already lying on the surface. I leave it to arithmeticians to test how far these two computations will agree. When it is worked by the feet the chain is turned by an axle fixed to a frame standing beyond the upper end of the trough. The outer ends of the axle or roller have made fast in each end of them four pieces of wood exactly like croquet mallets, two for each foot, the shank of the right foot mallets being at right-angles to the shank of the left foot two. The axle is prolonged both ways to a pair of poles, joining which is a bar on which the men can lean as on a treadmill. They take about one step a second with each foot and keep it up for hours together. With the hand they can work much quicker, but the exertion is more painful. I estimate from what I saw and was told that a water buffalo would require from ten days to a month to plough an acre of land, according to the quantity of water and the adhesiveness of the paddy-land: but the largest "fields" are not more than a rood in area, and as a rule the divisions are very much smaller. The plough used here is the same as the primitive implement I saw in Kwei Chou, and have already described. The share lies flat and is pointed in front and broad behind, curving slightly upward to perform the office of a mould-board, which office the guider furthers by moving the plough from side to side. The "harrow" used for paddy, is simply a rake, (*pa²*), six feet broad, with wooden teeth a foot deep. I saw to-day a human plough consisting of a pole ten feet long borne over the shoulder of one man, and made fast in a way I cannot now recall, to the plough guided by another. It was a painful sight (though an amusing) to see the poor fellow plunging through the mire, and I never saw human beings placed in a more "beastly" predicament. Harrow, plough, or wheel, with all appurtenances, can each of them easily be carried by one man.

Another interesting study to-day was the manufacture of *ʿsha-ʿkwo* or "sand pans," a species of clay pot made out of clay mixed

* Perhaps this term should rather be applied to the wheels I saw at Nan-ch'uan, and which I have already described.

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with coal ashes and with potash obtained from the burning of *sung* tree leaves (*Pinus* species). When "cooked" they have an appearance between black-lead and cast-iron. They are exceedingly cheap,—about a halfpenny each,—and will boil water as well as any other pot. The market-town of Hao-tsz K'ou (Yung-ch'uan) is said to be celebrated for its superior pots, but I saw the manufacture going on in many villages.

The pigs in this region are on particularly affectionate terms with the human race, and very properly; as the human race is chiefly made up of rice and pig. I do not eat pig, although I occasionally perforce have them as bed-fellows or very near it. The pig at the fair with a wisp of straw round his neck; the little brats "playing at being sucking-pigs," or "playing at milking" an old sow; the sucking pig being affectionately carried to market and lying down in an ecstasy of comfort whilst he is being "punched" by the purchaser to see what is in him, or being cleaned of vermin; —all these are amusing and daily Chinese sights. Broadly speaking, pork may be said to be the only, and the universal meat food of the Chinese.

The district-city of Jung-ch'ang is even more extensive than that of Yung-ch'uan, and its main street is at least a mile long. With the exception of opium and *mapu* and *hiapu*, or the cloth made out of the *Boehmeria nivea*, it does not appear to produce much of commercial value. Fans fashioned out of the Kwei Chow "skin" paper are exported in considerable numbers. By the way, I omitted to state that there is a considerable export of bulrush fans from Pê-shih Yih, the sub-district of Pa Hien which we passed on our first day's journey. These reeds,* (*Lepironia mucronata*), are specially cultivated for the purpose, and when their growth becomes thick and rank, are replanted in paddy-land about the first moon. In cheap *articles de vertu* of all descriptions the skill and taste of the Chinese is unexceptionable.

Jung-ch'ang Hien pays (it is said) a total land-tax of about Tls. 70,000 a year, but what the nominal amount is I was unable to ascertain. It boasts of twelve original and six new licentiate vacancies, and frees itself from the salt-tax by setting apart certain public lands, the profits of which are devoted to this purpose. *Shui-hwa* salt was selling for 31 cash the catty. The river which Captain Gill mentions is navigable in sections for small boats down to Fu Shih on the Lu Chou River, forty *li* above Lu Chou, but at that point or rather at a place called Fu-tsz Ch'ang, a few *li* above Fu Shih, there is an obstruction in the shape of a rapid, which I shall doubtless see or hear more of when I get there. Above Jung-ch'ang it is navigable for 60 *li*, the "ports" being San-chia Ch'ang and Lung-shui Chên: at Yü K'ou, in the Ta-tsu District, navigation ceases. None but small wherries ply on this river. According to further and closer enquiries made respecting the puzzling rivers of the last few days, the river which enters the Yang-tsze at Yu-ch'i comes from Lai-fêng Yih, and now that I come to think of it I remember passing under a long covered bridge at this place which (being the first of its kind I had seen) I mistook for a bazaar or arcade. Rivers also enter the Great River at Fu-hsin Ch'ang and Lo-han Ch'ang, but whence these rivers come is a question the settlement of which I shall postpone until I descend the River. The places between Jung-ch'ang and Lung-ch'ang are Mêng-tsz K'iao, 20 *li*; Shao-chiu Fang, 15 *li* more, (an immensely long market town); Tsiang-chia Sz, where there are two stone portals to mark the boundary between the two Districts, also 15 *li*; and Li-shih Chên, 7 *li*. Future travellers may assure themselves that Lung-ch'ang is an easy four days' travelling from Ch'ung-k'ing, though (especially if the traveller is ignor-

* See Dr. Hance's dissertation in the Journal of Botany for April, 1879.

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ant of the language) the coolies, owing to the frequency of good inns, try to make each stage longer than it is. Along this last stage there are numerous stone pillars, set up by a benevolent magistrate wherever there is a burial ground, warning people not to cut grass or graze their cattle. These cemeteries are the only pieces of grass left amid a sea of paddy-land. In the street stalls I noticed some very coarse sulphur exposed for sale, having almost the appearance of slag. Also gypsum, used in the making of bean-curd in the proportion of one in twenty. Also a peculiar bean * reminding me of the *Hovenia dulcis:* it was called *shih chiin tsz* (使脖子) and was said to be used for children, to cure pains in the bowels. A red burnt clay which attracted my notice was obtained from the mountains, and used with *t'ung* oil to manufacture a dull red-coloured paint for doors and panels. Sulphate of copper is used in the same way. Of new plants I only noticed the *st'ien schiao*, a variety of ("sweet") buckwheat: it is not considered so good as the *k'u schiao* or "bitter" variety, (*Polygonum tartaricum* and *fagopyrum* respectively). Firs and pines had become rare; yews and cedars fewer; bamboos as usual. Of fruit trees I noticed the plum, orange, and jujube, all in fresh new leaf. The only tree in flower was the *ye-hoh*, or *Magnolia pumila.*

At Lung-ch'ang I appear to have lodged in the identical inn and room which extracted encomiums from Capt. Gill. There was the vine, and not only that, but (*mirabile dictu*) a small retiring room. This inn is said to be celebrated all over official China for its "best room," and as it is really the very best I have ever seen in inhospitable Cathay I will describe the chief apartment in question. The floor is the cold cold ground, and the spaces between the threshold and the earth would easily admit a large cat. The walls are varnished poles and beams (in the Cheshire fashion), containing earth and whitewash in the square spaces between them: they are smudged here and there, and contain full many a sly hole and crevice, but are not exactly what would be called dirty. The roof consists of tiles lying upon joists and rafters. The lower windows consist of coloured paper in what the Chinese call "ice-crack" or zigzaggery frames, and have not more than a dozen holes; the upper windows are of dirty white paper full of rents and holes, pasted over a square pattern. The furniture consists of a flat wooden *k'ang* or couch, resembling a Liverpool "lorry," and covered with one thin rush mat. Two half-moon tables, with a full complement of legs, but with broken foot-boards and stretching-bars. Four rigid grandmother-like wooden arm-chairs; two wooden teapoys, and a square wooden table, all with legs complete. Room fifteen feet square and twenty high: ordinary sleeping apartments on each side, with doors which both shut and lock; and the vineyard behind. This is the best inn in China.

At Sz-yüan Ch'iao, about halfway between Li-shih Chên and Lung-ch'ang, we crossed a small river which is said to join the Lu Chou River near Fu-shun Hien. A great many mules, horses, and cattle were coming from the city with loads of produce. Just before arriving at Lung-ch'ang, we passed the end of a road running south: this is the high-road to Lu Chou, 150 *li* distant.

Lung-ch'ang Hien is a small District, carved out, at the beginning of the present Dynasty from the two Districts and the Department of Yung-ch'ang, Fu-shun and Lu Chou: it is now subordinate to the Prefecture of Sü-chou Fu (Sui Fu). Ten licentiates were first allotted to it, until the time of the wars under the reign of Hien Fêng, when, in return for more or less voluntary contributions to the military chest, the number was, in common with

* This appears to be the *Quisqualis sinensis* or *glabra.* The second character, though in the departing tone, is usually written 君.

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that of many other Districts, raised to thirteen. Its nominal land-tax is Tls. 7,000, but with extras (*ching tieh*) and levies (*chüan p'ai*[2]) between Tls. 20,000 and Tls. 30,000 are actually collected. The District city is a busy-looking place, but I could not find out that any particular branch of trade was exceptionally important. Grass-cloth (*hia-pu*) and a coarser cloth (*ma-pu*) are made in considerable quantities, and I noticed numerous patches of the *Bochmeria nivea* (*chu ma*) and the *Sida* or *Abutilon* (*?*) (*hwang ma*) along the highways. The *hwang ma* was only just being sown, but the *chu-ma* was well advanced. There were also numerous patches of *p'u ts'ao*, (*Lepironia*), and *têng-ts'ao*, (*Scirpus* capsularis*), three cuttings of both of which are obtained a year: after two or three years these grasses must be transplanted into new paddy-land. After each few years the *chu ma* also becomes exhausted and requires manuring. It is gathered in at the same time as the *kau-liang*, (*Sorghum vulgare*), in the eighth moon. *Kau-liang* and *hwang tou*, "yellow beans," were in their earliest stage, and filled up most of the divisions between the paddy-fields. Tobacco was coming on; sweet buck-wheat put in an appearance here and there; and *han-ts'ai*, a sort of spinach, *tung-han ts'ai* (*? Sedum*), *hung hao*, (elsewhere *hung shu* or *sho*), and *t'ung hao*, a short of celery, were the remaining vegetables, all in an early stage. Trees as usual, no new ones observed. Rice everywhere. There were not very many traces of the poppy, though it is impossible to speak with certainty, as the crop was already in. Anyhow, Lung-ch'ang does not produce nearly so much opium as Jung-ch'ang or Yung-ch'uan, each of which is on a par with Pa Hien. The salt consumed is all *shui hwa*, which is quite untaxed after leaving the wells, and sells at Lung-ch'ang for 28 cash. Immense numbers of coolies trooped along the roads, both from Lung-ch'ang eastward, and from Tsz-liu Ching to Lung-ch'ang, with pole-loads of salt. The eastern suburb is separated from the city by a branch of the Niu-fu Tu River, or T'o-Kiang which branch here runs north and south beneath a bridge leading to the city gate. The road to Tsz-liu Ching turns off sharp to the left just before the bridge is crossed, and runs for a short distance along the left bank, crossing by another bridge a little lower down. This branch of the Niu-fu Tu River is stated to come from Kwan-yin Ch'iao (in the District of Yoh-chih), about 150 *li* from Lung-ch'ang. At Wang-shên P'u, five *li* from Lung-ch'ang, along the Tsz-liu Ching road, a branch way goes off to Chia-ming Chên, 35 *li* from Lung-ch'ang, and a Sub-department of the independent Department of Lu Chou. We took the other branch, and put up for the night in a very tolerable inn at Lung-shih Chên, 30 *li* from Lung-ch'ang. The only objection to my room, "best bed, first floor back," was that it was built immediately over a pig-sty, and as pig-sties are, for sanitary purposes, usually built over something still worse, it may be imagined that my lungs were not pampered during that night. We crossed two small streams, one just beyond and one some miles beyond this town, and another (a good broad one) shortly before arriving at Wang-chia Ch'ang, 30 more *li*, all of them running southwards. At Niu-fu Tu we crossed the river, (the boundary between the Districts of Lung-ch'ang and Fu-shun is five *li* eastward of Niu-fu Tu,) by a free ferry boat, many of which are plying at that point, under the superintendence of an office on the Fu-shun bank. It seems to me impossible that, as many Chinese say, this river can be the same as that we crossed at Lung-ch'ang; the latter must be a tributary. In fact they are not the same, for the Niu-fu Tu is navigable, or communicates with navigable rivers up to within sixty *li* of Ch'êng-tu, that is to a place called Erh-chiang T'o, under the Kin-t'ang District.

* I believe *Juncus effusus* has been pronounced more correct.

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Passengers, however, take boats at Shih Ch'iao (under Kien Chou) sixty *li* lower down: but most passengers from Ch'êng-tu for the Great River go by the Kia-ting River. Hsin-t'ien P'u is 30 *li* from Niu-fu Tu, and Hsüan T'an is 25 *li* more, making about 140 in all from Lung-ch'ang: the road is good nearly the whole way, though narrow; the inns are mostly wretched; the country uninteresting; the people civil. My room at Hsüan-t'ien was lightly built over the town sewer. A great quantity of sugar is grown along this road; other crops as before, hemp, wheat, tall millet, maize, and paddy. In addition to yellow beans, I observed *lü tou* or "green pulse" and *fan tou* (? *Cajanus indicus*) or "rice pulse," (both leguminous plants), just coming up. Coir,* peaches in early fruit, a few apricot and walnut trees, cedars, banyans, bamboos, &c., as before. Also a good many of the *K'u lien*-*tsz*, *Melia azedarach*, and *yèhoh*, or *Magnolia pumila*. I think I saw one ash, but neither I nor the Chinese were sure. Of flowers I recognized both by look and name one only, the *Leonurus sibiricus* or *yih*-*mu ts'ao*. I also gathered a dozen specimens of wild flowers, the names of which (for inscrutable purposes) I give below, and I hope shortly to be able to add the botanical names. *Wu*-*shih*-*hwa*, *Kwo*-*chiang*-*t'êng*, *Chieh*-*érh*-*kên*, *Swan*-*chiang*-*ts'ao*, *Luh*-*ch'üoh*, *'rh*-*ts'ao*, *Hwang*-*kou*-*t'ou*, *Wo*-*sên*, *Ngo*-*chü*-*p'o*, *Ch'in*-*ming*-*ts'ai*, *Shui*-*pa*-*chiao*, *Ya*-*shê*-*t'iao*, *Ye*-*lo*-*pu*. I noticed a new vegetable called *T'ien*-*sien*-*mi*, which is used in the manufacture of a wine called *lao tsao*, and is here sold locally at 70 cash the quart. Of wheat the usual kind is the *siao mê*, which seems to me exactly like our English wheat, but there is a larger and more bearded description called *ta mê* or *nan mê*, which perhaps is barley:

* I should mention that, hitherto, I have in my previous papers inadvertently spoken of coir as jute. Perhaps *hwang ma* is jute. See *ante*.

it will also be remembered that near Mu-tung we came across a third variety. Wine was the only thing conveyed the way we went: coolies bringing salt to Lung-ch'ang carry also two empty wine-baskets, the remains of their load the other way. The numerous workmen at Tsz-liu Ching would seem to drink almost as much wine as they export salt, at least in this direction. Coolies for Pih-shan, &c., carried no empty wine baskets. These latter said they paid 24 cash for the 20 ounce catty at the wells, and sold it for 34 cash at Pih-shan.

Instead of going part of the way to Tsz-liu Ching up the river, as was done by Captain Gill, I went the whole way by land, stopping for early breakfast at Kan-tsz Ngao, 20 *li* from Hsien or Hsüan T'an, and half way between it and the wells. The road is uninteresting, at all events to one to whom travelling in Sz Ch'uan is no novelty. The expanses of grass in the neighbourhood of the well-districts, which puzzled the traveller just referred to, are not difficult of explanation. In the first place, so large a number of water-buffaloes are employed at Tsz-liu Ching, that fodder is purchased very readily at high rates, so that it pays better to grow grass than to cultivate vegetables. In the second place scruples about graves and ancestors soon vanish where profit is concerned. Rice straw sells at the wells for about a halfpenny a pound; fresh grass a little cheaper. Enormous quantities of broad beans are also imported by the salt junks for the use of the cattle, the cost of maintaining each head of which is something over 300 cash a day.

Tsz-liu Ching is a Sub-district of Fu-shun-Hien and stands on both banks of a small river which runs into the Niu-fu Tu River at Tsên-chi K'ou, five *li* below Têng-ching Kwan. It forms an equilateral triangle with Fu-shun and Niu-fu Tu, all three places being 90 *li* from each other. Têng-ching Kwan is a large market-town (also under Fu-shun Hien) where tranship-

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ments of salt from the smaller into the larger junks take place.

Judging from the appearance of the straggling villages and markets which together make up what is called Tsz-liu Ching, and judging from the number of wells, which, working or not, no one estimates at fewer than five thousand, though they are officially reported as 1,200, I should put the population down at a quarter of a million at the very least. The area which I saw covered with boiling-sheds and well-apparatus was certainly four square miles, and I by no means saw the whole. Besides, there is a large *chai-tsz*, or fortified retreat upon a hill, built by a local magnate at the time of the Shih Ta-k'ai rebellion, which is thickly inhabited, and beyond which there are other wells.

The majority of the wells are about 2,000 to 3,000 feet deep, and they all seem to be bored on the same principle. A few much shallower wells do not yield plentiful supplies of brine. The fact of some wells having both water and gas, and others only brine, or only gas, seems to require more explanation than has been given by former travellers. According to my understanding of the accounts locally given, the quality of the brine has nothing to do with the gas question, and gas may suddenly make its appearance from a well which never had any before, or the supply from which had ceased; or it may suddenly cease after coming up freely for years. As to the wells "which have gas but no brine," this simply means that on the first striking of the brine the gas generally rushes up with such force as to make it impossible for some time to put anything down the well. Though the mouth is not more than six inches in diameter, the force of the rising hydrogen, (for such a very old European resident in Sz Ch'uan assures me it simply is), is sufficient to cut a man's head or limbs clean off, or to drive an iron pan weighing over a ton, high up into the air. This gas therefore has first to be consumed and to a great extent exhausted, and this is done by boring small holes in the side of the well near the surface, and joining on to these holes underground bamboo tubes, which, again, can be subdivided to any degree. The mouth of the well is then covered, and the gas distributes its force over these tubes the other ends of which are conducted to a safe place and ignited until the force of the uprushing gas is reduced. I saw one well in this condition. The gas was carried along two main pipes, strongly covered with clay, which carried the gas into two sets of a score or so of smaller jets, each of which had been burning night and day for a long period, and each of which, when its power should have been reduced, would still be able to supply perpetual fire for several pans. The waste seems enormous. Some wells which have more fire than their proprietors can use, sell the gas to neighbouring wells. Those jets I saw were let out at a yearly rental for each jet of between Tls. 40 and Tls. 50, and as there were seventy pans in the establishment, the owner of the fire-gas would make a handsome sum out of that alone. It is only the fiercest jets of fire that are sufficient to boil the hard pan-salt or *kwo-pa*; the jets of ordinary vigour are employed in boiling the *shui hwa* or granular salt. The gas, when in use, although it burns with a flame sufficient to evaporate in one day enough brine to make a six-hundred pound lump of salt in a three-inch thick pan, is, when extinguished, easily kept down with a small stone placed over the jet. The row of jets are extinguished "negatively," that is, the gas is allowed to escape into the air through two funnels built in the conduit outside the boiling-shed, which funnels, too, are, when the jets are burning, stoppered with a pair of simple paving-stones. The furnace over which each pan is placed is a hole about five feet in diameter by six feet in depth. In the large sheds there are two rows of pans, thirty-five in each row, and the two gas conduits, joining outside into one, lead underneath the pans. The hole

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through which the gas is admitted by the jet is not more, I think, than half an inch in diameter. The brine trickles slowly and perpetually into the pans from large wooden reservoirs, covered with clay, resembling huge "pipes" of wine. There are about half-a-dozen pans to each reservoir, and the brine enters the reservoir at the top along a conduit leading from the well. The bamboo half pipes which conduct the trickling brine from a hole or top in the side of the cask or reservoir to each pan, are movable, so that the supply can be checked at any moment. One man appears to look after each cask and its pans. The wages are high, six to seven strings of cash a month, and food found,—say £2 a month in all. The day's work is 24 hours, and each workman rests and works on alternate days. One pan is not quite able to produce a *pao* or pan-ful a day. To take one boiler as an instance; seventy pans produced fifty *pao* a day. A *pao* of granular salt is 220 catties, so that about 11,000 catties, or, say, seven tons a day, would be about the production of the place. The salt, when turned into hampers, bites and coheres, and is sawn into four triangular portions, two of which form the load of the numerous coolies we met between Pih-shan and Tsz-liu Ching. The price at the *tsao*ˀ-*fang* or boiler's is 18 cash the catty, but the *likin* of six cash brings the cost price to the coolie up to 24. The brine is not all of the same quality; the term *han*-*t'ou* or "degree of saltness" is used to distinguish. The blackest brine is the best, and the yellowest the worst. Twenty per cent. or more of salt is got from the best, and ten or less from the worst. The price of the brine varies from one to three mace the *tan* of about 200 catties. At one boiler's, I was told that twelve *tan* or loads of brine were required to produce 240 catties of *hwa* salt. This would leave (at the rate of two mace or 300 cash a load of brine) about 700 cash profit on each pan *per diem*, out of which the man, the cost of hiring the fire jet, and the wear and tear must be deducted. The boilers sell (under the present system to the Government) by the *pao*, but fifty *pao* make the warrant or *yin*, which is the unit usually used in the junk carrying trade. The *kwo-pa*, or pan salt, is evaporated until it becomes as hard as stone, and each pan turns out a cake weighing over 500 catties: this is split into four quarters, and each quarter, with some fragments added, forms a *pao*, or 160 catties of pan-salt, such as I saw on the Sung-k'an River. I could not find out exactly how long it took to make a cake of *kwo-pa*: indeed it was most difficult to extract any precise information from anybody, and as it was I worked myself up frequently into a heated state in hammering out the little I got. Apparently, about half the total production of Tsz-liu Ching is pan, and half granular salt. Between each row of pans or furnaces runs a lane, on the level of the jets, and six feet below the ordinary ground, *i.e.* the "floor," for the ground and the floor are convertible terms in China. The heat from the furnaces is of course very great, and in summer must be nearly insufferable. The roof however is high, and built overlapping, so as to well ventilate the place. I did not notice much smell from the burning gas, but the fresh brine and the unburnt gas both smelt to me like a mixture of rotten eggs and coal gas. The brine, in the course of boiling, out of total solid matter produced, gives one half of *'tan*-*pa* or "gall-cake," and one half of sweet salt. I did not discover the term gall-cake, nor did I see the material until I had quitted the town, but I suspect that it is the same thing as the *p'ao*ˀ or scum which forms on the top of the boiling brine, and the secretion of which is facilitated by pouring in about half-a-gallon a day of *tou*ˀ *chiang* or *tou*ˀ-*hwa*, (the curd and whey of beans unseparated). On the other hand, I was distinctly told at the wells that the *p'ao* was boiled again, and yielded a fair proportion of salt, whereas the *'tan*-*pa* is acrid and uneatable. It is sold at the wells at six cash the catty, and is used to

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separate the curd from the whey of bean-juice; to "bind" plaster and paint, &c., &c. Thus it is a case of "you scratch my back and I'll scratch your back" with the bean-juice and the brine. It would be interesting to compare this brine with that of North-wich in Cheshire.

The wells are very interesting. A pair of immense shears, patched, botched, bungled, boggled, shored up, and steadied by stays and guys, stand over the well mouth. At the top of the shears is a wheel or pulley, from which descends the bamboo rope which supports the bucket. The bucket is a long bamboo or lengths of bamboos almost as high as the shears. It is strengthened all along by having hempen cord wound round stripes, out round its skin, and with iron rings at the two ends. The bottom of the bucket is pared off and cut into four prongs, I suppose, so as to protect the valve and present a small surface in descending: also, perhaps, to facilitate picking up in case of accident. The valve is a strong piece of skin, opening inward, and can just be felt by a finger thrust up between any one of the prongs. When the bucket is raised, a man lifts up the valve, not with his finger which would be difficult if not impossible, but with a sort of scoop or trowel fitting round the bamboo and having on its inner surface a nail or spike for the purpose of running between the prongs. Even with this instrument the lifting requires an effort, for there are 250 pounds of water, in a tube not thicker than a brandy bottle, pressing upon the valve. The end of the bucket is veered over a tub in the ground hard by, which leads through a conduit, and through a rough filter, to a large pit or reservoir kept under lock and key. Hence the water is sold, and hence conducted to the boilers by conduits, most of which work upon the simple difference of level, for the place is very much cut up and hilly. I did not see any of the brine-raising wheels described by Captain Gill, but they are evidently built on the same principle as the irrigating wheel of Nan-ch'uan, which I have explained in another place. The rope which ascends to and goes over the wheel descends at a (double) angle of about fifteen degrees to the under face of another wheel about six feet in diameter, and having a hollow iron tire. From this the rope runs horizontally, from first to last always in the same direction, to the circumference of a decagonal wheel sunk in the ground. This wheel is built exactly on the principle of a teetotum. One end of the axle, (a broad beam with iron covered ends), sinks a foot deep into an iron socket, and the other end runs up into a similar socket let into a huge beam made fast to the building generally. From the axle run out several score of spokes, one above the other (but not so as to be in a line with each other), and perpendicular posts run up from the outer end of these spokes to a number of large spokes at top and bottom which complete the teetotum, and of course also join on to the axle. The depth of each well is easily ascertained by counting the number of times the rope goes round the teetotum, taking the diameter, and multiplying by three. An arrangement of bars, tied together at each two or three alternate spokes, permits of a buffalo being harnessed by a rope trace to a protruding pole, and four buffaloes are required to each teetotum. Each buffalo has a driver, who belabours the wretched animal with a piece of rope held in one hand and clings to his tail with the other. The buffalo has also a cord halter running through his nostril, and so tied to the wheel that he gets a tweak if he lags behind. At first they walk at a brisk face round and round, but, as the work progresses, they are egged on into a trot, and it is really a painful sight to see the great patient brutes panting and puffing, labouring and straining, with the exertion. It takes about twelve minutes to haul a bucket up 2,500 feet, and a series of skin tongues and straw markers distributed over the last hundred yards of rope, as on a log-line, gives the necessary warning to the drivers, who then slip two of the buffaloes and finish up with

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the remaining pair. The emptying of the bucket only occupies a few seconds; fresh buffaloes are harnessed to, and so the work goes on. The huge teetotum wheel of course revolves with terrible speed and force as the bucket gains impetus in its descent, but a break, called a *ʿma ʿmei* in the shape of flat bamboos gradually tapering into a rope at the two ends, is made fast to the walls or any other secure place, whilst the flat part runs half or three-quarters round the wheel. When there are only a few coils left, a coolie in charge sits on or presses this break, which at once checks and soon stops the wheel. I inquired, and was told that the wheel never caught fire. Each set of buffaloes hauls up two buckets in succession, and is harnessed-to four or five times during the 24 hours. Once a day the animal is taken to the river, where he takes his pleasure after the manner of the cumbrous hippopotamus, and for the moment washes away dull care. The buffaloes, as well as the shippons, are beautifully clean. They are well fed on broad beans and straw or grass, and cost between 300 and 400 cash a day to feed. A robust young buffaloe is worth between Tls. 30 and Tls. 40: between the ages of 7 and 10 years, from Tls. 7 to Tls. 20. They never breed in the well establishments. Their refuse is carefully collected and mixed up with straw, and sells for four cash the cake of about (I should think) two catties. These cakes hang about the insides and outsides of the sheds and houses, line the highways, and are generally ubiquitous. The bamboo lines which haul up the bucket are twisted like hemp ropes, and spliced with strong hide thongs. When they break, the bucket or line is fished for with a grapnel, of which numbers are kept of every imaginable size and shape, so as to lose no chance of catching the lost bucket. If it cannot be caught there is nothing for it but to hammer it away in pieces, like the rock through which the well is bored. A steel or iron hammer, with a long bulbous top ingeniously fitted into a split bamboo the ends of which are then tied round its thin end, is suspended like the bucket, except that in this case the bamboo rope is simply a succession of flat strips, which, probably, as in the case of the *ma mei*, stand jerks better than twisted cord. I was present when one of these hammers was hauled up: it had been considerably blunted, and was at once taken away to be repaired. The end is like a closed fist with two short horns. A short bucket was then sent down to bring up the *débris*. I understood the man to say that this well had been boring for 70 years, at the rate of two inches a day. But there is no uniformity in the time taken to bore through.

The cedar-wood lining which Richthofen refers to, and which Captain Gill did not see, is in this wise. Just below the surface, and extending 300 feet down, there is such a lining, the object of which is to prevent the *yang shui*, or "positive water," or "earth water," which percolates through the earth, from descending the well and mixing with the *yin shui*, or "negative water," or water from the infernal regions, i.e. the brine. The top of the well is always capped with a stone or flag, and, moreover, there is an open interval below the flag top extending a few feet lower down, through which the gas is conducted horizontally, so that this cedar-wood lining is not often visible. The largest well employs 150 buffaloes, and the smallest boiler has but two or three pans. These pans I have already alluded to in my account of the K'i-kiang River. The boiler is obliged to return the iron, or, as he puts it, "he buys the pan only, not the iron" for Tls. 40. Some said Tls. 25, but perhaps different thicknesses are required for different kinds of salt: this is a point upon which I omitted to enquire.

Kung Tsing is a Sub-district of the Magistracy of Yung Hien, and is five miles above Tsz-liu Ts'ing. Its production is unimportant as compared with the latter, and, besides, there is no gas: coal has to be burnt. The supply of brine at Tsz-liu Tsing

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being apparently inexhaustible, (though individual wells occasionally dry up), it is not very clear why part of the Kung Tsing brine is brought at enormous expense down to Tsz-liu Ching for evaporation. The only explanation I could get was a regular Chinese one; that the District had to consume a certain quantity of brine every year in order that the Government might collect the fixed tax upon it. The brine is not brought down in boats, as stated by Captain Gill, for the river is obstructed by rocks and quite unnavigable just above and beyond Tsz-liu Ching, but is carried down along numerous bamboo conduits, the erection of which has cost £3,000 apiece. Pan-salt from Kung Tsing is brought down to Tsz-liu Ching on mules and horses, and then shipped into boats. The dams of which Captain Gill speaks are lower down the river, and answer the purpose of our locks. Three of them are of stone, and a larger number of wood, like those in the Saône at Lyons. These are kept shut in order to allow the water to collect, and every five days a fleet of junks,—from fifty to a hundred or more,—starts from Tsz-liu Tsing in order to pass the weirs (*yen*) at the same time, and thus economise the water. I happened to arrive at Yen T'an or Yüan T'an, (45 *li* from Tsz-liu Ching, on my way back), just at the moment that the dam at that point was opened (*k'ai yen*). A hundred junks or so were lying in the river above the dam, the level of which was about a foot above the river below. The river and the dam were about 100 yards across, and the flood-gate consisted of one or two logs, which were lifted by a single coolie. The water rushed down and the junks went with it one after the other, or, as the Chinese say, "as the geese fly, and the fishes swim." These junks are hideous flat-bottomed craft, each carrying three *yin* or about 18 tons of salt, and not drawing more than a foot or so of water, if that: even then they require lighters to take part of their cargo through the flood-gate. At Têng-ching Kwan, five *li* above the point where the Tsz-liu Ching River enters the Fu-shun or Niu-fu Tu River, the salt is transhipped into the largest-sized junks. The freight from Tsz-liu Ching to Têng-ching Kwan (only 100 *li* or so) is 70,000 cash the *tsai* or "cargo" of 450 *pao* or packages of granular salt. The well catty is a sort of baker's dozen, that is, 10 catties are really 12, so that 540 times 220 catties, or, say 75 tons of salt are carried for, say, sixty dollars;—a very high freight. But the quickest passage occupies five days, and sometimes a fleet of junks has to wait weeks for water, so that, after all, the rate is not excessive. The freight from Têng-ching Kwan to Lu Chou on the Great River is 120 to 200 cash the *pao* for granular salt, and about 25 per cent less for pan-salt. A *tsai* of pan-salt is distributed over four well junks, and the weight of each *tsai* is twelve *yin* of 50 *pao* each weighing 167 catties gross, or 160½ net delivered at Ch'ung-k'ing, so that in each case the *tsai* is the same, namely about 100,000 catties. The largest Great River junks cannot carry more than one *tsai* of salt. The profits made by the boilers they are of course not likely to disclose: however, one of them informed me that he considered himself lucky if he made a clear Tls. 5 the *yin*, or, say, a cash a pound. He turned out over 300 *yin* a year. Tls. 1,500 a year would be a large Chinese fortune, but it must be remembered that these boiling houses are large family vested interests, the estimates on which are rather matters for cyclic rather than annual calculation. According to him, the wells of Tsz-liu Ching were known to K'ung Ming 2,000 years ago. The two great owning families are now the *Li's* and the *Wangs*, who own a great many wells and boilers. I happened to cross-question both a *Wang* and a *Li*. The above information is chiefly from *Li*. The *Wang*, in whose establishment I was, had 40 pans, which produced about 20 *yin* a month. Half his pans were for pan-salt, and half for granular. He said he sold his pan-salt to

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the Government at from Tls. 90 to Tls. 100 the *yin*. This is about one quarter of the price of the same salt we saw selling at Wu-ch'uan in Kwei Chou.

Instead of going to Tsz-liu Ching direct from Lung-ch'ang, you may go *vid* Fu-shun, the stages being Lo-tsz T'an, 20; Fu-chia Ch'iao, 15; Tai-chia Sz, 30; Kau-shih K'an, 30; the ferry on the left bank, 20; and across to Fu-shun, 5; 120 *li* in all, proceeding thence to Tsz-liu Ching the way we came back. We passed Ts'z-pa Ngao, 18; Sha-p'ing, 12; Yüan-t'an, 15; Chang-chia Ching, 20; here cross in boats to the left bank of the river to Fu-shun, 30. Chang-chia Ching is 15 *li* from Tèng-ching Kwan. On the way we met *Kwo-sih*, or pewter carrying the shape of the pans in which it was smelted: this is the best kind of Yün Nan pewter or, rather, tin: it comes by way of Sui Fu, where the price is 160 cash the catty. We also met numerous men and animals carrying beans and straw to the wells, and several coolies with loads of medicine, *t'ien tung*, (*Asparagus lucidus*), *ts'ang-chuh*,* (*Atractylodes rubra?*), both of which are said to come *vid* Ch'ung-k'ing down the Ho Chou River from the northern part of the Province. Between Chang-chia Ching and Fu-shun the half-way station is Ts'ao-tien P'u. Fu-shun is also 15 *li* across by land to Têng-ching Kwan.

At one of the country towns we met an old lady and her son who were "footing it" all the way to Lin-shui Hien near Ho Chou. They had no cash, and the old dame offered her umbrella for sale. Such an event caused a great deal of interest at the inn, and a considerable time was spent in examining the "points" of the umbrella, and appraising its value. Each villager overhauled it with a thoughtful air, and gave his opinion. Finally, it was decided to be worth sixpence. Then the beldame wanted to know if sixpence would take her and her son to Lin-shui, seven days' journey, and the public voice announced to her that twopence half-penny a-day was the least each of them would require for respectable board and lodging: three shillings was a power of money, but three shillings must be borrowed, found, or "took." Just as I was on the point of ordering up 1,000 cash to settle the question (an act which would have dwelt bright in the memories of local man for full many a year) the youth hauled out a lump of silver, and ordered it to be weighed. Meanwhile the landlord had set a bowl of rice before the old lady, with some soothing remark which meant: "pay or not as you like." On another occasion, I saw an old lady politely handed out of her chair by an innkeeper, although she was not going to patronise the inn to a greater extent than a cup of tea. Such scenes are not common (within my experience) in China. Young women would not share these attentions, because they are more or less under a taboo; but old ladies seem to be treated with some deference, rather, I fancy, on account of their age than of their sex. In fact, old women are no mean persons in China, for they exact all that is due to both age and sex, and are not by any means rashly to be meddled with. The villagers know this well, and keep them in hand as a reserve force, or a big gun, to be trotted out only on the rarest occasions. An old woman with a pail in her hand, and a tongue well practised in harangue, has been known to rout even a dignified official in his chair, and within time to which the short memory of European residents in China reacheth, a *taotai* and a Consul have been ignominiously driven from the field by an ancient virago thus equipped.

The villagers and townsmen between Lung-ch'ang, Tsz-liu Ching and Fu-shun are gentle and inoffensive, but they begin to get curious as soon as ever you leave the grand trunk road: the inns, too, become filthy in like proportion. At Hsien T'an my room, as I have said, was built over

* The best, *mao ts'ang chuh*, comes from Mao-shan in Chê Kiang.

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the open town sewer with no flooring but loose boards: I could see the black and reeking sewage down below. There is one single advantage in living in a Chinese inn: you enjoy perfect liberty, if not licence. If you want to light a cigar, all you have to do is to tear a pane or two out of the window, or cut a piece out of the table. If you don't know what to do with your chicken-bones, candle-ends, and other rubbish, tumble them on to the mattress. After washing, pour the slops in the corner, or into one of the numerous holes in the floor. The door at a pinch makes a cleaner bed than either the table or the bed proper, whilst the mattresses make first-rate carpets when the floor is too damp. At first, I used to timidly ask for an old mat to put under my feet, but I soon found that the best beds were freely offered for the purpose.

Fu-shun is a busy-looking city on the right bank of the Niu-fu Tu River, and subject to the Prefecture of Sü-chou. Sugar and wine, (beside salt) seem to be its chief articles of trade: there is not much opium grown in the District. Tobacco from Si Pa, (the plain of Ch'êng-tu, as Nan Pa is that of Sui-lin), sugar from Nei-kiang, and salt from Tsz-liu Ching are the chief downward freights. Cotton from Ch'ung-king, and coal from various places on the river bound upward to Kung Tsing, Fu-shun, Tsz Chou, and Nei-kiang (where there is no coal) were the chief upward freights. There seems to be no iron nearer than the K'i-kiang River, from Kiang K'ou at the mouth of which all the iron consumed in this locality comes. The immense trade in salt pans is conducted as follows. The iron caster lays down the pans, weighing 1,200 catties apiece, at prices varying from Tls. 40 to Tls. 50 according to prevailing rates. The purchaser undertakes to return the pans gratis when worn out, and the caster pays the freight back. It requires sixteen coolies to carry one pan from the boat to the wells, and for this purpose thick beams are used, to which the pan is slung. Gypsum is imported from Mei Chou, (180 *li* from Ch'êng-tu), where it costs two cash the catty: at Fu-shun it sells for four. All sorts of junks ply on the river, except the crooked sterns, from Kung-t'an and the large yellow Sha Shih craft. There is a land route from Fu-shun to Lu Chou, at least as far as Fu Shih, 30 *li* above Lu Chou. The stages are Ch'in-shan Ting, 40; Ta-t'ou Chên, 30; Hwai-tê Chên, 30; and Fu Shih, 40 *li*, or about 180 *li* in all some of the *li* being "long." I took the water route the whole way, in order to see the river. It is a fine stream of about the calibre of the Ho Chou River: the rapids are comparatively harmless, and the current moderate. The water is, according to season, twelve feet higher and lower than when I passed down. The first rapid is Ch'ang-yau T'an, about half a mile below Fu-shun; then the river turns south at a rapid called Pan-pien Sz, about two miles lower. A little further down, on the right bank, is Tsên-chi K'ou, where the Tsz-liu Ching River enters this. Below the embouchure there are a few Man-tsz Tung or aboriginal caves in the rocks on the right bank. The first village of any size is Hwang-hwa Hao on the left bank, thirty *li* by land from Fu-shun. Ten *li* further down is the rapid of Niu-p'i T'an; a little lower, that of San-mu T'an with some rocks below; and then on the right bank the village and small unnavigable stream of Hwang-t'ien Ch'i. From this point downwards there are several places where abundance of coal is produced: it must be dirt cheap, for at Tsz-liu Ching it sells at two cash the catty notwithstanding the difficult river carriage. Though there is no coal at Tsz Chou or Niu-kiang, yet there is at Wei-yüan Hien, and also in some parts of Yung Hien; but, as there is no river available this coal, though close by, is not imported into Kung Tsing or Nei-kiang. Fifteen *li* below Hwang-t'ien Ch'i is the rapid of T'ieh-tui-tsz, the first, so far, which deserves the name at all, and a wreck below shews that it may be dangerous. P'i-p'a Ch'ang is a picturesque market town on

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the left bank, 90 *li* by water from Fu-shun. Shih-hwui Ch'i, on the right bank, is 130 *li* by water and 60 by land from the same city. Here the stream which joins our river is navigable for 25 *li*, but all cargo (chiefly coal) brought down has to be transhipped at the mouth, where the stream is kept from running into the Fu-shun River by a *yen* or weir similar to that at Têng-ching Kwan, opened, probably, when the Fu-shun River is at its highest. Lower down, at the rapid of Pê-ma Wei, there are gold washings on both banks of the river; and, lower still, a double-mouthed rapid called Shwang-kwan-tsz. Fifteen *li* below Shih-hwui, on the right bank, is the stronghold (*Chai-tsz*) of P'u-ngan Chai, with the rapid of Kwan-yin T'an. Half a mile lower down, also on the right bank, is the market-town of Chao-hwa Chên, which ranks as the first fair (*Ch'ang*) of Fu-shun District. A mile or two below this, there is a really serious rapid called Shih-kou-tsz, running at the rate of eight or ten knots it is made a little dangerous by certain rocks called Lien-hwa Shih, lying in mid-stream half a mile lower down. The banks of the river are comparatively low so far, the hills, yellow and red sandstone, seldom exceeding 300 feet in height. In some places there are large and almost flat tracts where the area or bed of the river is very broad, with large banks or islands between its straggling channels. The scenery is picturesque, soft, and not in the least wild: some places are very like the Thames at Richmond or Kew, substituting vegetables and young crops of millet, sugar, etc., for grass; and bamboos, oranges, firs, banyans, willows, etc., for the well-known trees of the Thames. The water, at this time of the year at least, is muddy, but not quite so ochreous and oily looking as that of the Yang-tsz.

On the left bank, some little distance below Lien-hwa Shih, is a small stream, (perhaps the one we crossed near Li-shih Chên), not navigable for anything but sampans; and, near it, two very picturesque looking strongholds called Wan-ch'üan Chai and Fo-t'ou Chai, both built within recent years at a time when Sz Ch'uan was overrun by rebels. We anchored for the first day at Hwai-tê Chên. Below this place the river becomes more tortuous, and the rapids more serious; but nothing we saw all the way down to this point would count as a third-class Yang-tsz rapid, not to mention those dreadful falls of the Kung-t'an River. But they grow worse when the water is low, and at all times give difficulty to the trackers, who are obliged to do a great deal of wading at shallow bends. I-ho Chên is the last town belonging to Fu-shun on the right bank: just below, is the chief rapid of the river appropriately called the "Great Rapid" or Ta T'an: a creek on the right bank marks the boundary between Lu Chou and Fu-shun Hien. A little lower down, on the left bank, is Hsiang-p'i Ch'ang, belonging to Lu Chou. Opposite this place, I saw some fishing cormorants (*ʿta-ʂyü ʿniao* or *ʿlao ʂwa*), but did not witness their diving operations. They are said to come from the wild lands of Yün Nan and Kwei Chow, notably from the Wu-chiang River in the latter Province. There is a well-known place on the Sz Ch'uan and Yün Nan frontier called Lao-wa T'an, which perhaps may have some connection with the catching of these birds. A very awkward combination of rapid and rocks occurs at Yang-hung-ma-t'ah, below which the river sweeps south, and then west, to the rocky rapid of Tung T'an, where it again turns south-east. There were several wrecks below this rapid, and one junk which was ascending broke loose as we passed down. There are a number of very pretty water birds on this river called *ʿshui-koh-ʿtsz* or "water pigeons." They are of a light dove colour, and in shape something between a thrush and a swallow. I should mention that I saw a kingfisher in the paddy fields near Lung-ch'ang. In none of the cities or market-towns did I see game of any sort exposed for sale, not even rab-

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bits. A Chinaman seems to desire nothing fleshly beyond his pork. The vegetation continues the same all the way down the river, tobacco being amongst the most important of the young autumn crops. The hot spell of April, when the wheat, opium, peas, and beans are gathered in, gives the country the appearance of autumn, but the rains of May soon bring down the temperature, and the newly-planted millet, sugar, tobacco, etc., change the face of the country into spring once more. A considerable number of young *nan mu* trees (? *Laurus Szchuanensis*), had been recently planted on the bank near Tung T'an: it is largely used in ship-building for making pegs and stanchions. The next two rapids were Li-chih T'an, where there were more wrecks, and Niu-t'an Pa, both a mile or two above Fu Shih, opposite which town are three rapids in succession called Fu-shih San-t'an. Although they are somewhat formidable in appearance, yet upward junks seem to find sufficient water close to the bank, where the currents are less violent. The river which we crossed at Lung-ch'ang and Yung-ch'ang comes out here. Like most Chinese rivers it has innumerable local names: here it is called the Fu-shih River, and the Tung-tsz River. All the boatmen insist that it goes round by both Lung-chang and Yung-ch'ang and comes from the Niu-Kiang District where it is called the Ch'ing-lung Ho. Navigation is entirely obstructed a few *li* above Fu-shih at Fu-tsz Ch'ang. The village of Lien-yü Tung on the right bank, fifteen *li* by land from Lu Chou, is remarkable for the entire absence of smoke-stacks, there being some superstition or tradition regarding fire which forbids their construction. At this point, I observed very extensive orange and lungan plantations, (*Nephelium longana*), on both banks, and also large tracts from which the poppy-stalks had not yet been plucked. On the left bank lower down, separated from the main stream by a bank or islet, is a very striking cataract rushing down the rocky bank at an angle of twenty degrees: it is as broad as a moderate-sized river, and in the distance I first mistook its foam for a bed of chalk: it goes by the name of Yü-chien T'an. Just below this, is a very prosperous tile factory. The Lung-tung Kwan now comes in sight on the right bank. This is a sort of stockade, resembling a city wall, built upon a hill commanding the western land approach to Lu Chou, and bearing much the same relation to that place that the Fu-t'u Kwan does to Ch'ung-k'ing. The high-road to Nan-kiang, (180 *li*), and Sui Fu, (300 *li*), passes through the portal of this stockade. The river now passes Lu Chou on the right bank, and runs east into the Yang-tsz, but the left bank continues straight on, in such a way that the Great River, coming from the south, has the appearance of being a tributary of the Fu-shun River. Lu Chou extends upwards a couple of miles along the left bank of the Yang-tsz where innumerable salt and other junks are moored. The situation of Lu Chou, and the pagodas in the vicinity very much call to mind the site of its rival Ho Chou. Lu Chou is an independent Department and "governs" the Districts of Ho-kiang, Na-k'i, Kiang-an, and the "Nine Tribes" near Sü-yung: it is the great centre of the Government Salt Trade, both the K'ien-wei and Fu-shun branches of which make this their *dépôt*. The difference between an independent Department and a Prefecture appears to be that, besides governing fewer Districts, the former governs itself directly, and not through a *shou hien* or "prefectural district," like a Prefecture. There are twenty-one licentiates allotted, two out of every three years, to Lu Chou. The best inn was so disgustingly filthy that I was glad to accept the hospitality of an amiable priest who has a house in the town. The tranquillity of a retired house is inexpressibly soothing after a few weeks of dirt and noise. If there were only a spot twelve feet square, no matter where, affording peace, light, and quietness after the

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buffetting of each day's travel, the natural beauties of Sz Ch'uan would amply compensate for the shortcomings of its inhabitants, but a foul room in a fouler atmosphere, with foul festoons hanging from a foul ceiling; foul faces peering through the vestiges of foul windows, gradually make one sicken at the very thought of approaching a town. I doubt whether the savages through which Stanley passed on his journey across Africa were in any spot whatever as wantonly filthy as a Chinese town in the interior. Travellers who have written glowing accounts of this Province have never left the high roads, where both the prople and the inns are very passable. But, no sooner do you quit these, than you plunge into a dirty quagmire of reeking and curious humanity, devoid of all delicate restraint, and ungrateful to every sense. The crowded houses of Canton and the tawdry mansions of the Hongkong Praya which, crammed with pullulating natives, look so slattern and mesquin alongside of the trim European residences, are palaces of comfort, health, and luxury compared with a sour and rancid Sz Ch'uan inn or even an ordinary Sz Ch'uan house, where there is hardly a wall, a post, or an article of furniture which does not outrage all ideas of neatness and decency. And there is no need to be dirty. It is sheer stupid laziness and indifference; downright love of wallowing.

At Lu Chou my followers went into mourning to the extent of hauling down colours, that is, removing the red tassels from their hats. At Fu-shun we had already heard that a Dowager-Empress had "ascended to a distance on phœnix-back," but it seemed to be the opinion there that it was the Empress-Mother of the late Emperor: at Lu Chou, however, both Chinese and foreigner agreed that it was her Majesty the Empress Ts'z-an. The officials had unshorn pates, and wore white sackcloth robes, besides swathing their chairs in black. It will hardly be believed that there is a printed foreign newspaper in Sz Ch'uan; yet, for the second time, I was present when the "French mail" arrived in the shape of a printed sheet about six inches by four, announcing amongst other things that the French had sent 9,000 troops to Tunis with a view of establishing their preponderance. This "journal," printed at Ch'ung-k'ing, has a circulation of about one hundred, and does great credit to the energetic editor.

Travellers who object to waiting a week or so in order to strike a bargain should be warned against trusting to boat conveyance down the river. As the journey down takes less than a quarter of the time occupied by the journey up, the boatmen charge for both ways, in order to recoup themselves in anticipation of not finding a job lower down. My boat had come from the Capital, and had been bargaining for many days with a local official for a trip back, when I stepped in and took him down another 150 miles. Anyone who has a fair pretext for demanding official assistance can easily get a boat "sealed to him" for next to nothing, (*fêng ch'uan*), but, under this system, he is passed on from District to District, and must repeat the operation at each city: besides, the *corvée* practice is very hard upon the boatmen, and not at all to the kidney of most Europeans.

Leaving Lu Chou on a nice dull morning, we passed a squat five-storied pagoda on the right bank, near which the "lower examination office," in the shape of three large passenger-boats moored abreast, is established. Duties, *likin*, etc. are paid at the town or central Customs Station, and certificates are examined above or below the town, according to which way the junk is going. On the left bank are some extensive iron cooking-pan establishments; the iron for the manufacture of which comes from or *viâ* Yung-ning, so that it appears Kiang-k'ou has not the entire monopoly of the trade. The territorial *taotai*, who resides at Lu Chou, and has jurisdiction over the Süchow Prefecture, the independent Depart-

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ments of Tsz Chou and Lu Chou, and the two Sub-prefectures of Sü-yung and Lui-po, is called the Yung-ning *Tao*. As the District of Yung-ning is the sole one under the independent Sub-prefecture of Sü-yung, that part of the world would seem to be "governed too much." The Kien-ch'ang *Tao*, who rules over the west and the south wedge of Sz Ch'uan, also resides at Ya-chou, away from his titular city. Below the pan factories, a good flight of steps from the river marks the commencement of the land route to Ch'ung-k'ing, which passes Li-shih Chan (90 *li*), and Yung-ch'uan, 90 more, or 180 *li* in all to the last-named city. The river now sweeps round to the east and we pass the rapid of Li T'an, which looks as if there were some unpleasant rocks beneath it. At this time of the year (middle of May) the water is called *kwo'-t'ang*, and is about fifteen feet higher and lower than in the winter and summer seasons, respectively. Junks of all sizes and descriptions were passing up and down, some of them with as many as fifty trackers. Cotton from Ch'ung-k'ing, silk from Kia-ting, and drugs from various places seem to be amongst the chief articles of import and export: but Lu Chou is rather a distributing *depôt* than a trading mart. It used to be situated sixty *li* lower down the river, but in consequence of a *hiao-tsz-ngan* or "case of murder of a parent by his offspring," it was (it is said) removed during the Ming Dynasty to its present site. We pass a number of Man-tsz Tung in the rocks or hills of the right bank, and then turn north to the triple rapid of Wa-yan San-t'an. The scenery is soft, peaceful, and green. No high hills are to be seen: the banks are cultivated to within a few feet of the water's edge, (which shews that the rise cannot, at any rate always, be very much higher); the hills are of red sandstone and covered with varied boscage: the air is sweet and balmy; the water soft, oily-looking, and muddy, but excellent and wholesome drinking.

The first village of any size that we pass is Hsin-lu K'ou, after which we come in sight of Lao (Old) Lu Chou. Vestiges of the old wall still remain, with the skeleton of a gate which must look very weird in the moonlight. The site is a commanding promontory round which the river veers to the east, the current carrying the boats far away round to the other side of the river as if nature wished them to avoid a spot where so horrid a deed had been committed. A great deal of fuss is made in China over these parricidal cases. No matter how little fault attaches to the parricide, he is sliced in pieces, the town must change either its site or its name, if not both, and even, I believe, its status. A case of this sort is now going on at Kiang-tsing, but the townsmen, besides being anxious to escape ruin, know perfectly well that it is a trumped-up case, and have managed to get the original verdict set aside. Readers of the *Peking Gazette* will have observed that, in such cases, the homicide is almost invariably reported to be a lunatic; for this fact, though of no service to the criminal, frees the town, the relatives, and other persons incriminated by law, of vicarious responsibility.

There are a number of young *nan mu* striplings planted about here: their long, straight, slim, and bare trunks do not look as if they could ever develop into the oak or sycamore-like monsters which I saw in Kwei Chow. At the bend opposite Old Lu Chou is the market-town of Pi-t'ung Ngai, twenty *li* below which is the limit between Lu Chou Department, and its dependency Ho-kiang Hien District. A four-storied pagoda, something like that opposite Lu Chou, stands on the lower end of the Old Lu Chou promontory or spit, and, on the opposite side, cut large in the rock near which descending boats are carried, is an inscription evolved by one of the *taotais* of Lu Chou, half a century ago. It runs, "For the aid and benefit of all living creatures," and probably alludes to the breakwater influence of the rock. The bed of the river must be very

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broad in summer time, for the system of rocks within the catchment area to the right, was standing ten and twenty feet out of the water, are just covered at the flood, and form most dangerous rapids and whirls. Lower down, near the left bank, some rocks, of probably a similar nature, are just covered, and form a dangerous whirlpool or seething caldron called Niu-lau Yih. I don't see what escape there could be for a junk landed in a hole between high rocks in which the water must escape either backwards or sideways. There were similar sinks or traps at the first of the Wa-yau San-t'an, and to our left the current at the rapid was rushing up-stream. A large junk, just ahead of us, which had descended too much sideways, had to row for its life to keep its stern clear of the whirl, but we glided straight down quite close to it. The town opposite the whirlpool of Niu-lau Yih on the left bank is called by the same name; it is also called Shang-pê Sha, and beyond it the river turns east. After a little while, it again turns south, and even south-west, passing on the right a jagged hill about 2,000 feet high, the first of any importance we have seen since leaving Lu Chou. A considerable town at the corner a few miles further down is Ho-kiang Hien, noted for its lichees, (*Nephelium lichi*), the lowest-lying town I have yet seen on the Great River's banks: but perhaps in the winter season it wears a different aspect. I could not anywhere see the city wall, which was hidden by the suburb. The place cannot contain more than 10,000 inhabitants, if so many. The city walls of Sz Ch'uan towns are very different from the broad and solid masses one sees in the northern and eastern Provinces. They are seldom more than five or six feet thick, and indeed are often mere stockades or bolsterings-up of patches between the rocks or mounds on which the town is built. Ho-kiang is 130 *li* from Lu Chou by land, and probably 150 or more by water. The river which comes from Jên-hwai in Kwei Chou Province runs from the south-west into the Great River just below the town. Like all Sz Ch'uan rivers, it abounds in rapids; but I hope some time to be able to speak from personal observation. The Kwei Chou frontier is said to be about 120 *li* from the Great River, and, before reaching the latter, the Jên-hwai River winds nine times about or near a mountain called Ting Shan, to which "obeisance is made," (*pai*), *i.e.* the boat is directed, nine times during her trip up or down. Salt is the chief upward cargo, and "mountain produce," such as grain, bamboo shoots, drugs, pulse, and a species of astringent taro* called *ʂmo yü*[2] come down. Jên-hwai Hien must not be confused with the Sub-prefecture or T'ing of the same name.

The Yang-tsz now turns north-east, and we pass a pagoda, at the corner on the left bank, which is visible from far below Ho-kiang. Lower down a rock runs out from the right bank into the middle of the river, and just above it is the whirlpool of Ch'ien K'ou. To the right are a few hills, perhaps 2,500 feet high, which we lose sight of as we turn north and pass Wang-chia Ch'ang on the right bank, a *ʂkai-ʿtsz*, or village mart, subject to Ho-kiang, and celebrated for its olives (*ʂch'ing ʿkeo* or *Canarium album*). A mile below this, a creek crossed by a bridge of straight stone-blocks runs over an irregular mass of red sandstone rocks into the Yang-tsz. It also comes from Kwei Chou, but of course is not navigable: its waters rise on the opposite side of the ridge which forms the source of the K'i-kiang River† or of a branch of it, and consequently the two always rise at the same time. We now turn north-west, and come in sight of a

* Also called *Kwei-tou-fu*, or "ghosts' bean-curd." Raw, it is used medicinally for sores. Ground, and boiled with lime, it takes the place of flour and bean-curd as a comestible.

† The maps appear to be all untrustworthy as regards rivers, and hence I note to the best of my endeavours, their actual courses. I should mention, however, that shortly after leaving K'i-kiang, I failed (as elsewhere stated) to discover the embouchure of a river which is evidently the one now referred to.

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raised house amid a clump of trees, on the right bank, opposite the village of Shih-pa T'o, (Kiang-tsing District). Sz Ch'uan has never produced a *chwang-yüan* or *optimus* at the Peking examinations since one Yang obtained the honours about a century ago: at least so the story goes. He stood high in the Emperor's favour, but was particularly anxious to re-visit his "three agnates and five affinities"—in other words his friends—once more. The Emperor would not part with him, although he pleaded very hard. At last he said that it was his duty to attend to certain tribute due from his native Province,—certain enormous brooms six feet broad. "But how do you manipulate such big brooms?" asked his Majesty. "Thus, with two hands," said Yang, imitating the movement by gestures. I do not quite see the point of the joke, or the insult; but, anyhow, the Emperor did, and he was ired, and sentenced Yang to perpetual exile. "As your Majesty willeth, only anywhere but Shih-pa T'o in Sz Ch'uan, a filthy place which would stink me to death," prayed the disgraced official. "However, to Shih-pa T'o you shall go, and nowhere else," rejoined the monarch in his royal rage: and exiled he was, to the bosom of his family.

We now turn north-west and then north until we reach Yang-shih P'an on the right bank, and here we moored, being overtaken by a storm. It is well I ran no risks with an open boat this time, for even with a *kwa tsz ch'uan*, or large passenger boat, my things got wet. If anyone can discover a little of interest in these unpolished sketches of Sz Ch'uan, he may thank the storms of rain and storms of mobs which occasionally kept me idle indoors, for I could never have sat down and deliberately written such emptiness as this under other circumstances.

Leaving Yang-shih P'an, we take the left channel of a broad catchment space resembling that opposite Lu Chou, the right channel turning north-west and ours south-west. The two channels join on the other side of the island and run north-east. To the right is a picturesque hill, prettily wooded, called Sien-yü Shan, opposite to which on the left bank is Chu-chia T'o, a market town of some size, belonging to Yung-ch'uan Hien, and once the scene of the usurper Li Chin-wang's exploits. At this place a boat puts out, and we supply ourselves with garlic, a species of onion or scallion called the '*k'u hiai*', beans, chillies, and other luxuries. The size of the *tan*, *tou*, *shêng*, and *koh*, (which at Ch'ung K'ing may be roughly compared with the double-bushel, peck, quart, and gill), varies very much at different places. Here half a *shêng* of broad beans, at least a quart, sold for 20 cash, or less than a penny. We pass some rocks to the left, and, continuing north-east, come in view of Kwan Ch'i on the right bank: at this place a small river runs into the Yang-tsz from Shih-êrh Tu on the Kwei Chou frontier,* and brings down thence cargoes of sulphur and saltpetre. The banks to within two feet of the water are covered with tobacco planted in the tenth month. If it ripens before the rising water reaches it, it is manufactured into *han-yen* or the ordinary leaf tobacco which the Sz Ch'uan people usually stick into their pipes in the form of a rough cigar like a *Vevey fin* cut in two. If it has to be cut unripe, it is chopped into the *sz yen* or "silky tobacco," smoked in the water-pipes. The tobacco, which is planted in the third and fourth moons, is gathered in the fifth and sixth. Passing near the dangerous rapid of Lau-ying T'an on the right bank, where many junks are said to come to grief, and near which there is a stone tablet with characters writ large which I could not make out, we turn north and arrive off the market-town of Sung-ch'i, on the left bank. Though you do not see very much of it from the river, it is said to extend back in a continuous street three miles or more in length. Two streams enter the Great River just above this place, the first of which is said to come from Yung-ch'uan city and

* Some maps bring the Kwei Chou frontier up to the Great River, but this is quite a mistake.

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Shwang-lung Ch'ang, and the second from Ch'ên-shih Ch'ang: another stream, from Hsin-lung Ch'ang, enters the Great River immediately below the town. I give the information as collected by me, but it will not be easy to reconcile these *data* with those given, as we travelled by land in a westerly direction. I am inclined to think that the river below the town must be the Yung-ch'uan River, and the other two those crossed at T'ai-p'ing and Shwang-shih or Hiang-shui Tan. You can be certain of nothing in China unless you actually see it. No native who has not actually travelled over the land can tell you much about a road or a river, and if he does, (assuming that he attempts to tell the truth), it is not always that he can keep up the resolution, or that he does not go afield for some reason for distorting it. Few Chinamen, even amongst the most honest, have any idea of the value of truth in the abstract. They first think what it is their interest to say, then what you would like them to say, then what it is becoming to say, and finally what people generally say; or they say what their ready tongues happen to have on the end of them. Notwithstanding all this, no Chinaman of any rank or station fails to ascertain the exact truth when his own pocket is concerned.

Sung-ch'i is computed to be 120 *li* from Ho-kiang. A few miles further down on the left bank is the market-town of Fu-hsin Ch'ang, where the river which we crossed at Ma-fang Ch'iao enters the Yang-tsz. Beyond this, the left bank belongs to Kiang-tsing District. I may mention, incidentally, that when I use the initials *Hs* or *Ch'i* or *chi*, it is because I do not know whether the theoretical or old initial is *h*, *s*, *k* or *ts* respectively, and it is too wearisome, besides being difficult, to obtain the characters for each petty village. But, in order to facilitate reference to maps, wherever I know the old initial, (such as K'i-kiang and Kiang-tsing for Ch'i-chiang and Chiang-ching), I give it. It is unnecessary however to do this with such well-known words as *Ch'iao* "a bridge," and words of which the initial varies in the northern and southern dialects, which are given according to local pronunciation as long as this does not differ too much from the Pekingese.*

We next pass the village of Erh-ch'i Ch'ang on the right bank, and a very large and beautiful plantation of yews with bamboos in the middle surrounding a handsome residence on the left bank. There are some rocks to the right, after which we turn north and pass the mouth of a second small stream (hence the name Erh-ch'i) coming from the south, and, like the one at Kwan Ch'i, from Shih-êrh Tu. Turning north-east, we pass Shih-mên-'rh on the left bank, below which the stream which we crossed at Ting-chiang Ngao enters the Yang-tsz. It communicates with a place called Ch'ang-ch'ung, but is not navigable. Opposite Shih-mên-'rh a number of bamboo rafts loaded with huge jars of wine are making their way up to Ya-chou Fu. This wine comes for Pê-sha, a place we can see ahead of us on the right bank, and which is supposed to be 70 *li* from Sung-ch'i. All this way down, the Great River, at this stage of the water, is a magnificent broad stream, in which it is hardly ever necessary to actually descend the rapids, most of which are near the banks. The scenery continues to be hilly but not mountainous, and no uncultivated land is visible in any direction. At Pê-sha there are a number of Ya-chou rafts, which go crawling up in lengths of sometimes 500 feet, with a boat for steering at intervals of every hundred feet or so: they are very narrow, and just broad enough for a mat-shed to be built upon them as shelter. There is a very fine and conspicuous guild here, built in red, and marked (unless my eyes deceive me) *San Ch'u Hwui-kwan*, which would mean "Hu Kwang Club." There were not more than a score of junks

* Perhaps it is more exact to say that my spelling is irregular because I am too lazy to "take care."

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opposite the town, which would probably contain 10,000 inhabitants. The river now turns north. At various large places boats have shot out with "protectors" on board in readiness to escort some native official from stage to stage. Their solicitude is damped when they see it is only a forbidding-looking man of the ocean. They seem to think it quite natural that they should have to hang about for another day or two: of all commodities in this country time is undoubtedly the cheapest. The Chinese are *flâneurs* to a man,—except when gain is concerned.

Both banks of the River, especially the right bank, are much lower about here than I have ever seen them for any great expanse west of Ich'ang. The next reach runs north-east, then the river turns once more north, and always in a fine broad rich stream such as the *Great Eastern* could easily turn in. I don't think that anywhere between Lu Chou and this the bed has been less than a quarter of a mile broad, though the channel is occasionally narrowed (as far as would concern steamer navigation), by rapids and rocks. Our course is now north-west, and we pass, on the left, a creek spanned by a long bridge of stepping-stones: immediately below this is the market-town of Yu-ch'i, built to a great extent upon piles supported by holes in the rocks. At the lower end of the town, the stream which we crossed at Lai-fêng Yih enters the Yang-tsz, which now turns north-east. Both Sung-ch'i and Yu-ch'i are ninety *li* from their District City Yung-ch'uan. The country now becomes a little more hilly, the left bank being perhaps 700 feet above the River. We turn east, and pass Kau-hwo Ch'ang, with a stream below which runs from Tsou-ma Kang, the end of our first day's journey westward. Not one of the rivers on the left bank between Lu Chou and Ch'ung-k'ing is navigable for any but small boats. Further down, we pass on our right the compact town and the rapid of Lung-mên T'an, the eddy below which meets the descending rapid as it is rolls over a rock, and forms what must be a fatal vortex for any boat getting into it. A stream entering the Great River at this place runs from Lo-p'ing Ch'ang under the Kiang-tsing District. Both sides of the river are now decidedly hilly, but highly cultivated, and thickly planted with orange trees. The river turns north at Lung-mên, and then east to a bend, just before which, near the left bank, is a huge rock called Tiger Rock, which has tumbled down from the hill-top, and which has some legend attached to it. The characters, *Hu Shih*, or "Tiger Rock," are cut upon its face in large and easily visible characters. There is also a lengthy inscription, too small to be deciphered at a distance. Opposite this rock is a fine new house built by a man who has made his fortune out of oranges; and, as the river sweeps round to the north-west, we get a fine view of his magnificent orange-groves, covering the whole of the right-hand slopes for miles. We are now running diagonally towards a long range which runs from north to south on the left side of the River, and which I think must be a continuation of that range which we skirted just before emerging from the K'i-kiang River; but as we are rapidly approaching Kiang-tsing, (only forty *li* from Miang K'ou), we shall soon see. The right bank lowers as the river bends to the north, and we get a fine view of the Kiang-tsing pagoda occupying a commanding site on the top of a wooded hill, not unlike the island at Pagoda Anchorage, Foochow. On the left bank, just at the bend is a dirty-looking village called Pê-kan Pa, which looks as if it had a strong wall around it, as the bare mud banks descend perpendicularly from the houses to the river-side. We are now in full view of the city on the right with a village opposite called Chung-tu Kai. Kiang-tsing, (Blakiston's Kiang-tsze), is built low, like Ho-kiang, not being more than 50 or 60 feet above the water. The boatmen all say that the river is never more

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than four feet lower than at present, but that all the houses outside the city are occasionally flooded at highest water. Besides the fine pagoda on the hill of the left bank, there is an equally fine one, behind the city, on the right bank, but just visible above the houses. The interior part of the town looks neat and very well built, but the extra-mural portion only a "scratch" and temporary look, as if not intended for permanence. The *yamên*, built under the wall near the river, looks quite a handsome place, and very different from the ricketty masses of haggarts usually inhabited by Chinese mandarins. Both pagodas are of thirteen storeys, that is, thirteen apartments, each surmounted by a projecting ridge running round the top, with a crest running inwards and upwards from the topmost ridge. It is true that most Chinese pagodas have an odd number of ridges, but the arrangement of base and crest does not always give the same number of actual stages. And I have seen several pagodas with an even number of both stages and ridges, however you count them. It is one of the most difficult things to count the number of stages in a Chinese pagoda from a distance, for the eye has no point of rest by which it can stop and begin afresh.

The river turns almost due south after passing Kiang-tsing, then west, then west-north-west, until we get a fine view of both Kiang k'on and Kiang-tsing, together. It is evident that the range running along the right bank of the K'i-kiang River, and which we, coming from the west, are now by way of bisecting at right-angles, cannot be the range, or a continuation of the range, of which I just spoke, for then the north was to our right, whereas the Kiang K'on range also running north and south has its north end to our left.

I have adready on a previous occasion described the Great River from Kiang K'on down to Ch'ungk'ing. I will only add that, on this occasion, I went on shore at Pè-sha (Lime-stone Pass) in order to visit the coal-mines and the lime kilns. I went a few yards down one pit, until stopped by the wet: it was shored up internally with beams, and sloped down exactly like the mines near Peking. Every mine has an air shaft, and without this the small *t'ung* oil lamp which each workman fastens round his head cannot be burnt. The Chinese say that there is no danger from fire-damp as long as there is air for the lamp. They seem quite ignorant of the Davy principle, which, indeed, is not to be wondered at, seeing that we ourselves have only known it a few years. The mine produced dusty, smoky, coal which sold at the pit mouth for 70 cash the *tou* of about 200 catties. Thus the *tou* (for this special purpose) is twice the size of a *tan*, (in its ordinary sense of 100 catties), of which, however, it is always but the tenth part. The lime-kiln produced over 1000 catties of lime a day, and sold it at 7,000 cash the 10,000 catties, burning three *tou*, or say 200 cash worth, of coal in a day, *i.e.* in producing 700 cash worth of lime. The export of the stone was forbidden, but anyone could come and burn lime on the spot. I gathered a number of new plants on the hills, the botanical names for which are in train of ascertainment.

E. H. Parker.

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THE EMPEROR CHENG, FOUNDER OF THE CHINESE EMPIRE.*

An eminent writer of the present century has hazarded the conjecture that in the unwritten history of the globe might be found the names of many great and distinguished men of whom the world knows nothing; that in bygone ages and in distant lands there have been Ciceros and Cæsars, Hannibals and Homers,—may we suggest, in all seriousness, Beaconsfields and Bismarks?—whose fame has never reached the shores of Europe, and whose memories have perished with their lives. Strange to say, we have heard this striking notion characterised as shallow. The criticism seems ungracious; profound it may not be, but there can be no question of its truth, nor of the fact that it is very little realised or thought of. That there are great countries in the world with long and eventful histories of which not one man in ten thousand knows the smallest trifle, is a statement which no resident in China will dispute. The educated European is versed only in the ancient and modern history of the continent to which he belongs, and in that of Western Asia. The rise and fall of the Greek and Roman powers; the development of their intellectual life; the varying fortunes of their component states; the prowess of their commanders; the writings of their dramatists and poets, and the speculations of their philosophers: all these are familiar enough, in a general way, to the well-read gentleman of Europe. But does it ever enter his consciousness that Greece may not be the only land which ever produced a Plato or a Sophocles; that other worlds than that he is so well acquainted with may lie beyond the Ural Mountains and the Caucasus, the literatures of which present a treasure-house of instruction and delight, to which he may have access if he will; that Europe has not monopolised the statesmen and the warriors, the poets and reformers, the men of mark and women of command who have hitherto appeared among the nations of the earth; that deeds of heroism and daring, scenes of voluptuousness and revelry, triumphs of intellect and skill, brilliant campaigns and hard-won victories, revolutions, restorations, and reforms—all the phenomena, in a word, of national and social life,—have signalised the history of a giant land whose past is shrouded in obscurity, and whose present is substantially ignored? Hardly; or, if such a speculation were to cross his mind, he would dismiss it as treating of persons and events as far removed from his sphere of being as if they belonged to another planet than our own. It is this apathy and this ignorance which future years will, we hope, dispel.

We have decided to take the reign of the great Emperor Chêng as the subject of the present sketch because it marks, in many ways, a new departure in the national life of China. For at least four hundred years prior to this time the country had been in a

* Authorities Consulted.—The *Shih Ki*; the *T'ung K'ien*; the *Kok Shih Riak*; the *T'ai P'ing Kuang Ki*; *Memoires concernant les Chinois*; and *Histoire de la Chine*.

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condition so unsettled as almost to border upon anarchy. It was split up into independent states, continually at war with one another and among themselves. No fewer than nine sovereigns reigned over the territory bounded by the modern Chih-lin on the north, and Sze-ch'uan on the south; of these the most powerful was the King of Ts'in, whose domains comprised a fifth part of the whole of China, and whose subjects amounted to a tenth of the entire population; while the next in power and importance to the King of Ts'in was the King of Chou, who represented the dynasty from which this period of Chinese history takes its name. Now at the time of which we are writing there had been war between the states of Chao and Ts'in, at the conclusion of which a treaty had been made and hostages exchanged, according to the fashion of the day, as a guarantee of mutual good faith. Into the details of the dispute itself it is unnecessary to enter; the only point we need remark about it being that the end of the struggle left the state of Chao enfeebled, while the state of Ts'in had proportionately gained in strength. The convention concluded between the two was, however, not entirely one-sided; the King of Ts'in entered into recognisances on his part to abstain from further aggressions, and was forced to include, among the hostages offered to the King of Chao, his own grandson I-jên, then a child of very tender age. This lad spent several years in the principality of Chao, and seems to have become a great favourite with all who were brought into contact with him. He grew up a bright, clever, high-spirited youth, with frank and engaging manners, and much semblance, at any rate, of amiability; we hear nothing of any leaning to ambition or intrigue, and probably, had he been left to himself, he might have enjoyed a better if not more brilliant future than was actually in store for him. But by one of those strange and most unlikely *contretemps* which so often turn the course of the world's affairs when seemingly most full of promise, he became the tool of an adventurer whose daring was only equalled by the success which crowned his schemes.

The man whose influence effected so remarkably the fortunes of the young prince, and, through him, of China generally, was a travelling jeweller. How the two strangely-assorted companions were first brought together is not very clear; but it appears that the prince, who was very fond of gems, ornaments, and other articles of *vertu*, was attracted to the merchant by the tempting quality of his wares. The fact that Lü Pu-wei was a compatriot of his own, too, may have had some influence in cementing the regard felt towards him by the exiled Prince; but however it may have been, Lü was not the man to lose whatever advantage might be reaped from intimacy with a scion of the royal house. He accordingly attached himself more closely to the person of the Prince, and let no opportunity pass of insinuating himself into his confidence. Unlike most adventurers, however, he did not rise from humble aspirations step by step to more audacious projects. The curious thing about this man was that he conceived, from the very first, the grand design which he afterwards kept steadily in view; a design so impudent, and so apparently impossible of accomplishment, that we can hardly help admiring the coolness and fixity of purpose which eventually carried it through. What this plan was, may be stated in two words. It amounted to no less than the acquisition of the throne of Ts'in for his own son.

The difficulties in the way of this project were even greater than might be at first supposed. The Prince, through whom it was to be brought about, was not only a younger son of the heir apparent his father, but was the offspring of a concubine. The first step, therefore, was to procure his recognition as the legitimate son and successor of the future King; and to this end was the ingenuity of the merchant now directed. Conversing with the Prince one day on

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affairs of family and State, he took the opportunity of pointing out to him the unsatisfactory nature of his position. He reminded I-jên that, as simply one of a numerous family of children, his present prospects of ever coming to the throne were absolutely *nil*. The old King could not live much longer; the heir apparent, then a man in the prime of life, would immediately succeed him, and his choice of a successor would probably fall on one or other of his elder sons. Now the future Queen herself was childless,—a matter of great grief to both her husband and herself; and as there seemed no chance of her ever becoming a mother, the only thing that she could do would be to adopt one of her husband's children by a concubine. The great point, therefore, urged the merchant, was that the Princess's choice should fall upon I-jên; to further which, he offered to repair to the Court of Ts'in with rich presents of jewellery from the Prince himself, and do all he could to interest that lady on his behalf.

The Prince entered warmly into the scheme, and begged the merchant to set off at once. That worthy lost no time in commencing his journey, and soon presented himself at the Court of Ts'in, where, as the accredited friend of the absent Prince, he met with a cordial welcome. The old King asked him a thousand questions about his grandson; what sort of a youth he was, how he lived, and what the country itself was like. Nor, as may be supposed, were the Prince and Princess less anxious for information; and so skilfully did the envoy play his cards that he succeeded eventually in securing the adoption of his *protégé* by the latter with her husband's full consent, and the rank of preceptor to His Highness for himself.

So far, therefore, the fortune that had attended his efforts was brilliant in the extreme. He was already the acknowledged guardian of the heir presumptive; a few more years might see him the confidential adviser of the King. But he aspired to be, not the adviser only, but the father, of a King; and now commenced the most difficult part of his intrigues. The first thing to be done was to secure himself a son; for up till now he seems to have been childless. He accordingly repaired to a professed pandar, or dealer in female slaves, and gave him an order for the handsomest and most attractive girl that he could find. She was required, also, to be above the average in mental accomplishments, and no difficulty was to be made about price so long as she came up to all the stipulated requirements. The dealer was not long in producing a suitable person; the bargain was soon struck, and the merchant conveyed his purchase in triumph to his house. As the Prince had insisted upon Lü Pu-wei occupying a palace near his own, in order that their intercourse might be as free and unrestricted as possible, no very considerable time elapsed before his eye fell upon the lovely mistress of his tutor. This girl, instructed by Lü Pu-wei, simulated an excessive coyness, which, added to the many personal graces with which she was endowed, inflamed still more the growing passion of the Prince. The prospect of becoming Queen, and mother of a King, was sufficiently dazzling to one who was even then no more than the property of her employer, and she fell readily into his schemes. At last the fish was hooked; I-jên avowed his passion to his friend, and begged him to let him have the girl. Lü Pu-wei hung back, and affected some resentment. The Prince, however, returned so frequently to the charge, that Lü Pu-wei found no difficulty in pretending to be won over by degrees, and eventually gave his consent. "I give you my most cherished possession," he said, as he yielded to his victim's importunities; "and I only ask that you will see in this act of self-sacrifice a proof of my complete devotion to your person."

It is probable that the merchant so arranged the matter as to make his concubine over to the Prince as soon as ever she de-

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clared herself *enceinte*. Some writers have hesitated to believe that the child she afterwards bore was really the son of Lü Pu-wei, on the ground that she had been already living with the latter for a considerable time, and the child was not born for a full year afterwards. It has been urged, too, that as the name of Chêng is held in execration by the *literati* of China generally, as the incendiary of books, they have framed this story by way of throwing dishonour on his birth. But it is as difficult to believe that so clever a scamp as Lü Pu-wei would have made so clumsy a blunder in his calculations, as that the future emperor was born after an abnormal pregnancy of twelve months. The fact appears to be that only eight months elapsed between the surrender of the slave-girl to the Prince, and the birth of the child; and in this case the probabilities are certainly in favour of the popular version of its paternity.

No suspicion, however, seems to have suggested itself to the mind of the confiding Prince. He was so much in love with his new bride, and so delighted with the son she presented to him, that he declared his resolution to raise the former to the rank of legal wife, and the latter to the position of his acknowledged heir. As regards the second part of his intention there need have been no difficulty; for though married for a considerable time, he had no other children. But his wish to make the mother of the child a Princess was firmly resisted by that lady herself, who, acting under the instructions of her accomplice, declined the proposed honour on the score of her humble origin. She continued to busy herself with household affairs, she nursed her infant herself, and treated her less fortunate companions in the harem with so much meekness and docility as to disarm all jealousy and even to win their love. She played a waiting game, and lost nothing by her unaspiring policy.

And now we must glance for a moment at what had been going on in the State of Ts'in. It seems to have been a necessity on the part of the old king, Chao Siang Wang, to be perpetually at war with somebody; and having no pretext for attacking the States of Han, Wei, and Chou, he persuaded himself that the treaty he had formerly concluded with the King of Chao was not sufficiently favourable to his own interests to be allowed to stand. He therefore recommenced operations against this State by attempting to gain possession of Yen-yü, a town situated at some distance from Han-tan, the capital of his rival's kingdom. This place, although in an out-lying district, was deemed worthy of preservation by the King of Chao, and a general named Chao Chih was forthwith despatched with a large army to its relief. On his arrival, however, at the scene of action, he found that it had already been invested by the enemy; and the invading general, on hearing of his approach, immediately decided to give battle. A short but decisive engagement took place, which, owing to good generalship on the part of the Chao commander, ended in the forces of Ts'in being entirely routed. The siege was raised, and the army of Chao Siang Wang ignominiously put to flight. But this defeat, though unexpected, did but little to weaken the growing power of Ts'in, and the King of Wei, who had been subdued but a short time previously, thought it prudent to avail himself of its temporary repulse to form a defensive alliance with the King of Tsi. For this purpose he deputed a man named Sü Kia as his ambassador, accompanied by the philosopher Fan Ts'in. The envoys received an honourable welcome at the Court of Tsi, the king being so struck with the wisdom and prudent conversation of Fan Ts'in that he presented him with a quantity of gold on his departure. This so excited the jealousy of Sü Kia, who had received no such mark of favour, that on his return to the Court of Wei he denounced his colleague as a traitor, representing the present he had received in the light of a shameless bribe. The evi-

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dence against Fan Ts'in appeared so crushing that the premier, before whom the accusation was made, caused him to be beaten within an inch of his life, and left him lying on the highway for dead. The unlucky philosopher, however, managed to crawl away under cover of the night, and immediately repaired to the Ts'inese Embassy, where he offered his services to the ambassador then residing at the Court of the King of Wei. The ambassador took in the situation at a glance, accepted the philosopher's proposals, and accompanied him without loss of time to the Court of Chao Siang Wang.

The entrance of the philosopher at his first audience seems to have been characterised by extreme rudeness. The old king, on the other hand, no sooner saw that his visitor was clad in a sage's robes than he caused the audience-chamber to be cleared, descended from his throne, and received him on his knees. A dialogue then ensued in which Fan Ts'in rebuked the king for certain disorders in his government, and urged such reforms as he thought necessary. The king took his scolding in good part, and promised that the changes should be made; indeed, such was the effect made upon his mind by the uncompromising counsels of the philosopher that he took him from henceforth into his full confidence, and did nothing without first asking his advice. It is but fair to say, however, that the counsels of Fan Ts'in were of a nature in themselves to please the king, as they had for their object the aggrandisement of his territories. "I am the only one in your Majesty's dominions," he said on one occasion, "who fears that your descendants will not remain masters of your present holdings." This remark struck the king with force, and caused him to place himself unreservedly in the hands of his new Minister.

And now, by a singular freak of fortune, who should come to the Court of Ts'in, as ambassador from the King of Wei, but the philosopher's old enemy Sü Kia. It must have been a disagreeable surprise to him to meet the rival he fancied he had killed, and still more galling to be compelled in a measure to pay his court to him. Nor did Fan Ts'in feel disposed to make things easier for him. He received him with a stern and haughty air, bidding him return to his master and say that it was useless for him to talk of peace until he chose to send the head of Wu Chih, the premier who had committed so barbarous an outrage upon his person; threatening that, if this were not soon done, he, Fan Ts'in, would lead his armies to the very heart of Wei, and lay the capital in ruins. The required head not being forthcoming, two towns of Wei were taken by the troops of Ts'in; but by way of indemnifying himself for his clemency in not razing the capital itself, he set on foot a bloody campaign against the King of Han. The success which attended these cruel measures served only to make the King of Ts'in more anxious for fresh conquests; and irritated by the recent defeat of his soldiers by the forces of Chao, at the attempted capture of Yen-yü, he decided to march straight upon the capital where his grandson was still living as a hostage.

On receiving a private communication from his grandfather warning him of the impending danger, I-jên escaped from the Court of Chao, and soon arrived at his ancestral state. His wife and child he left in the care of Lü Pu-wei; but no sooner was his flight known, than Lü himself became the object of suspicion. His connection with the Prince had been long no secret, and he now found himself for the first time under arrest. The stake for which he had been playing was too high, however, to be relinquished without an effort, and great as were the difficulties surrounding him he succeeded in corrupting his guards and making his escape. He soon arrived at the Court of Ts'in, bringing with him the Princess—for such she may now be styled—and her son, now a growing lad; where, we need scarcely say, he was enthusiastically

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received by the King and the heir apparent, and loaded with gifts and honours.

Then commenced a series of triumphs on the part of the King of Ts'in, followed in each case by massacres of the most wholesale and horrible description. Forty thousand prisoners of war were beheaded in Han, and ninety thousand in Chao. Like a swarm of hungry locusts, the troops of Ts'in found lands as the garden of Eden before them, which they left a desolate wilderness; nothing escaped their devastations, and the terror of them spread over the whole country. In despair, the King, or Emperor, as he called himself, of Chou, ordered a blind attack to be made upon the advancing army by the other princes in a body; but it was too late; and, convinced of the infatuation of his design he went of his own accord and tendered his submission to the King of Ts'in. That monarch received his suzerain with condescension, accepted his humble apologies for the past, and took possession of thirty-six of his towns and thirty thousand soldiers. From this moment the dynasty of Chou may said to have become extinct. Although the empire was not actually brought under the sway of a single sceptre, the power of the State of Ts'in was growing so rapidly that it was clear the old order of things was irrevocably doomed; reverses were yet in store for the conquerors, but the day was fast approaching when the great object they had held in view should be once and for all attained.

During this campaign against the States of Han and Chao, the King of Ts'in died. But, as if the fates had ordained that nothing should intervene to delay the consummation of his hopes, or retard the accession of the Coming Man, who was to complete the work he had left unfinished, his two successors were speedily cut off. The heir apparent died a few days after the decease of his father, and I-jên took possession of the throne. He continued the wars which his grandfather had bequeathed to him, and gained great victories over the States of Chao, Han, and Chou; but in an evil moment he allowed his energies to be diverted to the State of Wei, and here he received a check. Five princes joined together to resist the rapacious invader, and a bloody engagement took place in which the ever-victorious army was routed and put to flight. But this disaster was the almost immediate cause of the final triumph of Ts'in. The King took it so much to heart that he sickened, and soon died, after a turbulent reign of only five years; thus making way for the son of the adventurer and the courtezan, who was then just thirteen years of age.

To write a sketch, however slight, of the reign of Shih Huang Ti without giving a detailed account of the steps by which he succeeded in bringing the empire under a single sway, will probably seem to most readers as absurd and vain a task as to write a history of Queen Anne without dwelling upon the great military achievements of the Duke of Marlborough and Prince Eugene. We have elected, nevertheless, to pursue this course in a certain measure. To our mind, there is nothing drearier or more sickening than the minute chronicles of petty wars; wars involving no great principle, directed to no righteous end, but simply undertaken to glut the greed of the aggressor, or satisfy his taste for blood; wars prompted by the meanest and most unworthy motives, and aided by the foulest perjury and intrigue. That the unification of the Empire was an eventual benefit to China we do not dispute; that it called into play the powers of an almost master mind, whose boldness and originality, courage and perseverance, are more or less entitled to our admiration, will be as readily acknowledged. "What must be done," asked the King of Liang in conversation with Mencius two hundred years before, "for the empire to be tranquillised?" — "It must be united under one sway," replied the philosopher. So far, Shih Huang Ti seems to have been at one with Mencius. But the means he took to accomplish this great end would have been utterly

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condemned by that high authority. "Who can so unite it?" pursued the King. "One," replied his interlocutor, "who has no pleasure in killing men." It was by a liberal, just, and unselfish policy towards the people that the empire should have been consolidated; a wise, firm, but merciful system of government, which, as Confucius said, would have imparted joy to contiguous States and attracted distant ones. But the times of which we are writing were not calculated to produce the beneficent and prudent ruler here described; and it is no more than justice to Shih Huang Ti to say that he was the natural offspring of the period in which he lived. We shall therefore hurry over the unpleasing details of his wars and devastations, believing that the laconic style of the Spring and Autumn Classic is the one most suitable for imitation in dealing with a subject so distasteful.

Aided by Lü Pu-wei, who now found himself a Prince of the Realm, and confidential adviser to his own son—and the eminent statesman Li Sze, of whom more anon, the new King commenced his operations by sowing dissensions between the States of Chao and Yen. When their mutual animosity had culminated in the outbreak of hostilities, the King of Ts'in affected to espouse the cause of the latter State on the ground of its having come off second best; and under pretext of rendering assistance to Yen, captured nine cities from Chao, which he added to his own possessions. He then availed himself of a struggle that was going on between Chou and Wei to play a precisely similar game; and, making common cause with the former State, succeeded in reducing the latter to submission. This accomplished, he turned his arms once more against the State of Chao; but on this occasion he suffered a reverse, owing to the bravery and good generalship of Li Mu, the leader of his adversary's forces. Smarting under this check the baffled conqueror had resort to artifice. By dint of bribes and promises he succeeded in suborning a certain minion of the King of Chao, named Ku Kai; and this degraded being, who belonged to a class unhappily never rare at Chinese courts, undertook to ruin the General Li Mu by representing him as a traitor to his master. This infamous design was facilitated by the loss of three most important fastnesses belonging to the State of Chao, which fell into the hands of the enemy; and the unhappy general was forthwith put to death. The State of Chao being thus enfeebled and disorganised, the next victim was the King of Han. This unfortunate prince, foreseeing the inevitable calamities in store for him, tendered his submission of his own accord; but the ruthless conqueror, not content with what his neighbour voluntarily relinquished to him, marched upon the capital, made prisoners of the King, his family, and his nobles, and butchered them to a man.

And now occurred an event which shows how utterly heartless and devoid of all human feelings the King of Ts'in had become. It appears that while he and his father, then Prince I-jên, were living as hostages at the court of Chao, he had formed a close friendship with Prince Tan of Yen, a child of his own age or thereabouts, who was stationed there in the same capacity as himself. This prince, weary of the listless life he was leading in his father's palace, came to the court of Ts'in, never doubting that he would meet with an affectionate welcome at the hands of his former friend. But he little knew how different a person was the conquering King of Ts'in from the playmate of his childhood; and so insultingly cold was the reception he met with, and so mortifying the treatment he continued to receive, that he returned to his father's in disgust. There the affair might have ended; but a short time afterwards, before his rage had had time to cool, his protection was demanded by a general of Chêng's army, who had somehow incurred the displeasure of his sovereign. Prince Tan received him warmly; but so deep was his resentment towards the King of Ts'in that he thought

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more of vengeance than of hospitality towards the refugee. His object now was the assassination of Chêng, and he found a ready instrument for his purpose in a certain man named King K'o, a native of Wei, who had private reasons for hating the powerful despot. The great difficulty was to obtain an audience of the King; and King K'o suggested that the best means would be to take him, as a present, the head of the offending general. The King of Yen, however, peremptorily forbade so gross a breach of hospitality as the murder of his guest; and the plan would in all probability have fallen through had it not been that a strange but most original idea suggested itself to the intending assassin. He appealed to the general himself, representing that the injuries he had suffered at the hands of the King of Ts'in could only be mortally avenged through the sacrifice of his own life. "By giving me your head," urged King K'o, "You place it in my power to kill your own enemy, and to rid the world of its common oppressor; and the whole empire will owe its enfranchisement to you." "I have but one desire left," replied the general, "and that is, revenge;" with which word he cut his throat and fell dead upon the spot. King K'o then took off the head, and repaired with it to the Court of Ts'in, obtained an audience of the King, and presented him with his horrible offering. While Chêng was bending forward to examine it, the assassin struck at him with a dagger; but owing to a quick motion of the King's body he missed his aim. Recovering himself, he threw the dagger at the King; but it only grazed his robes, and the wretched man was overpowered after a brief struggle, in which he lost a leg. He then made a full confession of the whole conspiracy, and was accordingly put to death.

No better pretext than this could have been forthcoming for Chêng to turn his arms against the State of Yen. Here he was again victorious, though in consideration of the fact that the King of that State repudiated all knowledge of the plot, and decapitated his son the Prince of Tan for being its prime instigator, he left him in temporary possession of his throne. He then, after a brief campaign, succeeded in annihilating the State of Wei; and flushed by his continued triumphs, set on foot a final attack upon the State of Chou. He first despatched an army of two hundred thousand men, under the leadership of Li Sin; but this force proving terribly insufficient, he entrusted the famous general Wang Ts'ien with another army three times as numerous, and sent him to the relief of his vanquished colleague. In less than a year the entire principality was subdued, and, owing to the moderation of Wang Ts'ien, with comparatively little carnage. This achieved, the King of Ts'in gave the *coup-de-grâce* to the King of Yen, and assumed possession of his State. Seeing the desperate condition of affairs, the King of Tsi came with all his family, in very humble guise, and offered his submission too; upon which the King of Ts'in, now master of the whole of China, allowed him, with unusual clemency, to escape into a barren wilderness, where he died of hunger and destitution. The conqueror then assumed the title of Shih Huang Ti, or the First Emperor, and ordained that all his successors should call themselves Second Emperor, Third Emperor, and so on, from that time forward and for ever.

The events above recapitulated have brought us to the year 221 B.C., being the 26th year of his reign and the 39th of his age. We are now at liberty to return to the time of his accession, and trace the course of the more interesting events which marked his domestic history. During the first decade of his reign, affairs of State were placed under the direction of the Emperor's guardian Lü Pu-wei, whom he created Marquis of Wên-sin. Now it will be remembered that the Queen Dowager, widow of the Prince I-jên, had begun her career as the concubine of this man, then a travelling vendor of curiosities; and no sooner was the Prince her

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husband dead, than the relations formerly existing between the two became renewed. For some time the secret of their intercourse seems to have been pretty successfully preserved; but it could not remain so always, and the other Ministers of State began to suspect some scandal. The new Marquis then hit upon a very strange and crooked expedient for averting the danger that might come upon himself. Among his retainers there was a young and very handsome lad named Lao Ai, who, from his soft and beardless face, might very well pass for a eunuch. He suggested, then, to the Queen Dowager, that Lao Ai should be admitted into the number of her attendants, in order that, should any further scandal arise about his own familiarities with Her Majesty, suspicion might be diverted towards this boy. The one-sidedness of this scheme seems curious enough, and we are at first disposed to wonder that the selfishness of her paramour did not turn the Queen's affection into disgust. But this insatiable woman, who was but thirty years of age, no sooner saw the beautiful page provided for her than she consented at once to the arrangement and forthwith abandoned herself to the unrestrained indulgence of her new passion. This intrigue resulted in the birth of two sons; the influence of the *soi-disant* eunuch growing rapidly greater as the months went by. Soon he was created a Marquis, with the title of Chang Sin; the territory of T'ai-yuen in the modern province of Shansi was conferred upon him as his fief; the Government of the country passed almost entirely into his hands, and strangers from distant parts came and sought employment in his service.

Among the courtiers of the King, however, were certain persons who had, on several occasions, come into collision with the Queen's paramour, and who consequently bore a hearty grudge against him. Nothing was easier than to effect his ruin, both on account of his gross violation of power and also on that of his criminal intimacy with the Queen Dowager. These nobles accordingly discovered the state of affairs to the young King, and denounced Lao Ai as an impostor of the worst description. The King immediately despatched some high officials to investigate the affair; whereupon Lao Ai, taking the alarm, stole the Royal Seal, put himself at the head of an army, and attacked the Palace as an avowed rebel. Two eminent commanders, named Chang P'ing and Chang Wên respectively, who held the rank of Princes of the State, then marched against him, and a battle took place at Hsien Yang, in which, says the historian, many hundred heads were struck off. The insurgents were routed, and their leader put to flight; but he was soon captured, and then the true horrors of the whole affair began. The carnage and the cruelty were awful. Every member of the families of his father, his mother, and his wife, was put to death. Lao Ai and all his creatures were then tied severally to carts, by their four limbs, and torn to pieces; even the relations of those in his employ were ruthlessly butchered; those who had but little to do with his crimes were banished to the modern province of Sze-chuan, to the number of four thousand families; the Dowager was exiled to a place called Yung in Shan Si, and her two innocent children were barbarously dashed to pieces in sacks. The King then issued a decree, warning all against daring to expostulate with him respecting his treatment of the Queen Mother, threatening that all who did so should be put to death, their limbs cut off, and heaped together in front of the Palace gate.

This brutal threat, however, was powerless to restrain the righteous indignation of the people. No fewer than twenty-seven noble-minded men braved the royal monster, and a hideous stack of bloody arms and legs was soon to be seen in the courtyard of the Palace. But soon after, a certain man named Mao Chiao, a native of the State of Ts'i, undauntedly demanded audience; avowing, in the most intrepid manner, that

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his object was the same as that for which his twenty-seven predecessors had been so barbarously murdered. When the King heard of the application, he was lost in astonishment and rage; but being almost incredulous that any one should be so infatuated, and, possibly, satiated for the moment with his recent slaughters, he despatched an attendant to investigate the matter more closely.

"One would think you had never seen the heap of arms and legs in front of the Palace gate," was the grim remark of His Majesty, delivered by the messenger to Mao Chiao.

"I have heard," replied Mao Chiao, coolly, "that, in the sky, there are just twenty-eight constellations. Up till the present time, only twenty-seven persons have been killed; I come, because I wish to complete the number. I have no fear of death."

So the messenger returned and reported Mao Chiao's answer to the King. In the meantime all the members of Mao Chiao's family, who lived in the same neighbourhood as he, got wind of the affair, and made off with all speed, carrying their clothes and provisions with them on their backs. The King flew into a terrible rage when he heard what Mao Chiao had said. "This man has come with the deliberate intention of insulting me," he exclaimed. "Let a cauldron be immediately prepared, that he may be boiled to death; the punishment inflicted on the others would be far too merciful for him." Then, grasping a two-edged sword, the ogre seated himself, his mouth in a froth with fury, and ordered the attendants to bring in the delinquent. Mao Chiao advanced quietly to the foot of the Throne, prostrated himself twice, then rising, said,—

"There are those living who do not fear death; there are States which do not dread being overthrown. Those who fear death lose their lives; those who dread the overthrow of their States are unable to preserve them. Now Holy Kings are all most eager to hear about life and death, extinction and preservation; does your Majesty desire to do so?"

"What do you mean?" enquired the King.

"Your Majesty's conduct is cruel and outrageous," was the undaunted rejoinder; "don't you know it yourself? You have torn your sham-father to pieces with carts; you tied your two brothers up in sacks and then dashed them to death; you have sent your mother into exile, and barbarously slaughtered all the worthy men who expostulated with you. Even Kieh and Chou never went to such lengths as this. When the world hears of it, all hearts will be estranged from you, and not a man will come near the State of Ts'in. Your servant presumes to tremble for your Majesty. This is all I have to say."

So saying he stripped off his clothes, and placed himself in readiness to be taken up with the pincers and put into the cauldron to be boiled. But the King, descending from his daïs, stretched forth his hand and stopped him. "Rise, Master," said he, "and put on your robes again. I am willing to receive instruction at your hands." Then he raised him to an honourable place among his counsellors, and set off himself in his royal chariot to fetch the Dowager from her place of banishment, leaving the seat on his left vacant, in order that she might occupy it on the return journey. The lion's mouth was stopped for that time, and the King, rendered uneasy, probably by the warnings of Mao Chiao, promised that he would not be more truculent than he could help in future.

This incident occurred in the 9th year of his reign, and seventeen years before his assumption of the Imperial title. The year afterwards Lü Pu-wei was banished to the State of Chao, where he led a miserable and discontented life, eventually putting an end to his own existence by poison just twelve years after the accession of his son to the throne. His fate, compared with that of

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the other actors in the tragedy, was merciful in the extreme.

Ten years after this the Queen Dowager also died. She appears from all accounts to have been a commonplace character, who would have been harmless enough had she not been made the tool of an audacious and unscrupulous adventurer. Her ruling passion seems to have been sensuality; in other respects she was simply an ignorant woman, characterised by the vulgar ambition to shine so often found among her class. Her part in the events we have detailed was a passive rather than an active one.

In the twenty-eighth year of his reign the King of Ts'in made a grand progress through his dominions. He visited all the famous mountains and rivers in the kingdom, arriving at length on the shore of the Eastern Sea. There, with great pomp and ceremony, he offered solemn sacrifices to the Lords of Heaven and Earth (天主 and 地主), the canonised spirit of Ch'ih Yeo (兵主), the Lords of the Yin and Yang, the Sun, the Moon, and the Four Seasons. After these religious exercises he turned South and ascended the mountain of Lan Ya, the prospect from the summit of which so delighted him that he stayed there three months, and built a terrace, on which he erected a monolith in commemoration of his visit. On this he inscribed a lengthy catalogue of his virtues and achievements, for doing which he incurred a severe remonstrance at the hands of the local worthies; but the King, to his credit be it spoken, instead of boiling them alive for their impertinence, contented himself with recommending his disinterested advisers to confine themselves in future to their own concerns.

The event we are now about to relate is so mixed up with legend, and so differently described by different authors, that it is by no means easy to arrive at the actual truth. According to Sze-ma Ku'ang, there was, at this time, a certain mystic in the State of Yen, who had acquired considerable fame by his ability to go through all the Taoist pranks and capers which conduce to the exorcism of demons and the sublimation of the body. Numbers of people in both Yen and Tsi, who had a taste for the marvellous, were in the habit of resorting to him for instruction; while three princes had, successively, given in their full adherence to his pretensions, and, in deference to his assurances, sent expeditions across the ocean in search of the Three Isles of Fairyland—P'êng Lai, Fang Chang, and Ying Chou. These islands were said to be situated in the "North Sea," as it was then called, and were, of course, no other than Japan. It was currently believed that those who had made the voyage had actually arrived, had seen the Immortals who inhabited the mystic realm, and had drunk of the Elixir of Immortality. When, therefore, the King of Ts'in arrived in the State of Yen, all the old mystics of the place, among whom was a man named Hsü Fu, overwhelmed him with memorials upon the subject, representing the islands as easy of access and the acquisition of the wonderful Elixir as a certainty. The King, who was neither more nor less superstitious than his contemporaries, turned a ready ear to the story, and forthwith commissioned Hsü Fu to make a new attempt. A ship was then fitted out, and Hsü Fu, accompanied by a thousand virgin boys and girls, set sail for the fair realm. Just as they got within sight of the islands, however, a contrary wind arose and they were driven back to China; nor did they, as far as we are informed, attempt another voyage, it being a condition that, if they were destined to arrive, the wind would certainly be in their favour,—so that it was useless to try and counteract the atmospheric influences by skilful navigation.

So far the Chinese historian. We know for a fact, however, through Japanese histories, that Hsü Fu actually did arrive; indeed his tomb is still shown to travellers. "In the 72nd year of Koré Tenno," says the 國史畧 *Kok Shi Riak*, "a man

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named Hsü Fu arrived in Japan from the State of Ts'in, accompanied by a thousand persons, consisting of men, women, and children. He also brought with him a book entitled 三墳五典, and the object of his visit was to find the Elixir of Immortality. In this he was unsuccessful, and *he therefore never went back.* He took up his abode at Fusiyama, and his memorial Temple is still to be seen at Kumano-san." It would appear from this, then, that a second expedition was fitted out and despatched at a later period; unless we are to conclude that the version given by Sze-ma Ku'ang is altogether erroneous. The Chinese themselves say that Hsü Fu was the first mortal who ever set foot in Japan, and that it is from him that the entire nation of the Japanese are descended. This theory is to be traced, we believe, to Ou-yang Siu, the well-known historian and statesman of the Sung dynasty. The story of his voyage to Japan forms the basis of a curious legend which is to be found in a work entitled 太平廣記, and which, though largely mixed with fable, is worth repeating here. "In the reign of Ts'in Shih Huang Ti," we read, "a number of murders were committed in Khokand (大宛), and the roads were strewn with corpses. But birds came holding a certain sort of grass in their beaks, which they spread over the faces of the dead men; whereupon the corpses immediately revived. The local authorities having reported the circumstance to the King of Ts'in, he despatched messengers in search of this wonderful grass, commanding them to make enquiries upon the subject, of Wang Hsü, the recluse of the Demon Valley; who told them that, in the Eastern Sea, there was an island called Tsu Chou, where the Herb of Immortality was to be found. 'It grows,' he said, 'in the Coral Fields, and is known as the Plant which nourishes the Spirit. Its leaves resemble the water-grass called *ku*; it grows separately, and a single blade of it is sufficient to revive a thousand corpses.' Then the King ordered an expedition to go and procure some of it, and sent Hsü Fu, with three thousand boys and the same number of girls over the sea in search of the island Tsu Chou. They did not return, and nobody knew what became of them. But some time afterwards a man named Shên Hsi having attained to immortality, Huang Ti and Lao Tsze sent Hsü Fu in a chariot drawn by white tigers, Tu-shih Chün in a chariot drawn by dragons, and Po-yen Chih, in a chariot drawn by white stags, to receive Shên Hsi; after doing which they all returned together. Therefore it became known that Hsü Fu had attained to immortality. Later, in the reign of Hsuën Tsung of the T'ang dynasty, there was a scholar who was afflicted with a very strange disease, half of his body being dried up and black. As the Imperial physicians could make nothing of the case, the patient called his friends together, and said, 'My body being in this condition, how can I live any longer? Now I hear that in the Eastern Sea there is an abode of Immortals, and it seems to me that I might go and beg them for a prescription to cure me.' His family were one and all against the project; he insisted, however, and, taking a servant and a supply of provisions with him, he soon arrived at Têng-chou [near Chefoo] on the sea-coast. There he found an empty boat, in which he put all the things he had brought with him, hoisted sail and went whither the wind carried him. In ten days' time he came in sight of a solitary island, on which there were several hundreds of people all engaged, apparently, in some act of worship. On the beach there was a woman washing herbs, of whom he enquired what they were all about. "The personage in the middle, with white hair and beard," replied the woman, pointing, "is the Prince Hsü." "And who is the Prince Hsü?" enquired the stranger. "Don't you know about Hsü Fu, who lived in the reign of Ts'in Shih Huang Ti?" asked the woman. "Certainly I do," he answered. "Well, that is he," said the woman. Then

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the assembly dispersed, and the traveller disembarked and went to pay his respects to Hsü Fu, telling him the object of his visit, and begging for relief. "Your malady will be cured, now that you have seen me," replied Hsü Fu. Then he set some fine rice before him, inviting him to eat; but in such tiny bowls that the stranger was rather offended, and complained of the niggardliness of his entertainment. "As soon as you have eaten what I have set before you," said the Immortal, "I will give you more; but I fear you will be unable to finish what you already have." Then the guest began to eat, and found that one of these little basins contained more than a great many large ones, so that he was more than satisfied. So with the wine; for though it was all in a little cup not bigger than a thimble, there proved to be so much of it that he made himself quite drunk. Next day the Immortal gave him some black pills; and when he had taken them he evacuated several pints of black fluid, and found that his malady had disappeared. Then the patient besought Hsü Fu to permit him to remain in the capacity of his attendant; but the Immortal would not hear of it. "You have still duties to perform and a position to keep up in the world," he replied; "you may stay no longer here. But do not fear the length of the journey; I will cause an east wind to blow, which will escort you safely home." Then he gave him a bag of yellow drugs, saying, "This medicine is a universal panacea. When, on your arrival in China, you meet any sick person, dilute a little with water, and give it him to drink." Then the traveller set sail, and, on his arrival, showed the Elixir to the King, telling him the story of his adventures; and many were the afflicted persons whom the King caused to be healed by its use."

To return, however, from fable to history. While occupied with his travels through the empire, the King of Ts'in incurred a very narrow risk of assassination. It appears that in the State of Han there was a family named Chang, of high respectability and worth, five generations of whom had served successive kings in the capacity of ministers. At the time of the conquest of Han by the King of Ts'in, this family seems to have been represented by a youth named Liang, who, indignant at the misfortunes of his country, made a secret vow to be revenged upon the usurper. He therefore bided his time, sacrificing lands, time, and all the money he possessed, to the one great object of his life. Eventually he was in a position to offer a large reward to any man who would undertake to rid the world of such a monster as the King of Ts'in, and ere long a certain bold adventurer presented himself as a candidate for the prize. Chang Liang soon came to terms with him, and the assassin, armed with an enormous hatchet, a hundred and twenty pounds in weight, concealed himself by the side of the road along which the King was expected to pass. The royal cortege at length came in sight, headed by the chariot of the King; and the assassin, rushing out of his ambush, dealt a blow at it which, had His Majesty been inside, would most effectually have quieted him for ever. It is conjectured that the King had got wind of the conspiracy, and consequently rode in the *second* chariot instead of in the first; but however this may be, the fact remains that the vehicle attacked was empty, the intended victim being in another part of the procession. Suspicion seems to have been immediately directed towards Chang Liang, and search was made for him far and near; but he evaded all pursuit, and lived to see the complete overthrow of the usurper's dynasty. His name has since been handed down to posterity as the reputed author of the celebrated Su Shu, and the man who contributed most to founding and consolidating the glorious dynasty of Han.

The lamentable poverty of all the native histories we have consulted precludes us from giving a proper account of the next great occurrence in the reign of Shih Huang Ti.

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We refer to the building of the Great Wall; an undertaking which is dismissed, with a bare mention of the fact, in about a couple of lines of large type. "In the 33rd year of his reign," we read, "the general Mêng T'ien drove out the invading Huns at the head of 300,000 soldiers, and took possession of the modern province of Honan, dividing it into forty-four departments. *He then built the Great Wall*, extending it over hill and dale, from the western extremity of Shan-si as far as Kuan-tung in Manchuria; thus covering a stretch of country ten thousand *li* in length." The event is not considered of sufficient importance to be more particularly described; the genius of the Chinese people, probably, not being such as to render them curious respecting the number of men employed, the cost of the materials and labour, the time occupied in the work, and such like trivial details. The bare fact is all we have: that, in the 33rd year of the King's reign, Mêng T'ien built the Wall. And if this is sufficient for the Chinese, it does not behove a European to be hypercritical.

Nor are we much better off when we approach the great achievement, *par excellence*, of this extraordinary King. That a man of letters should deem a vulgar piece of bricklaying beneath the dignity of his pen, we can well conceive; but that he should pass over the Burning of the Books with almost equal laconism is wonderful indeed. Perhaps the subject was too painful to be longer dwelt upon; but whatever may have been the reason, we have to be content with a mere passing allusion to the fact. Indeed we are actually *left to infer* that the immolation really did take place, neither the 史記 nor the 資治通鑑 stating positively anything at all to that effect. All we are told is, that, in the 34th year of his reign, the Minister Li Sze presented the following Memorial to the King. "In former times," he wrote, "when the Empire was divided, and all the feudal princes were fighting among themselves, the peripatetic Sages were in great request. But now that the Empire is settled and brought under a single sway, the services of these men are no longer required. The energies of the people should be directed simply to tilling the ground for their livelihood; the educated classes should devote themselves to studying law and the decrees of Government. But instead of this, they guide themselves, not by the present, but by the past, condemning the present order of things as wrong; they put erroneous notions into the heads of the common people, and thereby promote much disorder. If they hear of any Decree having been promulgated by Your Majesty, each man takes upon himself to discuss its merits and criticise it by the standard of his own erudition; in private, their hearts are disloyal, while in public they make the laws of the realm the subject of their talk in all the streets of the city. They acquire reputation by ostentatiously extolling Your Majesty, and render themselves conspicuous by an affectation of eccentricity, misleading the people by all sorts of unfounded statements. If this is not put a stop to Your Majesty's power will be imperilled, and sedition will become rife; while if measures are taken in time, it will be for the good of the Empire. I therefore beg that Your Majesty will cause all books to be burnt, excepting those on medicine, divination, agriculture, and astronomy, and such as have been written during the present reign; but let all others, particularly poems, histories, and philosophical works, that may be privately possessed, be burnt in a heap at the city gate. If any man dare so much as to mention the two words poetry and history, let him be immolated in the market-place. If any still dare to regard ancient times as preferable to the present, let them and all their families be destroyed. If any officers hear of such offences being committed and fail to report them, let them be regarded as guilty of the same crime themselves. And let all those who have not burnt their books within thirty days after the promulgation of the Decree, be sent into

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penal servitude. If any persons are desirous of studying law and the Imperial decrees, let them take officers of state for their preceptors."

What a situation have we here for the historian! In what vivid colours might he not depict the consternation and alarm which such a project must have caused throughout the empire, the consultations which no doubt took place among the *literati*, the means devised for evading the cruel decree, and, above all, the scenes which ensued when volume upon volume of precious lore was flung into the bonfire before the very eyes of the indignant owners! Or, looked at from the more dispassionate standpoint of statesmanship, what an opportunity for weighing the immediate and subsequent results of the decree, for pointing the moral deducible from the eventual failure of the object held in view, and gauging in some measure the real motives which influenced the memorialist in recommending so barbarous and futile a policy to the tyrant! But all this is far beneath the dignity of Chinese history, the highest ideal of which appears to consist in as close an approximation as possible to an almanac. Three words, and three words only, follow the text of the Memorial as given by Sze-ma Tsien: "The Kìng agreed." The subject is then dismissed, and another event portrayed in as brief and laconic a style as the preceding. Sze-ma Kuang, however, does add a little incident, for which it behoves us to be duly grateful. It appears that at this time there was a certain descendant of Confucius, named K'ung Fu, who stood foremost among the literary men of the day. To him remarked Ch'ên-ü, a native of the state of Wei, "His Majesty intends to destroy all the books of the former Kings. Now you, Sir, as the descendant of the Holy Man, may be considered the representative and chief of the literary world; so you are in great danger." "The knowledge I possess," replied K'ung Fu, "is of no use in the present state of affairs; it is only my friends, such as you, who know me. Now the King, not being my friend, knows nothing of me; in what danger, then, do I stand? I shall just retire into concealment, and wait until he sends after me; and when he does that, there will be no more to fear." One would think that the historian might have deemed it worth while, by the addition of four or even three more characters, to have chronicled the fact that many books were preserved through the instrumentality of this prudent man; but the narrative finishes abruptly, as above, and we are left utterly in the dark as to whether the misguided monarch ever recovered his senses sufficiently to "send after" K'ung Fu or not. The truth is, we believe, that the descendant of Confucius never had any opportunity of admonishing the King, but remained in retirement for the remainder of his life.

From other sources, however, we may obtain an insight into the circumstances under which the Decree was proposed and carried out. Like Nebuchadnezzar of Babylon, the newly-entitled Emperor of China made a great feast, or *fête champêtre*, to which he invited all the princes, nobles, and officers who called him lord. The great plain where this monster entertainment took place was covered with splendid tents, in the midst of which rose the Imperial Pavilion; tables were set, spread with the richest viands and the most sparkling wines; a thousand flags floated lazily in the breeze, and strains of ceremonial music added due solemnity to the occasion. Instead, however, of erecting an image of gold, like the Western sovereign, to which it was incumbent upon all to offer homage, the Emperor of China was content with a more economical and satisfactory arrangement, by virtue of which he was himself the object of his people's worship. At the conclusion of the grand banquet, the Emperor ascended his Throne, and, in the hearing of the assembled thousands, invited any who might wish to do so, to offer their opinion upon the general policy of his government; declaring, in the frankest way,

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that he should be happy to receive any criticisms or suggestions which might be offered for his consideration.

The first speaker, of course, led off in a laudatory strain. He was a person named Chou Tsing-chôn, who held some office under Government at Pu-yeh; and who doubtless owed his rise in life to the successful policy of his master. "If," said this man, "the whole country is now placed under a single sway, accorded the blessings of internal peace, and defended from the incursions of the Tartars, it is simply the result of Your Majesty's bravery, foresight, wisdom, and good government. What more do we want, or what more can any one give us? All the virtues and achievements of all the ancient Kings together do not reach the sum of those of Your Majesty; for you surpass every monarch who ever went before you, from the most ancient down to the present times."

This speech was greeted with immense applause, and the Emperor sat brimming over with self complacency and delight. But his transports were soon moderated. A certain scholar of rank, named Shun Yu-yueh, indignant at this adulation of one whom he looked upon as a barbarous and uncultured tyrant, and exasperated at the reflection cast upon his beloved antiquity, rose from his seat and denounced the speaker as a sycophant and a flatterer. "The person who has just had the impudence to praise your Majesty in such terms," he said, "does not deserve the title of a Grandee of the Empire, with which he is honoured. He is nothing but a base courtier, a vile flatterer, who, meanly attached to the good fortune to which he has no claim, has no other object than to give you pleasure, at the expense of the public weal and your Majesty's own fame. I shall in no way imitate his example;" and then went on to give the Emperor perhaps the severest scolding he had ever received from any of the lettered class, drawing the most invidious comparison between the state of things which then existed, and that of the early ages. Here he made a mistake; for Shih Huang Ti plumed himself, above all, upon his character as an innovator and an original, and nothing seems to have exasperated him so much as being continually pestered about antiquity. On the present occasion, breathing the incense of flattery and surrounded by a myriad realisations of his triumphs, he found it impossible to put up with such remonstrances; and placing a strong restraint upon his rage, he interrupted the would-be Nathan, and told him not to waste his breath. "These points," he said, "have long ago been discussed and settled; and you have no business to bring them up again. Still, since you have been so ill-advised as to do so, I am ready to go into them once more, and listen to all that can be said upon both sides." Then he called upon Li Sze for his opinion; and Li Sze replied, in a somewhat lengthy speech, which embodied the famous proposal for burning all antiquated books whatever. The effect of such a suggestion, made in the presence of the Emperor and all the nobles, princes, and men of letters, in the midst of an imposing ceremonial, must have been dramatic in the extreme, and would furnish a grand theme alike for painter or for poet. But whatever may have been the immediate circumstances which led to the adoption of the proposal, and whether it was "inspired" in the first instance by the Emperor or not, we know that it was put in force, and that it was the embodiment and culminating-point of the one great policy of change, which was the guiding principle of this great monarch from the beginning to the end of his reign.

The next enterprise undertaken by the Emperor of China was one of the highest public utility. It was none other than the construction of a magnificent highway, reaching from the city of Kiu-yuen, not far from the modern Capital, to Yün-yang; a distance of eighteen hundred *li*, or six hundred English miles. This great work involved no little engineering skill, for there

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were valleys to be filled up, rivers to be crossed, mountains to be pierced, and marshes to be drained; and what was worse, the *literati* began to express opinions of the Emperor and his undertakings unfavourable to his general policy. Of these two classes of obstacles, however,—the physical and the moral—he ignored the one and overcame the other; but not until many years had passed away, and an enormous number of men had spent their energies in accomplishing the task. Yet this was but the commencement of his constructive mania. He now addressed himself to the building of innumerable palaces, the plans, extent, and general description of which were extraordinary in the extreme. His original reason for this was that the capital was fast becoming too populous, and he longed for a quieter abode; so he first decided to build a new palace for himself in the Imperial Forest Park, where he could retire and live at ease. An idea of the magnitude of this suburban retreat may be formed from the fact that its main entrance, or front gate, was on the peak of a mountain, many tens of *li* to the South, from which stretched three great pathways leading to the Palace; while the Front Hall of the residence itself was five hundred paces from east to west and fifty from north to south. These dimensions however are difficult to reconcile with the statement that the upper storey was spacious enough to accommodate more than ten thousand persons; nor are we much impressed by the fact that it was possible to erect a flagstaff five yards high down stairs. But the most remarkable feature of the whole was the plan on which it was arranged. The various edifices were so disposed as to correspond with and otherwise represent that part of the heavens which lies between the North Star, the Milky Way, and the constellation Aquila, the vacant spaces being denoted by courts, corridors, and winding paths. This, it is said, was intended partly as an acknowledgment of the benign celestial influences to which the Emperor ascribed the brilliant success that had always attended him, and partly as a monument of the vastness of his dominions, which could only be symbolised by an imitation of the starry vault on high. Seven hundred thousand workmen who had suffered the punishment of castration were engaged in this enormous undertaking; stone was brought from the mountains to the north, and wood from the modern provinces of Sze-chuan and Hunan, as far as that of Shansi. Nor was this enough for his ambition. Three hundred palaces were built in the city of Hien-yang itself, and four hundred more outside, a ponderous monolith being erected on the shores of the Eastern Sea to serve as one entrance to the gigantic labyrinth. Seventy thousand families were told off to live in the palaces when ready,—farmers and bonzes being the most numerous, all of whom were instructed to prosecute the duties of their respective callings with assiduity. As the time had not yet arrived for the Emperor to receive the rewards of his achievements in Heaven itself, he anticipated that epoch by transforming that part of Earth, honoured by his more immediate presence, into a terrestrial Heaven in miniature.

By this time, however, the whole body of his ancient foes, the literati, were up in arms, and their indignation at his extravagances took the form of a most cutting satire, or lampoon, in which he was represented in sufficiently odious colours. The Emperor was furious, especially as one of the principal movers in the affair was an old favourite of his, a person named Lu Shên, who had won his patronage by having pandered to his royal master's love of the marvellous and supernatural. The defection of his most trusted sorcerer cut him to the heart, and he had no mind for leniency. The consequence was that over four hundred and sixty literati, proving contumacious, paid for their temerity by a barbarous death; which so excited the indignation of Fu Su, the Heir Apparent, as to draw from him a

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powerful and solemn protest. For this he was sent into exile, being compelled to proceed forthwith to Chang-kün and join the army under General Mông-tien.

Many other instances of atrocity, each one more monstrous and detestable than the other, are recorded of the Emperor about this time; the most cruel massacres on the most trivial pretexts and in obedience to the dictates of pure caprice and unwarranted malignity, occurring with fearful regularity. There were, however, other exercises of his power and restlessness which are less revolting to humanity. He instituted a system of investigations by which all the characteristics of every part of his wide domains were accurately ascertained and noted down; all the productions of the various provinces catalogued and valued; the state of agriculture and commerce carefully enquired into, and, in short, the whole empire parcelled out and tabulated. The emblem of the Chou dynasty had been Fire; he, therefore, as the conqueror of the Chou, adopted as the symbol of his domination the element Water, before which Fire itself is extinguished. He also consecrated the number Six, which was assigned by the astrologers to Mercury, the watery planet; and in pursuance of this fancy instituted a species of senary arithmetic, which formed the basis of all astronomical, geometrical, geomantical, commercial and musical calculations, as well as of all standard weights and measures. The head-dress or crown he wore on state occasions was six inches high; his chariot, which was drawn by six horses, was six feet long; and the Empire itself was divided by the square of six, being distributed into thirty six provinces. He also selected black as the Imperial colour, in which sombre tint he and all his officers were dressed on state occasions; the very flags, banners, furniture, and hangings of the palace being of the same gloomy though appropriate hue. But these and other harmless vagaries were insufficient to distract the attention of the people from his crimes, and the empire was by this time in a state of the profoundest dissatisfaction. Relief seemed hopeless. The Imperial power, or rather, the personal power, of the Emperor was beyond attack. Appeals to his compassion were worse than futile, for they served only to inflame the natural ferocity of his character. There was one weak point, however, and apparently only one, in the composition of this monster, which seemed open to assault; and this was his superstition. On this, then, it was determined to play; and a plot was speedily hatched, which culminated in the presentation, to the Emperor, of a bit of stone said to have fallen from the skies, and inscribed with an undeniably treasonable sentence. The shot missed; for the Emperor, shrewdly remarking that the inscription bore no signs of celestial workmanship, had the stone publicly burnt in the presence of a large concourse of persons, and concluded the solemnity by the massacre of all the spectators. It may seem surprising that, after so signal and unexpected a defeat, the malcontents should have resorted to a precisely similar ruse a second time; but such was the line they pursued. Brave as was the face that the Emperor put upon the menace he had already received, it was easy to see that he was seriously uneasy. He became gloomy and sullen, while his love of cruelty was fostered by the jealousy and suspicion which now made him their prey. In this condition, we may well imagine the effect upon his superstitious mind when a second stone was placed in his hands—a block of jade, engraved with an imitation of the tortoise-shell. This, he was gravely assured, had been presented to a courier on his way from a distant province, by a strange and mysterious being clad in flowing robes, with an injunction to lose no time in delivering it to his Imperial master; "For," affirmed the apparition, "in less than a year the Dragon Ancestor will be no more." Whether the Emperor really believed the fabrication, or whether he was shrewd enough to recognise the terrible truth that the danger threatening him came from his own subjects,

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we need not stop to enquire. He turned pale as he took the cold stone up in his hands, and appeared greatly agitated. It was some time before he could recover himself sufficiently to speak; and when at last the words came, they amounted only to a feeble utterance that, the Dragon being immortal, the legend was absurd. Alas! The very fact that that acceptation of the term Dragon involved an absurdity, should have taught him that its true meaning was to be found nearer home. Perhaps it did; for the astrologers having been consulted, they unanimously advised the Emperor to take a journey. The recommendation was put in force. The doomed monarch bent his steps to the beautiful province of Che-kiang, offering sacrifices as he went to the spirits of the holy Emperors Yao, Shun, and Yü. But, as if the mockery were too great, there his proud steps were stayed. The man who could lift up hands red with the blood of a million innocents in adoration of the three most saintly of the ancient Kings, brought, by this crowning outrage, the doom upon his head. The last sacrifice had been completed, and preparations were being made for the worship of the Spirits of the Mountains, when the Emperor fell sick. Careless of his condition, he neglected the needful remedies till it was too late; and after suffering agonies for some days, he died.

The epoch whose events we have thus hastily and imperfectly sketched is perhaps the saddest in the whole of China's history. Sad, not because of the tyranny, the treachery, the bloodshed and the crime which were its salient characteristics, but because of the fatal influence it has had upon the minds of the Chinese people ever since. A merely wicked sovereign does no harm to posterity. The memories of Kieh Kuei and Chou Sin are execrated, but men are no worse for the wretches having lived. The mischief worked by Ts'in Shih Huang, however, is well nigh irreparable; for he has inspired in the Chinese mind a rooted and consummate horror of *change*. Apart from his depravity, Shih Huang Ti aspired to be, and was, a great reformer. He sought to build the world afresh; to substitute new and better things for old ones; to wean men's minds from their slavish adherence to the past; to instil into them the great truth that intellect and energy must march with the times, and to remodel worn-out institutions on a new basis. Was not this admirable? Was it not, indeed, the very thing that China needs to-day, and that we foreigners are spasmodically attempting to bring about? And yet the entire scheme was frustrated and brought into lasting disrepute by the selfishness, tyranny, and barbarity of its projector. His motive, in the first place, was impure. He did not aim at the regeneration of China for its own sake, but to feed his personal ambition and self-love. His power was unbounded; but he used it entirely with a view to his own glory and renown. His intellect was grand; but its grandeur was the very means of its abuse. The unpopularity of the reforms he made required the utmost conciliatoriness of policy to reconcile men's minds to them; instead of which we find remonstrances, the most respectful, being met with punishments of unequalled cruelty, and barbarous tortures being inflicted by way of example on those he knew were guiltless. Who can wonder, then, that the very word Reform should be hateful to the Chinese people, and that they should view any move in that direction with unfeigned suspicion and distrust?

FREDERIC H. BALFOUR.

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NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Dictionnaire Coréen-Français. Par les Missionnaires de Corée.

One of the most interesting episodes in Church History is the History of the Mission in Corea, as so lovingly delineated by Père Dallet. The story is a soul-stirring one of spiritual destitution affecting brave men with what one might almost call a frenzy of self-denial, tearing them from loved ones and a land distinguished for its culture, to urge them on what even their co-religionists mostly regarded as a wild adventure. It would seem as if the bonds of Nationality and Sectarianism must be held *in retentis* as we follow these men in their unparalleled march from Canton to Peking and Manchuria to enter Corea by its northern frontier, or in their brilliant adventures by sea, to reach the Corean Capital directly from Shanghai. We should pity the man, of whatever creed, who had not poetry enough in him to be thrilled with sympathy at the expensive sacrifices offered in the name of Humanity and Religion.

One important result of the heroic struggle lies before us in the Dictionary and Grammar of the Corean Language. It has again fallen to France to lead the van in Oriental Scholarship; and her achievements in this new field will compare favourably with the great days of the Jesuit sinologues. In the last few years we have occasionally heard of students who had a few hundred or a few thousand Corean words in laboriously compiled vocabularies; but anything we have seen published has been an acknowledged groping in the dark, and anyone who cares to read back numbers of the *China Review*, in the light of the new Grammar, will see at a glance the immense importance of the present publications. It would seem as if the work of the Sprachforscher were done: while simpler and more compendious books may appear, the lines which are here laid down will doubtless be generally accepted, and the Dictionary will remain as a solid monument of finished scholarship.

It may seem invidious to follow up such a statement by a long list of blemishes. But perfection is the law of such works, and no one who has read the preface will look to be misjudged in the exercise of an honest criticism.

(1.) Perhaps the first blemish which struck us was the great waste of space by easily avoided repetitions. It is of course an advantage that words which though the same in spelling are yet different roots, should be written out separately—though to save space they might be written under one heading. But phrases, which under Williams' system are easily found under a particular heading are here written out independently, thereby wasting space and severing the connection with the root. Thus we have Pam, night, which does not fill the line. Then comes Pam, a chestnut, with a similar space. Thereafter, Pam-ei, by night, which is in a sense unnecessary, as the most rudimentary knowledge of declensions gives it. Again,

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after another interval of four words we have Pam-nat, night and day, and further on Pam-ssai, the break of day, and Pam-tjyoung, the middle of night. All of them, under Williams' system would have been given to advantage under Pam. We have the same fault in such innumerable cases that it gives the book the air rather of a phrase book than of a dictionary.

(2.) But a much more serious waste of space is occasioned by an extraordinary practice of writing out the same words independently, under two different vowel sounds. This happens most frequently in the case of the two sounds of *a* (long and short). Thus at p. 77 we have Han-hă-ta, defined by the Chinese word 恨, and in French as Etre fâché, être peiné, murmurer; whereas we have again at p. 86 "Hăn-hă-ta or Han-hă-ta 恨, Haïr, avoir en horreur, detester. Se repentir, être mécontent de soi. Murmurer, être fâché, peiné."

Doubtless the correct use of the short *a* involves a nice point of scholarship, though we have not met a single Corean who will give himself the slightest trouble in the matter, the rule with most Northern men being to write the short *ă* only where it is part of the diphthong *ai*. But why such waste of space as in the above instance, which is only one of a multitude? Sometimes indeed one fancies there is a meaning in the two styles of writing *a*, as if in the case above cited the one form should go with the meaning to hate, &c., and the other with the meaning, to be annoyed, &c. But what shall we say of such instances as Tchat-ta chercher, s'informer de, trouver; and Tchăt-ta (with short *ă*) Trouver, chercher, deviner, obtenir? The only conceivable explanation is that we have evidence of two different hands in the book, and that through want of proper editing, a large class of words are thus written in double. We have a much worse case under Tcha-tji-hă-ta and Tcha-tji-ha-ta. Thus we have both forms written together at p. 593 over the definition "Avoir en partage; jouir de; avoir sous son administration, sous sa jurisdiction;" while again at p. 595 we have the form with the short *ă*, and the definition, "avoir sous sa dependence; être le maître, le gouverneur de, regïr, gouverner, avoir sous sa jurisdiction, exercer sa jurisdiction sur." So, Nan-ho-ta, Partager, diviser, separer;—and at another page, Năn-ho-ta, separer, partager, diviser! while we have yet a third form under *o*, viz., Non-ho-ta, partager, diviser!! Another pair of vowels constantly confounded by the Coreans in writing is *eu* and *ou*, as they are written in the Dictionary. Accordingly we have the same repetition. Thus at p. 324 we have Peu-teu-rep-ta 柔 Etre tendre, mou, flexible. Syn. Pou-teu-rep-ta:—while at p. 348 we have both forms given with the definition Etre flasque, mou, flexible, sans consistence, doux, souple, moëlleux, tendre. So, Te-peu-re, p. 470, as, Avec, ensemble; and again, one word removed on the same page, Te-pou-re, Avec, ensemble, encore.

(3.) Similar glaring cases of repetition have crept in from a less excusable cause. The system of conjugating verbs adopted in the Dictionary is to give three parts called respectively Infinitif, Participe verbal passé, and Participe relatif passé—as in 'Hata, Haye, Han.' Now a large class of verbs retain an *r* all through their prominent tenses which marks them off easily from verbs otherwise of the same spelling. These two forms would be thus marked in the French-Corean Dictionary, Na-ta, Na, Nan; and Nal-ta, Na-ra, Nan;—an arrangement by which, with a few hints from the author, these words can be declined through all their possible variations. According to this arrangement, wherever the *r* of the root is retained it should be characteristic of the Infinitive, and so enable us to distinguish at once between Nata, to be born, and Nalta, to fly (thus giving us an advantage over the native Corean style which gives us simply Nal for both). But we have the same fatality of repetition in the following out of this arrangement (which it must be borne in

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mind is a mere convenience for the Foreigner, and perhaps not even the most natural arrangement which could have been devised). Thus at one place we have Na-ta, Na-ra, Nan, voler, '*volare*' (oiseaux); while at another the same verb is repeated as Nal-ta, Nal-a, Nan, voler, s'envoler. Then again at p. 346 we have Poul-ta, Poul-e, Poun, "souffler (vent, homme, pour allumer le feu ou pour jouer d'un instrument à vent); sonner de la trompette";—and immediately under it, Poul-ta, Poul-e, Poun "Denoncer; declarer." Again at p. 348 under Pou-ta ou Poul-ta, Pou-re, Poun, we have the same two words under the one heading in a way which might have been followed to advantage all through the book, as, 'souffler; venter. || Denoncer' (the sign || signifying a radical divergence of meaning). So we have El-ta, El-e, En, p. 24 se geler, glacer, geler; and in the following column, nearly right across from it, E-ta, e-re, en, se geler, geler! These are not the most glaring cases of repetition, nor those which show the greatest waste of space.

(4.) But why this confusion between *l* and *r*? Why Nara and Nala, Poul-e and Pou-re from the same author? One invariable rule of Corean, North or South, is that *r* and *n* in conjunction read as double *l*, but we question if ever Na-ra reads Nal-a. This mixing up of the *r* and the *l*, is a constant occurrence, and is at times misleading. Thus the verb 'to blow' (of the wind, of a musical instrument, &c.) is Poul-ta, Pou-re, Poun; while the verb 'to call' (which sense should take precedence of the 'denoncer,' 'declarer' of the Dictionary) is Poul-ta, Poul-le or Poul-ne, Poureun (the *ll* representing *r n* of Corean). It would be a blunder, in writing Corean, to confuse these forms, and they are as easily distinguished in Roman letters.

(5.) But we become aware of more serious defects as we take up the department of Natural History. Thus we have at p. 377 Sal-kou, esp. de fruit semblable à la pêche, p.ê. abricot ou prune. There seems no room for uncertainty as the thing meant is simply the apricot. In like manner we have Mai-hoa, p. 216: "Fleur d' abricotier (qui n'existe qu'en serre en corée, et qui a un fruit plus acide que l'abricot d'Europe). Fleur qui fleurit en serre au commencement au printemps, fin d'hiver."

The author is here confounding two things which differ. The thing which is put in the pit for preservation in winter, and which is much prized for its early blossom, is the well known Mei-hua; but we have not heard the apricot confounded with it, nor yet that the Corean apricot requires to be pitted in winter. It is another revelation of the nature of the repetition above referred to that we have under the short ă the same word Mai-Hoa, and described only as 'fleur d'un arbre.' It is the same with fish. The author generally describes from hearsay and is rarely lucky in his guesses. In one instance we were having a fresh water eel put into a pond and took down the word from the Corean Teacher as Kam-eul-tchi (to follow the French spelling), which is here given in the Dictionary as Poisson noir et long, p.ê. le brochet. It seems improbable that the fish known to Northerns as the eel should mean Pike in the Metropolitan—and besides the description just suits the eel. It is unfortunate that the Chinese character chosen 鰲 is no help. Even our familiar friend the fox is thus distantly described as,—"Esp. d'animal carnassier, de couleur jaune, de la forme d'un chien, qui mange la chair pourrie et cadavres; il a une grande et belle queue toufue; Chacal, Renard." It would have been simpler to say merely, the fox, which in Corea, as in Manchuria, is charged with eating carrion. It would be unpardonable in one who has read Mons. Dallet's book to allude to these matters if they were not blemishes in a confessedly great work, which must sooner or later be purged from them in a new edition. We all know the cost at which this knowledge of Corean was acquired, and our admiration of the devoted Missionaries

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was never higher than when we found them pass over the favourite rose which is the principal charm of the spring, as simply—a species of flower. We confess frankly a passion for the blue sky and a free life—but it does not obscure to us the grandeur of the self-denial which led these men to forego nature and live in an almost unheard-of seclusion to compass the good of Corea.

(6.) In this connection one might mention a blemish of another sort. The Missionaries learned almost too much of life and human nature in their enforced seclusion. There seems to be nothing human which is not revealed in the Dictionary, from life in the palace to life in the hovel. But there are a few words which by general consent are omitted in Dictionaries, and it is to be regretted the rule is frequently violated here. The curious may see one such instance under kak-tou, p. 123. Such things have been heard of on the continent of Europe among the prurient and the unmaried; we beg to disbelieve the existence of the practice amongst married women anywhere—even in Corea.

(7.) The Errata are not numerous. At p. 42 we have Ip-ma-tho-ta which should read Ip-ma-tcho-ta. Once in an example somewhere under Hata (in the appendix) we met with so-sim both in French and Corean fa tjo-sim (take heed); under Ki-ta, p. 175 we have xi-re for ki-re. Under Kal-heui-ta, p. 133, we have kai for kal. Under Tong-tji, p. 492, honorique for honorifique. Under Tjoul, p. 586, a misprint in Corean which reads with '*ou*' and not with 'you.' At p. 364 Hpoun-koan (Intendant, &c.) read Hpoum-koan. In Chinese we have kan ts'ie 懇切 incorrectly given as kan kung 懇功, p. 141. At p. 129 Kang-Han has 紅 for 江. Hai-ri-ha-ta, p. 85, has 海 for 解. Under Nai-tcha-ta, p. 262, the Chinese characters 放逐 (fang chu) are clearly a mistake. The Corean words are capable of a double rendering as (1) To fume, be in a rage, (2) To achieve—both of which meanings are connected with the verb to be full (tcha-ta), in the one case 'nai' being that of breath or vapour, and in the other particle which thus enters largely into compounds as 'out' 'quite' 'utterly,' &c. The Chinese of the book would require to be carefully overhauled by a competent scholar, as there are numerous collocations of words which show a raw hand. The want of Chinese scholarship has also affected the dictionary in another material point, viz., that in words which are purely Chinese, and which have the Chinese equivalent correctly given, we have meanings which ignore the Chinese original, and some few which too manifestly contradict it, to be accurate.

(8.) It would seem, too, as if some of the definitions required retouching. Thus Toi-nom, p. 484, is defined primarily as Barbare, sauvage, étranger, and secondarily as Japonais, Mandchu. But as we have always heard it from Northern Coreans the Japanese are *oai* (as correctly given elsewhere in the Dictionary) and the *Manchus*, and through them the *Chinese*, are Toi. Is Pe-sye-na-ta 脫出 p. 318 correctly translated by Faire sortir; extirper? The meaning is Pe-sye, put off (as clothes, &c.) and na-ta to go out, and was the first word we received for the transmigration of the soul—which meaning the Dictionary ignores. In like manner we have, p. 155, kyeng-kyei-ha-ta . . defined primarily as Prendre la resolution, former le ferme propos. We have been unable to verify this definition, and are disposed to question it. In its secondary acceptation we have "Reprimander, punir. Enseigner, diriger." But even here the root meaning is absent, which is to caution against, to warn. Again we have Koun-pak-ha-ta, p. 206 . . defined as 'Impossible; difficile. Trés malheureux; n'être pas à son aise.' We first met with it as molest, harass, persecute (See Williams' Ch. Dict. Molest, egg on, provoke). It seems strange also to see Eung-hem-ha, put down simply as efficacité, a very dubious rendering, while its use as a verb in the Chinese sense of 'fulfil' is not given. If we are more than anywhere re-

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luctant to question the accuracy of the Dictionary it is in regard to the manners and customs of the country. Yet we are told that Pong-tchai-ha-ta, p. 335, is to *receive* and not to *send* the marriage presents, is the action of the Bride's family; whereas the Dictionary says "Présents des matières d'habits de noces que le future envoie à sa future; envoyer les présents de noce à la fiancée." It might be asked why does not eui-yen-i follow the Chinese and read 'according to ts wont'? or how derive the meaning Fortement, de toutes les forces (de l'esprit) fermement? In like manner we have Htyen-yen-ha-ta as Etre ressemblant; ressembler à. Why not follow the Chinese, as in Williams 'Naturally' 'of itself.' We first met with it in translating Luke, viii. 35, "in his right mind," viz. sitting quietly, properly, *like himself*. Is Nol-nai-ta, p. 290 correctly given as Faire peur, effrayer. Surprendre et effrayer? No Northern we have met has acknowledged this use. It means to take fright, be scared, which sense is given in the Dictionary under Nol-na-ta —a form we have never seen used. We are also bound to question the use of Mi-hok-ha-ta, p. 238, as Etre passionné pour, &c. To be addicted to, carried away with &c. goes properly with Hok-ha-ta as correctly given in the Dictionary, p. 109; but we always meet with mi-hok in its Chinese use 'to be deceived, seduced, led away &c.' Perhaps the most unfortunate definition in the whole book is that at p. 391 in the phrase 'Sa-sye-sam-kyeng. . . . Nom d'un livre des païens, et qu'on attribue à Confucius.' It is really a too glorious contempt this for historical accuracy. Has Dr. Legge then lived in vain? But we confess we are deeply pained to see such a statement from the pen of one who is himself so eminently a scholar, and whose narrative of his life in prison has endeared him to so many because of the breadth and force of his human sympathies. We protest against this lofty contempt of other men's opinions, and this free handling of abusive epithets. Why should it not be regarded as profane swearing? We would rather have a good round oath from an angry man, than this mincing 'swear' of affected superiority.

(9.) The excellencies of the Dictionary require no detailed statement. It is the first time it has ever fallen to our lot to read a Dictionary straight through; and really as an inexhaustible storehouse of facts about Corea it is more readable matter than many a History. There is perhaps not a page of it which has not some nugget for the historical student. Illustration would be endless. We only hope the use of the Dictionary will not be limited to the few who make the Corean Language a specialty. Whoever would lay his hand upon the living heart of Corea and so write its History, has his opportunity here.

JOHN MACINTYRE.

Newchwang, Nov. 8, 1881.

The Chrysanthemum, November, 1881. Yokohama: Kelly & Co. London: Trübner & Co.

The *Chrysanthemum* opens, this number, by a rather tame account of a three weeks' tour through Yesso by Mr. Dixon. Yesso is pretty much considered as an unknown and savage land, and the Japanese speak of it in pretty much the same way as the poets of the Ming and other dynasties looked upon Kwei-chow and distant Kwang-tung. In these degenerate days, we should fancy "Travelling in Yesso" to be rather pleasant, decidedly pleasant as compared with our experiences in the Middle Kingdom, which again are not to be compared with the miseries Mr Harper encountered in the vile hostels of Sze-chuan. In savage Yesso, however, we find that hotels are never more than six *ri* apart, commodious, clean and quiet, and the further one goes from thriving communities the pleasanter they are, their court-yards being often pretty little gardens bright with flowers. As to fare, fairly good rice, fish fresh or dried *ad lib.*, bread at the towns, and tinned milk, venison or salmon

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at other towns, and the delightful Sapporo bear, are to be got nearly everywhere. Roughing it!! Mr Dixon, in stating his routes and charges, confers no mean boon on those that may wish to take a run through Yesso. A short translated article on the Burial Ceremonies of the Chinese repays perusal. Mr. Denning by his vocabulary of Aino words places students of language under obligation. Mr. Eby's Manual for transliterating Japanese is concluded in this number; from a cursory inspection of the table and the accompanying text we are under the impression that the system followed is a safe one. In the note on Minamoto Takakuni, a statesman who flourished in the latter half of the tenth century, we find a characteristic or two worth noting. It seems he had a natural horror of sultry weather, and during the summer vacation was in the habit of retiring to a secluded spot called Uji. Here he used to invite friends or simply mere wayfarers, and when they had entered, he would sit in an adjoining room and take notes of their conversation, which of course comprised the most diverse topics. From such materials as these he compiled his work "A Talk on Things Ancient and Modern." Sir Matthew Hale and Sir Walter Scott got their information pretty much in the same way; they did not however, sit behind a screen.

The Chinese Recorder and Missionary Journal. September and October, 1881. Mission Press, Shanghai.

In official native notifications, it is customary to speak of the simple unsophisticated people that till the soil, as children; but an exceedingly interesting paper, entitled "Sketches of a Country Parish," goes far to disabuse one's mind of that childish simplicity which Mandarindom so conveniently assumes for the rural population. The Chinese are everywhere the same, astute men of the world, whether town reared or country bred, and nowhere has their astuteness been more clearly seen than in the native flock of the writer. These he has gauged, we should imagine, correctly; and he has at the same time given us a realistic, a sternly truthful view of what village life in the north is. Mr. Smith has once again drawn aside the curtain, that shuts the foreigner from the arcana of Chinese Social life—its motives, its aims, its ups and downs, joys and sorrows, and although the standard of principle and morals there revealed is by no means high, it is not so far behind Western rural life as at first sight one would be apt to think.

Mr. Smith has introduced to our ken a series of characters, some of which have a ridiculous closeness of resemblance to their counterparts in the West. The first of these is the good young man in search of a Religion, who, after a varied experience of Taoism, Buddhism and Eclecticism [he was the keeper of the 全神廟] and a stiff bout of persecution to boot, is now a consistent Christian. We are introduced to the village king and the village bully, and an exceedingly ugly customer the latter is.

The paper, interesting though it is for its faithful descriptions of the lights and shades of native characters, is also valuable as a clear statement of the irreconcileable position assumed by Christianity to non-christian religious, and thus incidentally gives us a graphic account of the trials of a missionary in his dealings with the lax moral and religious principles of the Chinese.

Mr. Henry's narrative of a journey up the Lien-chau Kong, a tributary of the North River in Canton Province, makes excellent reading, and furnishes information, valuable to the botanist, the mineralogist, and the sportsman. The paper has not only a delicate literary charm, but is brimful of a sympathetic feeling for all that is lovely and grand in Nature, among the highlands of the Province. We enjoyed the paper to the full.

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Eastern Religious Kalendar for the Year 1882. Compiled by Ernest J. Eitel, Ph.D., Tübing. Hongkong: Noronha & Co.

This Calendar is designed for the purpose of affording students an opportunity of understanding the Religious life of Eastern Asia, by indicating the principal fête days, and their purpose. It will also prove useful to those who have dealings with men of various nationalities, under their command. We trust that Dr. Eitel will see his way next year to extend his plan still further, by embracing other Asiatic cults and giving more detailed information concerning them.

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NOTES AND QUERIES.

NOTES.

ON CHINESE OATHS IN WESTERN BORNEO AND JAVA.—The question of Chinese oaths once was an object of frequent discussion. For, the absence of judicial swearing from the courts in China had created for the colonies a source of difficulties which one tried to surmount without sufficient preliminary knowledge of the people's character and religious conceptions; and the result naturally was, that many a form of oath was precipitately adopted which afterwards proved to be worthless, and therefore had to be put aside again. A general mistake of most of the judiciary bodies was that in their praiseworthy zeal for securing a proper administration of justice by establishing a reliable system of swearing, they forgot to make a clear distinction between an "imprecation" and an "oath." Some tribunals *f.i.* let a witness break a saucer and tell him: "May my soul [although a Chinaman naturally understood his body] be cracked likewise if I do not speak the truth." In other cases—and this became a more general method—they let him cut off a cock's head and exclaim: "May I be done to as I do unto this fowl if I perjure myself," and so on;—but in the eyes of most Chinamen practices of this kind are perhaps as nonsensical as they are in ours, because they include nothing that may influence their religious feelings. They are mere "imprecations," but do not constitute what we understand by an "oath." Imprecatory formalities of that sort may be, perhaps, useful as appendices to a purely religious oath, especially when inferior people are sworn, who want to have their rough minds somewhat intimidated by a practice likewise rough; but erroneous it is in any case to put the centre of gravity in them. The stress ought, on the contrary, to be laid upon the religious part, which, being the essential element, may never be eclipsed by an imprecation that scarcely deserves a secondary place.

Now the question naturally arises: how may the religious feeling of the people in the best way fall in with the ceremony of judicial oath-taking, and how may it be made to add value to their oaths as a bond upon the conscience? The solution is not at all difficult, and a moderate knowledge of Chinese religious conceptions may be herein a most trustworthy guide. We think that the way in which the question has been settled in Western Borneo, stands best the test. In this country no cocks are decapitated before the tribunals and no cups smashed to pieces, but witnesses are, as soon as they have given evidence, led under the open sky, to solemnly declare before Heaven and Earth that the plain truth, and nothing but the truth, has been told by them.

During the performance of this rite, the swearer holds one or three incense sticks in his hands, for no Chinaman would venture to appear before his gods, without this visible and odoriferous token of respect between his fingers. Two sticks may not be used, because this number is exclusively employed by the people of this country in worship of the dead. Some colonial officials of the

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swearer's own nationality accompany him, and one of them dictates what he is to say; for a fixed formula is not prescribed, neither could, even if there were, a simple Chinaman be supposed to have learned it previously by heart. In this way the witness is made to state before Heaven and Earth that he has given evidence to truth; but of his own accord and without instigation he often adds an imprecatory invocation of these two supreme divinities, exclaiming that they may destroy him and his whole offspring if he makes himself guilty of perjury. A bow *à la Chinoise* concludes the ceremony.

At Pontianak, the central seat of the Government of Western Borneo where this note is written, such judicial oaths are generally taken in presence of the Dutch official interpreter. But so far as to what concerns the form; now we shall consider the religious value of this oath.

It is a well-stated fact,* that the Chinese have no notions about the Supreme Being that we denote by the name of God. But this does not prevent them from possessing a numerous host of deities, upon whom the fate of everything terrestrial is thought to be dependent, and in whose faces oaths may accordingly be properly sworn. At the summit of this whole Parnassus are Heaven and Earth, the Father and the Mother of the Universe.

These two superior Gods are regarded by all classes of Chinese as the most influential and powerful of higher beings, and therefore held in an unrivalled veneration. And no wonder. For since very early times the inhabitants of Far Cathay must, like every other people, have been conscious of their absolute dependence upon these Supreme Powers, which are the authors of production and of everything that is, will be, and ever was created. Heaven is the Almighty God, who through the sun, his powerful agent, causes cold and heat, daylight and darkness, life and death alternately to reign. It gives birth to the annual periods of rain, drought, snow and wind; and thus rules the yearly and daily occupations of man. It excites and stops production, and consequently bears absolute sway over the fate of the human race:—in a word, Heaven is the omnipresent Lord, who governs the world and everything animate and inanimate that is within its spheres. The Western peoples of antiquity, likewise aware of man's insignificance in the face of that awe-inspiring power, could not help humiliating themselves before the Heavenly God, and so remarkably was his worship developed among the nations which dwelled around Old Judea, that it caused the Jewish legislator to exclaim: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them and serve them."* He had to exhort his people against the example of most of the Asiatic and European nations, and to warn them against the majestic and glorious scenes of Nature; for so seducing is the overawing spectacle of the Universe, and so difficult it is to make man understand the metaphysical doctrines and teachings about a supernatural Power, that even the Jews could but hardly be prevented from prostrating themselves before the altars of Nature, where they could worship what their own eyes daily beheld.

Indeed, the worship of Heaven and Earth was in olden times nearly universal. As the ancient Chinese did, and the modern still actually do, so the Hellenic tribes placed Uranos and Gœa at the top of Parnassus, because of their naturally standing at the head of all production and life. The Phœnicians worshipped and adored that Divine Couple for a similar reason, and assigned a place to it in their national history as the

* It will be well if Mr. Groot's argument stands complete without the aid of the "well-stated fact" here noted, for it is certain that most impartial students of the Chinese Classics will fail to agree with such a sweeping statement.—Ed. *Ch. Review.*

* Deuter., iv., 19.

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progenitors of their princes; the Romans placed it at the head of their host of gods and the Atlanticans, Cretians, Celts and Scandinavians altogether had their Divinities of Heaven and Earth:—therefore we cannot wonder that, as so many people did the same, the Chinese likewise paid a high a veneration to the firmament above and the terrestrial sphere below. Inhabited by the sun, that great agent of Nature from whom life, growth and production emanate, their "Imperial Heaven" 皇天 envelopes "Empress Earth" 后土, and is joined to her in a fecund marriage, to which plants, animals and men all, without exception, are indebted for their origin and existence. And, impregnated by her consort, who pours his fecundating rains into her womb and by his regular motions rules the seasons, days and nights, this Empress Earth is endowed every year with new vegetative energy, and thus becomes the mother of everything that lives and breathes within her bounds. Therefore, it is easily to be conceived why the Chinese, who never learned to invent a God beyond the pale of the Universe, used to gaze on Heaven and Earth, their *Thien-Ti*, 天地, with a reverence unequalled save perhaps by that which Christians pay to God.

In fact, the gross material views of the Chinese do not admit of belief in the existence of one invisible Maker and Ruler of the world. They can adopt the conception of visible Nature, of Heaven and Earth, the two ruling powers of the Universe; but notions of a purely immaterial being, to whom these two agents would be subjected, cannot penetrate the thick crust of realism, that envelopes their minds. And with regard to creation, they know of no law but spontaneity and self-development in the construction of the existing Universe. They consider that all things have come to be as they are of themselves. They do not conclude, from the marks of design and contrivance, which are exhibited in Nature, that there must have been an intelligent contriver. They do not speak of the *works* of Nature or the *works* of God, when gazing on the ever-moving panorama, which that Universe offers to the eye. They prefer to denominate it the "living Heaven" and the "living Earth." Therefore, instead of saying that they worship God, they will more frequently say that they worship Heaven and Earth. The husbandman, at harvest, when he has gathered in his sheaves, acknowledges that it is his duty to "thank Heaven and worship Earth."*

To return now to our starting point: it is at the feet of this omnipresent Dual Power, that the Chinese of Borneo, in the way we have described, make their judicial oaths. Some hundreds, perhaps, were administered through my own mediation during the course of my official career, but I never perceived coolness or indifference on the swearer's part. On the contrary, most of them invoked Heaven and Earth with unfeigned devotion, fervour and ardour; and I am convinced that not more perjurers were among them than can be supposed there would have been among as many Christians, swearing their own religious oath. Let it be noted, that the Chinese population of this colony is a mixture of Hakkas, Hoklos and Fuhkienese, and that the oath is equally fitted for them all, as they without exception regard Heaven and Earth as the two highest divinities. Most of them maintain, however, that it is sufficient to invoke the Heaven only, because, as they say, wherever there is a Heaven, there of course at the same time is an Earth witnessing the oath.

Certainly it needs not be told, that only when the formulary is properly dictated and recited, efficacy can be expected of the oath. For the criterion is, as in our own Christian oaths, in the tenor of the words, and by no means in some accessory practices, as those of lifting up the fingers or burning incense sticks. The difficulty, which would ensue from this when European judges do not understand the spoken language of the people,

* Edkins, *Religion in China*, chapter viii.

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is in Western Borneo radically removed by the enlightened policy of the Dutch Government, which has not shrunk from allotting seats in the tribunals to Chinese officials and notables.

Whatever may be alleged against the Chinese and their character, experience has proved here, that they actively, and with much sense of duty, interest themselves in judicial matters, whereabout they have a right of voting. Wherever they are allowed to co-operate in the administration of justice, they become in every respect conscious of the importance of their office, and in consequence of that of the oath. Our Colonial Government, availing of this, confidently commits the swearing of the witnesses to the Chinese members of the courts; and the text of the correctness of the measure is, that until now not a single instance of breach of trust has ever been recorded.

This commendable mode of swearing Chinese in the face of Heaven and Earth or of Heaven only, has been practised in Western Borneo for more than half a century, and was always wisely maintained by the actual resident, the able Mr. Kater, to whom the management of the colony has been trusted for a long series of years. It is applied before each of the three courts, which administer justice in native and Chinese cases, or the so-called Land Councils. These tribunals are established at Pontianak, Sintang and Singkawang, and are respectively presided over by the Resident himself and his two Assistant-Residents, the members being not only Malays, but also Chinese and other Eastern Foreigners (Arabs and Hindoos), who all have an equal right of sitting and voting in the assemblies. Considering that these tribunals are even entitled to pronounce sentences of death, and that only condemnations to more than two years' deportation with forced labour need revision by the Supreme Court at Batavia, one may judge of the vastness of the judicial competence, which the Netherlands Indian Government commits to its Chinese subjects of this country. And certainly it is not a wrong principle, on which the Dutch act, that the first element in a good administration of justice among races, with so great a variety of customs, ideas and notions, consists in enlisting them in the tribunals, and inspiring them thereby with confidence in our legislation, government and judicial proceedings.

After all, it may be called a matter of astonishment that the Dutch Colonial Government, after having done so much for a proper administration of justice, has not yet abolished in Java the disgusting method of swearing Chinese by letting them decapitate cocks. Already years ago it was condemned by trustworthy authors, and decried as dangerous to justice. In May 1863 the well-known Dr. G. Schlegel, at that time a Government interpreter at Batavia, warned his countrymen against it in a periodical, which is published there under the title "Jurisprudence in Netherlands India,"* and tried to demonstrate, that swearing by cutting off a cock's head is only done among the Chinese in federation, so that, as a judicial oath, it is quite devoid of validity and sense. An author in the "Notes and Queries on China and Japan"† likewise disapproved it and told he could testify, that the decapitated cock in no wise prevents the telling of most audacious lies; while the late Mr. Mayers recommended in the same periodical‡ the oath which we advocate, by saying that in making a solemn affirmation before Heaven, the Chinese are not without a sense of speaking the truth.

One need not be a jurist to conceive that an oath, without the invocation of any higher being whatever, can never be trustworthy as a bond upon the conscience. This is true in the first place, for the uneducated classes, which have as good as no notions of the sanctity of Justice. And neither the decapitation of a cock, nor the recital of an imprecatory formula can strip such an oath of its invalidity, because neither of the two

* *Het Recht in Nederlandsch Indie.*
† Vol. III., p. 18.
‡ *Ibid*, p. 144.

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performances endows it yet with a religious element that can intimidate the swearer, and accordingly prevent his giving false evidence; for it is not probable that he will be simple-minded enough for believing, that the dead fowl will trouble him in revenge of his perjury. This explains why in Java so many Chinese witnesses, when called upon to swear the bloody oath, seem to be rather amused than impressed by the sacred act which the judge imagines he is going to perform.

But if all-seeing Heaven is invoked, then the wrath of the Supreme Divinity shall, in case of perjury, hover over the swearer's head; and this prospect shall undoubtedly make a deeper impression upon a Chinaman's mind than the decapitation of a thousand cocks. It may by no means be forgotten, that the killing of a fowl is a pure allegoric act, and in any case, nothing more than a symbolical representation of the fate which any perjurer is expected to undergo. But as it does in no wise confront the swearer with a higher being, the conclusion must be drawn, that it is a chimera and a groundless fancy to expect any efficacy from such a form of oath in the sense which law demands. It could, perhaps, be objected here, that the liability to punishment for perjury provides against this evil. But as long as the law has not yet substituted a simple declaration for the oath, and continues recognizing its sanctity and religious character, the tribunals have certainly no right at all to dispose of the question in this way; neither does the false argument allow them to admit, in spite of conviction, untrustworthy forms of swearing in their judicial proceedings.

We now proceed to give a short notice on the way in which oaths are generally administered in Java. The invocation of a divine power in judicial swearing is, in most cases, entirely neglected there. Witnesses are simply ordered by the presidents of the tribunals to go out and swear; a cock or hen and a sword are handed to him by a policeman, and with a single stroke he severs the head from the bird. A Chinese official ought to be at hand to superintend this so-called oath; but it seems that it has become quite a custom for both him and the swearer not to speak a single word. And on testimonies, confirmed in this way, sentences are passed which sometimes entail a twenty years' deportation with forced labour, and even the penalty of death!

No wonder that such a worthless form of oath, for which nobody can, of course, cherish much respect, is frequently corrupted by an abuse that destroys its last spark of validity. More than once I have witnessed that this was expressly done by native policemen, who were greedy to save something for themselves of the full prices which the Government pays. That such things pave the way first for derision and mockery, and finally for perjury, will certainly not be called in question.

But apart from the question of validity, it can hardly be denied, that the method of swearing by slaughtering fowls is extremely disgusting. In Java it occurs of course very frequently, that many witnesses are sworn at a time; and in such cases the premises of the court are covered with decapitated and partly decapitated birds, sprawling about in the midst of a crowd of laughing spectators and native policemen. Another drawback is, that where this form of oath is in vogue, young women and girls, who have scarcely cast the colt's tooth, are compelled to commit a bloody act, which makes them shrink and shiver. I have seen young female witnesses reluctantly obey the orders of the judge, complaining with tears in their eyes, that the killing of the bird would bring evil to themselves and their families. I have seen girls, not accustomed to handle a sword, carve and cut the sprawling cock in their bewilderment in a most shocking manner. I have also seen others, after many vain attempts to decollate the bird, at last let it slip from their hands, while the poor fowl, crying and bleeding, fluttered over the premises of the court, to the great pleasure of both spectators and police-

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men. No wonder that such witnesses, re-entering the court, were quite alarmed and perplexed, and that it took a long time before the judges could extort any intelligible evidence from their mouths; and yet it is a matter of doubt, whether they did not unconsciously tell stories in their bewilderment. Would it not have been better for justice if they had not been sworn at all?

Many superstitious Chinese believe indeed, that a bloody oath, even though there is no question of perjury, will frequently bring ill-luck and calamities. Such people will, of course, always try to withdraw from giving evidence in courts where they can be compelled to take the life of an animal; and Justice accordingly loses by the oath, instead of gaining. It may, moreover, not be forgotten, that in these colonies a lot of Chinese are, or profess to be, adherents of the Buddhistic tenets, and frequently vow before their Gods not to co-operate in any way in destroying animal life. Now, for such people it is likewise a matter of course to avoid the courts where bloody oaths are used for swearing purposes; for they certainly, in the first place, do not like to have calamities sent by the Gods, as a punishment for their faithlessness and insincerity.

The fundamental law for our colonies has an article, which runs: "Every one may profess his religious opinions with unlimited liberty, saving the protection of society and its members against the transgression of the general regulations under penalty" (art. 119). We do not know what jurists think of it, but we are convinced that most readers will agree, that it is rather open to doubt whether tribunals are in strict harmony with this law, when they compel a Chinaman to swear the bloody oath and thus to break his religious vow relating to the sparing of animal life. Were such a bloody oath a necessary ceremony, which cannot be done without, there could be said something, perhaps, in favour of its being forced upon a Buddhist; but considering that there exists a much better form, which could and ought to be substituted for it, such an oath-taking will always be a violation of the law of religious liberty whenever Buddhists are concerned. Especially among the Chinese of Borneo there are numbers of Buddhistic zealots, who abstain from shedding blood and even from the use of animal food; and it is certainly a boon both for the good administration of justice and the liberty of conscience, that the bloody oath has been put an end to there, as may be hoped, for ever.

The majority of the Chinese population of Java are colonists, or descendants of colonists, who have emigrated from Southern Fuhkien. In this part of the immense Middle Kingdom a reverence is paid to Heaven and Earth, which is perhaps unparalleled in any of the eighteen provinces; and as the Chinese always take their habits and religious customs wherever they go, the worship of the two Supreme Divinities is to be found also in Java without any important modification. It may accordingly on good grounds be concluded, that there is no objection at all to be made against the introduction in that island of the oath of Western Borneo. We abstain from entering upon the particulars of the worship of Heaven and Earth, which is so remarkably developed among the Java-Chinese also, because any reader, who takes interest in the matter, may consult our essays on the subject in a work on annual customs and festivals of the Amoy-Chinese, the first part of which was very recently published at Batavia.

A last question is still worthy of attention: how is it that a worthless and condemned form of oath, in spite of the good example of the neighbouring Borneo, could maintain itself in Java? Doubtless it owes its tenacity of existence in the first place to the absence of Chinese members in the tribunals. As has been already intimated, the Dutch Government allots extensive judicial competence to Chinese officials in Borneo, but the same privilege is in no wise allowed

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to their colleagues in Java, although these certainly cannot be said to be comparatively speaking of inferior intelligence. Even in case of trial of a Chinaman accused of the greatest crimes, they have but one consultative voice; the decision being, so far as the Land-Councils are concerned, left, in addition to a European President, to some native members, whose civilisation and intellectual capacities do, as a rule, surely not exceed those of the Chinese. Being thus systematically excluded from judicature, the Chinese officers in Java naturally have never taken a deep interest in the proper administration of justice, neither do they, in consequence, feel it incumbent upon them to instruct the judges about the proper way in which their countrymen ought to swear. Indeed, rarely will a Chinaman take the initiative in such like matters, unless he be encouraged to do so. For, owing to the state of things in his native country, he has an innate aversion against everything on which there is even the appearance of jurisdiction; and being thus naturally inclined to regard a tribunal as a ferocious monster, beyond the claws of which he should keep himself as long as possible, * he must, even in the colonies, *learn* to turn this aversion into confidence and sympathy. And as nothing is better fitted for realizing this purpose than the enlisting of the Chinese chieftains in the judiciary bodies, the mixed tribunals such as they actually exist in Borneo are intimately bound up with a proper administration of the Chinese oath; so that they may be said to be urgently needed, wherever any importance is still attached to the sanctity of judicial oaths.

J. J. M. DE GROOT.

Pontianak, September, 1881.

* The Chinese are very fond of deriding their judges and tribunals by pithy remarks. The following characteristic popular sayings may illustrate this: Put your head in or out, it is quite the same (*i.e.* you will lose it in any case). A judge is like a tiger: he never moves but he does some injury. During life beware of the tribunals, and after death of hell, etc.

"EASY SENTENCES IN THE HAKKA DIALECT."

—*To the Editor of the* "CHINA REVIEW."

SIR,—In your last issue a review appears of a pamphlet entitled, "Easy Sentences in the Hakka Dialect, with a Vocabulary." The article commences by saying that the book is very neatly got up. The reviewer, however, must think this is labour lost, for it is followed by the statement that the book "is sure to prove useful to beginners that are studying with a teacher who knows a little English," and not content with thus damning with faint praise he proceeds, "to others we do not see that it can be of any service." The idea, by the way, of having "a teacher who knows a little English" appears so delightful to our critic that he returns to it again further on, and says:—"As we have hinted (*sic*) above, the book is only serviceable when a bi-lingual teacher is employed."

In the Introduction to the pamphlet it is stated that the author used Giles' Handbook of the Swatow Dialect—the prototype of the present work—and found it most serviceable in his first attempts at the Swatow Dialect. In face of this statement one would have fancied that the reviewer would have hesitated before so authoritatively uttering his *ipse dixit* against another similar work.

Under the circumstances I shall, I hope, be excused for quoting the following extract from a letter I received from a gentleman who has made the study of Hakka his life work, and is thoroughly familiar with it. He says:—"I was delighted . . . to see your book . . . It was very desirable that something should be published in the Hakka Dialect, and I was right glad to see that you made such a nice beginning. . . I think there will be an opportunity of disposing of a number of your manual in———as well as in———. I shall be happy to assist you in sending copies to both places, where I know they will be welcome."

Another writes, "Your book is to me very interesting both because my own mission work is wholly Hakka, and because I have

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already got Giles' Hand-book translated into Hakka (Lepsius system). I think your work is well done."

I apologize to the writers for the liberty I have thus taken of quoting from their letters, and it is only the desire of vindicating my work from a sweeping condemnation that has emboldened me to do so; for had the reviewer expressed his disapproval of the orthography used, as one of the writers quoted above does, I would not have replied; but he enlarges upon this to the exclusion of all else.

It would no doubt have been an advantage if, in the compass of such a small book and in the prospect of its limited circulation, both characters and tones could have been included; but it does not follow because these are not to be found in a book that it is consequently unserviceable. The Romanised system which the English Presbyterian Mission use at Swatow is necessarily, as a Romanized system, entirely wanting in Chinese characters, and has further no tonal marks at all, yet it is easy to read, and it is thought to answer the purpose exceedingly well.

I have attempted to simplify the acquisition of Hakka in its first stages. Except in one or two clearly defined cases an arbitrary pronunciation has not been given to letters and syllables, but the endeavour has been to adapt the already existing and well-known English pronunciation of certain letters and words to corresponding sounds in Chinese, as far as appeared practicable. This is fully explained in the Introduction.

The question is simply this, not whether the letters of the English alphabet, singly and in certain combinations, form the best method for representing the sounds of the English language; but whether an Englishman, who probably has not much leisure for the study of Hakka, would not find that he could learn more rapidly and easily by the use of a plan such as Mr. Giles and I have adopted (in which the words are spelt as he himself might probably spell them) than by some other more complicated system. To beginners there is nothing more discouraging than the feeling that no progress is being made. A man who will make use of this little book under review intelligently and will continue the use of it, and not fling it aside at the first discouragement in his studies, will make greater progress, I am confident, than if he does without any book, or makes use of the only books that are now in existence. These will come in nicely afterwards, if he wishes to prosecute the study of Hakka beyond the first few steps.

For it must be remembered that Williams' system of orthography is not in use in Hakka, if it had been I would have used it; and of that (Lepsius' system) in present use in Hakka Parker says:—"The system of spelling adopted by the Basel Missionaries may be suited to Germans, but it is of a nature extremely ill adapted to the requirements of English students."

Therefore all points considered it appeared more expedient to put the book into such spelling that anyone, if not already prejudiced in favour, or accustomed to the use, of a particular system, would find easy of use.

A careful perusal of the Introduction would have prevented the reviewer giving the book such a peculiar and unfair trial as he subjected it to with his gang of labourers. There he would have seen that the book is to supply "certain lines in which to work with his teacher"—the book is supposed to be an adjunct to a teacher, as any other phrase book is. It is not intended to be "Chinese without a teacher," but with its help (and all phrase books are but helps) a teacher may be turned to more account than without it.

Would it be thought a fair trial for a man who knew not a word of Cantonese (for the Reviewer cannot know much if anything at all of Hakka) to take a phrase book in Cantonese,—say Williams' or Lobschied's or Dennys', and proceed, without any previous instruction, to talk from it to even a

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well-educated Cantonese, (for we will not take the clod-hopper class to whom the gang of coolies probably belonged), and then if he failed to understand what was said, dub the book a failure?

The Reviewer also omitted to notice another passage in the Introduction: — "he must not be surprised to find that many Hakkas pronounce many of the words differently to the spelling given here, etc." There are different dialects in Hakka, as well as in Cantonese, and phrase books are not chameleons to change according to their surroundings, and be therefore perfectly available for any of the many sub-dialects and patois.

My book will not endow one with the gift of tongues. I never pretended it would.

The reviewer also entirely forgets that "the Hakka girls of the Basle Mission" already know their own language, and what they learn is simply the orthographical system of Lepsius adapted to Hakka, and this knowledge materially assists them in their study. The perfect ease also that he speaks about is only acquired after mouths or it may be years of work. The analogy would be more perfect if we were to suppose that an Englishman were to learn some other way to write and read English—say Pitman's system of shorthand.

Thanking you in anticipation for inserting this reply.—I am, Yours &c.,

J. DYER BALL.

12th January, 1882.

PROHIBITION TO HOLD CIVIL OFFICE IN ONE'S NATIVE PROVINCE.—With reference to the Chinese rule that no man shall hold civil office in his own Province, "our ancestors ordained (Stat. 4, Edw. 3, c. 2) that no man of law should be judge of assize in his own country, wherein he was born or doth inhabit," and according to the civil law it was "sacrilege for a man to be governor of the Province in which he was born or had any civil connection."

THE RISE OF THE MONGOL DYNASTY IN THE HIA COUNTRY.—The 夏 country mentioned so often in the Sung History must, we think, (if topographically the same as Ta Hia, or Bactria), have been the headquarters of the then rising Mongol Dynasty. It appears that the Hia Emperor 仁孝 reigned 55 years, and established Chinese schools even in the palace: he also honoured Confucius with the title of 文宣帝. His son 純祐 adopted the national style of 大慶, and canonised his father as 仁宗. Later on, the Hia Emperor 安全 was canonised as 襄宗, and was succeeded by his cousin-removed, [族子] 遵頊, who abdicated in favour of his own son 德旺.

HUNG-WU, THE FOUNDER OF THE MING DYNASTY.—The laws of the Ming Dynasty, [大明律], were compiled towards the end of the reign of 洪武. Some stories are told of Hung-wu which might be profitably taken to heart by the ninnies who figure in the modern *Peking Gazette*. A son had cut out a piece of his rib to cure his sick mother with, and vowed to sacrifice his son if she recovered. The Emperor sensibly ordered him 100 blows on the breech. On another occasion, he asked an old man who had been falsely accused of plotting against the Emperor how it was he had such a vast and well-knit family. "By keeping order, and never listening to wives" was the answer, and highly approved by his Majesty, whose own wife, however, was the most sensible of women. The objection to opening mines seems to have been as strong in these days as now. A statesman was flogged for suggesting that a quicksilver pit somewhere in Turkestan, (西戎), and an iron mine at 磁州 in Ho Nan, should be worked. An expedition against Corea was undertaken during this reign, but, although the Corean King sent conciliatory messages, he does not appear to have been subdued.

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A CAUTION.—The Chinese often commit suicide with a mixture of honey and onion juice [香葱], which is said to be deadly poison. If this is true, the ghosts of many thousands of unwitting Europeans will probably scan this paragraph with unavailing regret.

CHINESE MARRIAGES AND BETROTHALS.—With reference to the "ghostly" nature of strict Chinese marriages, and the rule that persons related even by affinity cannot serve in the same province, a case has recently occurred in which a Kwang Si prefect has been obliged to abandon his post because his daughter was betrothed 11 years ago to the Governor's eldest son, although she died three months after the earnest money was paid, [下定].

CONTEMPTIBLE CHARACTER OF KWANG TSUNG OF THE SOUTHERN SUNG DYNASTY.—Perhaps one of the most contemptible Chinese Emperors was 光宗 of the Southern Sung Dynasty; his father, imitating his grandfather, abdicated the throne to Kwang Tsung when the latter was 39 years of age, but the wretched creature had to be hustled, [擁立], on to the throne. He revenged himself by doing absolutely nothing, and submitting to the dictation of his termagant Empress. He was so afraid of poison that he would seldom even give audience, and turned back on several occasions when he had mustered up sufficient courage to approach the door of the audience chamber. On these occasions his petticoat was seized by his courtiers, who, on one occasion, even followed him into his private apartments, quoting a precedent, [故事], in the case of 辛毗 who not only followed 曹丕 into his apartment but tore off half his coat tail. Things at last reached such a pass that Kwang Tsung's aged grandmother, [太皇太后], wife of Kao Tsung, ordered her great-grandson to mount the throne, seeing that the imbecile Emperor would not even name his successor.

AN ORGANIZATION FOR TAXING AND CORVÉE PURPOSES.—An organisation for taxing and *corvée* purposes was perfected in the reign of Hung-wu, Founder of the Ming dynasty, under the name of 賦役册, a copy of which was supplied to each district, and revised every ten years. One 里 consisted of 110 戶 or land-tax payers, and the 10 who paid most were 里長 on alternate years: the other hundred formed 10 甲. In the city instead of 里 the term 坊 was used, and in the suburbs the term 廂. A 册 was a 里 thus booked and registered, and the term 圖 seems to have been alternatively used. The proletarians attached to each 圖 who were not liable to *corvée* were called 畸.

CHINESE CURES.—Amongst Chinese cures, there may be some which are genuine, though undoubtedly the majority are quackish. Syphilis is said to be curable with the root of the chrysanthemum, skinned, bruised, and well boiled in water, and 大曲酒. This decoction is then drunk off, the patient sweats, and the poison is driven out. Another cure for the same disease is the juice of the 香葱 onion, obtained from pounding a number of bulbs, stalks and all together, and taken with linseed or sesame oil, *ma-yu* or *chih-ma-yu*. The eyebrows of toads, (*lai*^{3} *kê-pao* as these batrachians are called in the west of China), are used as a medicine. The toad is said to capture the wax insects from the *la shu* by "spitting at them through its eyebrows."

CHINESE CONCEIT.—The *Shên Pao* calls the Prince of Wales [英國]世子, which means "heir of a prince or noble" and not that of a King or Emperor. This is a piece of Chinese conceit which the English editor should summarily suppress. The Chinese editor moreover always alludes to the Chinese Court and Chinese officials with more respect than he does to those of the Great Powers.

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THE RULE OF ADDRESSING SUPERIORS.—The rule regarding private communications to public officers is clearly laid down by the Manchu statesman 文煦. No matter whether the writer be a Prince or a statesman, a Manchu must use the term 呈 in addressing his *tsoling*, *ts'auling*, or *tut'ung*: or, if he is a sprig of royalty, in addressing the Tsung-jên Fu. A Mongol does the same in addressing the Li-fan Yüan; and a Chinese in addressing his native authorities. 文煦 makes use of the peculiar term 奴才們 in his Memorial;—a colloquial expression.

THE CORVÉE SYSTEM.—The *corvée* system underwent modifications under the Emperor Kao Tsung of the Southern Sung Dynasty. Under this system, 25 families formed a 保, and 16 *pao* a 都. The ancient feudal 井 system was also recommended during the struggles of this monarch with the Tartars. Sixteen 夫 were one 井, and every *tsing* had to furnish, [賦], two soldiers and one horse: the women had to furnish three feet of pongee and an ounce of cotton, or six feet of cloth and two ounces of hemp. Every 夫 was to have 50 畝 of land.

"THE WISDOM OF MANY AND THE WIT OF ONE."—Amongst the Chinese proverbs are "You are not far wrong if you judge by slight indications," 以小喻大其理不差. Again "A new-built house three years will creak; a new-wed bride three years will squeak," 新修的房子響三年新娶的媳婦講三年.

THE TITLE OF AN ABDICATED EMPEROR'S WIFE.—The wife of a living but retired Emperor, [太上皇帝], is called 太上皇后, a name differing from that of the Dowager of a deceased Emperor, [皇太后], which title, however, comes to her if she outlives her husband.

WEARIED STUDENTS AND REFRESHING BEVERAGES. — In the examination-halls, where almost invariably one or more students perish from thirst, closeness, and heat combined, liberal Magistrates occasionally provide large quantities of a decoction called 六一散 which consists of six parts of chalk, [? 花石], to one of liquorice. Or the flour of the "green bean," [綠荳], is similarly boiled. In either case the decoction, when cool, is a refreshing drink.

MAN-BOTE AMONG A TIBETAN TRIBE.—The Residents in Tibet forward an interesting Memorial describing how they settled the differences of a tribe called 納魯噶魯, amongst whom the custom of man-bote exists; [照夷例賠償命價]. It appears that, at fixed periods, all murders and cattle robberies are counted off on each side, and a balance is struck, at so much a man or an ox.

THE KIN DYNASTY OF TUNGUSIC ORIGIN.—The Kin Dynasty of Nüchên Tartars are called by Porter Smith a Tungusic tribe, and progenitors of the present dynasty. This is the more likely inasmuch as when they conquered north China they made the people shave their heads [髡髮]. In their language a 部長 or Captain is called a 孛董 or *puchun*. Is this Manchu?

OFFICERS SELECTED BY THE 大挑 SELECTION.—From a recent *Peking Gazette* it appears that there are certain officers called 佾經歷, 布理問, and 布庫大使, who would seem to derive their titles from the 大挑 selection.

A WAGGISH EMPEROR.—The Emperor T'ai Tsung of the T'ang Dynasty seems to have been a bit of a wag. He said "Undertakers like a plaguey year, not because they hate the human race but because they want to do a good business."

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A PAIR OF VIZIERS DURING THE T'ANG AND MING DYNASTIES.—The 中書省 of the T'ang and Ming Dynasties seems to have been a sort of Grand Vizier, or rather a pair of Grand Viziers, or their office. The Vizier himself seems to have been called 承相. The six 給事中 were established by Hung-wu to criticise and inspect the acts of the Boards.

(*China Mail*, Jan. 3.)

AN ERROR IN THE CHINESE CALENDAR.—A curious difficulty appears to have arisen in connection with the Anglo-Chinese Calendars for 1882. The ordinary Almanacs published in Canton give the length of the 10th Chinese moon in 1882 as 29 days, while Playfair's Anglo-Chinese Calendar for the years 1880-1891, published in Foochow in 1879, gives to the 10th Chinese moon of 1882 the full complement of 30 days. According to Playfair, therefore, the 31st December 1882 coincides with the 21st day of the Chinese 11th moon, whilst according to the Cantonese Almanacs it should fall on the 22nd day of the 11th moon. On the other hand, Playfair allots to the 11th Chinese moon only 29 days, while the Canton Almanacs give to the same moon 30 days. Consequently the two divergent sources agree again on the 1st day of the 12th moon, which both make to fall on 9th January 1883. Playfair's Almanac is presumably based on the well-known Chinese compilation called "The Everlasting Calendar," supposed to emanate from the Board of Astronomy in Peking. On the other hand, the Canton Almanacs profess to be reprints of the publication for 1882 of the same Board. But these provincial publications are known to have often contained and promulgated errors. It seems to us there are two sources to refer to in order to settle the doubt. One is to refer to a copy of the Calendar for 1882 officially supplied by the Board of Astronomy to every Chinese provincial government. Another is to consult the English date for the new moon of 10th December 1882, and to correct it by Peking time.

THE CHINESE CALENDAR.

To the Editor of the "CHINA MAIL."

H.B.M. CONSULATE,

Pakhoi, January 9, 1882.

SIR,—I have to thank you for drawing attention, in your issue of the 3rd instant, to an error in my Anglo-Chinese Calendar, in so far as in that publication the 10th moon of the 8th year of Kuang Hsü is set forth as containing 30 days and the 11th moon 29, instead of *vice versâ*, as appears should be the case according to the native calendars published for the ensuing Chinese year.

I have again carefully examined the authority on which I based my Calendar, and find that if fault there be it lies with him, for in his compilation (the 萬年全書, stated to be issued by Imperial authority, 御定) the moons in question contain the number of days respectively that I have given. There is little doubt, I believe, that the annual publications are right and the prophet in this case wrong, and I am the more confirmed in such belief by observing, on comparison with Mayers' Calendar, that on two former occasions, (viz. T'ung Chih III year, 1st moon, and VIII year, 3rd and 4th moons) he erred in the same way. It is doubtless right that some allowance should be made for occasional shortcomings to those who undertake to prophesy concerning Chinese moons for years in advance, and I trust that those of your readers who have purchased my Calendar will good naturedly make the simple corrections necessary for this year, and will trust, as I do, that the like may not occur again during the period over which my publication extends.

I am, Sir,

Your obedient servant,

G. M. H. PLAYFAIR.

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ERRATA.

The amount of Precipitation (Rain and Snow) of Peking:—

Page 120, Table I., Column, Autumn S_4 1876 for 7.8 read 1.8; 1877 for 7.6 read 1.6.

Page 122, line 19, in brackets, for 4th year read 6th year; Line 27, for 7th and 11th year read 1st and 11th year; Line 41, brackets to be omitted and for 'm no less'. . . read 'm is no less.'—Table III., Column Sunspots, is printed seven times the word Minimum; for the second, the fourth and the sixth word Minimum should be read Maximum.

Page 123, under Table IV. for (Mean, 24.3) read, The mean of all 11 values of m_1 is 24.3.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review.*)

BOOKS WANTED.

Any reader of the *China Review* who can help me to procure a copy of the 賡成集要 will render me a favour.

FREDERIC H. BALFOUR,
Shanghai.

Vol. XI. of the *Chinese Repository.*
Address, G. J.

Vol. 1 and 2 of the *China Review* to be exchanged for Dr. G. Schlegel's Works: *The Hung League or Heaven and Earth League, Sinico-Aryaca and Uranographie Chinoise.* Address, E. A.

China Review, 3 Nos. of No. 1., Vol. II.
Address, *China Mail* Office.

FOR SALE OR EXCHANGE.

Vol. X. of the *Chinese Repository*, and a spare General Index.

Address, G. J.

FOR SALE.

Chinese Repository, Vols. I. to XIV.; XVI. to XIX. Also, Vols. III. and VIII.

Travels in China, by John Barrow. London: 1804. 4to.

Travels of the Russian Mission, by George Timkowski. London: 1827. 2 vols. 8vo.

Address, Librarian N. C. B. R. A. S.,
Shanghai.

Dr. Pfizmaier, 25 Abhandlungen riber Japan (aus den Sitz. Ber. der K. K. Acad. der Wiss. Wien), bound in 2 vols., for $6.

C. P.

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THE CHINA REVIEW.

THE A-MI-T'Ê CHING.

To those who are interested in the study of Buddhism in China and Japan the Journal of the Royal Asiatic Society for the year 1880 is a very welcome volume. It contains the critically restored Sanskrit texts and English translations of two Buddhist Sūtras which exist also in Chinese translations. One of these is the Megha-Sūtra edited and translated by Mr. Bendall, and the other is the Sukhavatī-vyūha Sūtra edited and translated by Professor Max Müller. Under the title "On Sanskrit Texts discovered in Japan" Professor Müller has republished this translation with a preface giving an interesting account of the introduction of Buddhist literature in China and other useful information.*

The Sukhavatī-vyūha Sūtra, as translated into Chinese, has several names of which the best known is A-mi-t'ê Ching (阿彌陀經), *i.e.* the Sūtra of Amitāyus (or Amitābhās), the Buddha who presides in the world of Extreme Delight (Sukhavatī). But there are two very different Sanskrit texts with the same title, and there are Chinese translations of each. These may almost be regarded as distinct treatises; the scene is laid in different places, the *dramatis personæ* are not the same, and one is much longer than the other. As the larger text will, I believe, soon be edited and translated by Professor Müller, it need not be further referred to at present.

Of the short treatise there are at least two translations into Chinese. One of these was made by Kumāra-jīvas with the assistance of several Chinese monks. It bears the title Fo-shuo (佛說)—A-mi-t'ê Ching, *i.e.* the Sūtra of Amitāyus delivered by Buddha. Kumāra-jīvas, the monk for whom princes fought, was the son of a high Brahman of Central India. His mother was a sister of the King of Kuei-tsŭ or Ku-tzŭ (龜茲), and it was in that country he was born. He died in China at Chang-on (Hsi-an-foo) in Shensi in the year A.D. 409. The other translation was made by the celebrated Yuan-chuang ("Hiouen-Thsang") of the T'ang dynasty. It has the title *Ch'éng-tsan-Ch'ing-t'u-Fo-shê-shou-ching* (稱讚淨土佛攝受經), the Sūtra, held by Buddha, which celebrates the praises of the Pure Land, a name derived from a statement in the body of the book. This translation, however, is little known, while that by Kumāra-jīvas is exceedingly popular. An English version of the latter has been made by Mr. Beal in his usual manner, and published in the Journal of the R. A. S. for 1866.*

* Journal R. A. S., Vol. XII., Part II., pp. 153-188; Selected Essays, Vol. II., p. 313-371.

* Journal R. A. S., Vol. II., Part I., pp. 136-144; Catena of Buddhist Scriptures, p. 378-383.

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The Sanskrit text which forms the basis of his own and which was "first published in Japan in 1773" is one, Professor Müller tells us, "of which we had no trace before, which must have left India not before 400 A.D., but probably before 200 A.D., and which gives us the original of that description of Amitābhā's Paradise, which formerly we knew in a Chinese translation only, which was neither complete nor correct." He adds, "There are two other editions of the same text, published in 1794 A D. by another Japanese priest, named Hôgŏ," which "offered some help in correcting the text." There is also a fourth edition "by the same Hôgŏ, in four volumes," described by Mr. Bunyiu Nanjio as "very imperfect." It is, I think, this last work which I obtained from Japan through the kindness of Mr. Satow of H. M. Legation at Yedo. The title is Fan-wên-A-mi-t'ê-ching-yi-shi (義釋), *i.e.*, The Amitābha Sūtra in Sanskrit text with explanation of the meaning, and it is in four volumes. It was compiled from three other editions of which two were written from left to right and one in vertical columns. In this work we have the Sanskrit text, Chinese transliteration, translation into Chinese, with grammatical and other notes which are often wrong and sometimes ludicrous. It is, however, a valuable and interesting work, and occasionally very useful.

I now proceed to compare the translation by Kumāra-jīvas with the Sanskrit text and translation which Professor Müller has given us. There are numerous editions of Kumāra-jīvas's work, but they have few, if any, variations in the text. One of the best is that by the monk Chu-hung (袾宏) who lived about the beginning of the 17th Century. This man, best known by the name of his monastery Yun-ch'i (雲棲), or as Lien-chi (蓮池), was not only well read in Buddhist literature but was also well seen in Confucian learning.*

Professor Müller's translation begins,—"This is what I have heard. At one time the Blessed (Bhagavat, *i.e.* Buddha) dwelt at Srâvastî, in the Ieta-grove, in the garden of Anāthapindaka, together with a large company of Bhikshus (mendicant friars), viz. with thirteen hundred Bhikshus, all of them acquainted with the five kinds of knowledge, elders, great disciples, and Arhats." The Chinese begins, "It is thus I have heard. At one time Buddha was in the country of Srāvastî, in the Ieta-grove, in the garden of the Giver-to-the-friendless-destitute, together with a great company of Bhikshus in all twelve hundred and fifty, who were all great Arhats known to all who know."

In these two versions the points of difference are not many and some of them may be made to vanish. For Bhagavān K. has simply Buddha, and this is his rule. When Buddha is spoken of as Bhagavān K. always has Buddha (佛), and where Buddha is addressed as Bhagavān K. has Shi-tsun (世尊), or World-honoured, which is the translation of another title of the Buddhas. Then we have "Country of Srāvastî," though it was only the capital of the country which bore this name, but K. adds the word "country" to show that the place of assembly was outside of the city. *Jeta* is expressed by 祇 a contraction for 祇陀, and for *grove* or *wood* we have 樹, meaning *tree* or *trees*. The Commentators explain this rendering by the following tradition. When Prince Ieta had sold his park to Sudatta for as many gold pieces as covered it, he said to Sudatta, 'You have now acquired the land but not the trees. These, however, I make over to Gautama and his church.' When he had done so, Gautama told his disciples that Jeta's name was always to be associated with that of the

* "To the same School—*i.e.* the Lien-tsung (Lotus School, or Ts'ing-tu, Pure Land—belongs Chu-hung, the priest who opposed Matteo Ricci in works and letters still extant, and founded the Yun-tsi monastery near Hang-cheu." Edkins' *Chinese Buddhism*, p. 171. See also the same work, p. 198.

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founder of the monastery when this was mentioned.

"Giver to the friendless destitute" (lit. "to orphans and those who are alone in the world") is K.'s rendering of Anāthapindada, which means "giving food to the helpless." This was the honourable epithet which Sudatta had gained by his great liberality to the poor. The word which is rendered "garden" should here and in similar places be translated "monastery," as *ārama* (Ch. 僧伽藍) is the technical name for a Buddhist monastery. This particular one was famed for the size and number of its buildings, the beauty of the scenery by which it was surrounded, and the advantages it had for those who wished to lead a contemplative life away from the world. It was Gautama's favourite place of sojourn, and by far the largest number of his discourses were delivered in the "Monastery of Anathapindada in Jeta's wood." Here he was on this occasion "*together with a large assembly of Bhikshus*," which K. translates literally. But nearly all the commentators interpret his words wrongly as meaning "with an assembly of great Bhikshus."

The number of these Bhikshus is given in the S. as 1300, while K. has 1250. But this discrepancy arises from the fact that Professor Müller's text has left out the word *ardha* before the expression "1300 Bhikshus." This word means *half* or *halved*, and "half thirteen hundred" is a very common expression in the Buddhist books. But what does it mean? Nearly all the translators into Chinese and Tibetan took it to mean "1250." While, however, some European scholars render the corresponding Pāli expression by "1250," others take it to mean "1350."* The former is probably the correct rendering, and this view is supported by the fact that we find the disciples sometimes spoken of in round numbers as twelve hundred. In the present case neither of the words *sārdham* and *ardha* was understood by the Japanese transcribers, who seem in each case to have taken the *dh* for a *v* (or *b*), these letters differing only a little in appearance. Professor Müller has a note here in which he asks, "Did not the frequent mention of 1200 and a half (*i.e.* 1250), 1300 and a half (*i.e.* 1350), persons accompanying Buddha arise from a misunderstanding of sārdha, meaning originally 'with a half'?" But it will be found that where these numbers occur the word *sārdham* is followed by *ardha*, and moreover the translators into Chinese render the former word correctly by 與 meaning "together with."

All these Bhikshus were, according to Professor Müller, "acquainted with the five kinds of knowledge," but according to K. "knowing (or known to) all who know (have knowledge)." The reading in all the Jap. S. MSS. seems to have been *abhijñātābhijñātaih*, and this was the phrase which K. translated. For it Professor Müller substituted "abhijñānābhijñātāih," which he renders as above. But why should this change have been made? It is not certain that abhijñāna is a synonym of abhijñā, the technical term for the five (or six) supernatural faculties which a Rishi or Arhat possesses. Moreover the phrase in the Jap. S. texts is one of frequent occurrence in the Buddhist scriptures, and one or two instances are given in the Professor's note. In the *Lotus* we have a passage which corresponds with the one now under notice, and though the London MS., from which Burnouf translated, has *abhijñābhijñāta*, the Hodgson MSS. have abhijñātābhijñātāih. The term is applied both to clergy and laity, as we may see in the Vinaya-pitaka. We even find disciples described as "abhiññātā," "distinguished," and also "chalabhiññā," "possessed of the six (supernatural) faculties." So it would perhaps be better to retain the old reading and translate it as Professor Müller does in his note, "well-

* See Grimblot's Sept Suttas Pālis, pp. 113, 166, and 189; Childers' Pāli Dictionary, *s. v.* Addho.

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known, famous," a rendering which would agree with that in the Chinese.*

K.,† it will be seen, has not the words "elders, great disciples," but he calls all "great Arhats."

The names of a few Bhikshus are then given, and these are alike in the S. and Chinese with one exception. For the "Bharadvāja" of the former the latter has Pindola-Bharata, *i.e.* Pindola-Bharadvāja. This is probably the correct reading, and it is given in J. S. in the Chinese transliteration though the text has not the corresponding Sanskrit letters for Pindola. This prefix would distinguish the Buddhist Arhat named Bharadvāja from others of the same name such as the celebrated Rishi who was the author of several hymns in the Rig-Veda.

Besides the Bhikshus there were also among Buddha's hearers on this occasion many P'usas and gods. The former are styled mahāsattvā, which Professor Müller translates "noble-minded." K. here as in other places retains the Sanskrit words a little curtailed. The term mahāsattva, or great being, is sometimes explained as denoting a superior P'usa, one of extraordinary spiritual attainments, and at other times it seems to be only an honorary epithet applied to all P'usas.

A few of these are here named and the first is Mañjusrī, "the prince." The S. has Kumāra-bhūta, and K. translates *Fa-wang-tsŭ* (法王子), spiritual prince or prince of Buddhism. All P'usas are sons of Buddha but Mañjusrī is the heir apparent, the successor of Gautama Buddha in the work of spreading and protecting the Good Law. Hence he is often mentioned as Kumāra-bhūta which K. seems to translate always as above. It is of interest to note that in certain Sūtras such as this one, the Saddharma-pundarika, the Surañgama and others, Mañjusrī is placed at the head of the P'usas, while in other Sūtras he is either not named at all among them or he is named without any mark of distinction. Some commentators also explain the phrase *Kumāra-bhūta* as simply meaning *in the form of a prince.* When P'usas visit this world they assume the forms of different kinds of men, some appear as monks, some as householders, and some as princes or noblemen. Thus Mañjusrī is supposed to appear on this occasion as a prince while the other P'usas were like ordinary disciples. But K.'s interpretation of the addition to this P'usa's name is perhaps the correct one, and it agrees with some of the traditions about him.*

Next to Mañjusrī is Ajita, *i.e.* Maitreya, the P'usa who is next to become Buddha. Then follow Gandhahastin, Nityodyukta, and Anikshiptadhura, of whom the last is not in K.'s version. It is possible, however, that the name has dropped out of his text. It is translated in Chinese by *Pu-hsiu-hsi* (不休息), "not desisting," and a commentator gives this as the meaning of Gandhahastin which is the "scent elephant." In Mr. Beal's treatment of this passage we have a specimen of that gentleman's way of handling a Buddhist scripture. He tells us that his account of "The Western Paradise" is "translated from the Chinese version of Kumārajīva, as it is found in the Shan-mun-yih-tung." The passage on which we are now engaged is thus rendered by Mr. Beal, "And in addition to these were all the great Bōdhisatwas: to wit, Manjusrī, king of the law, Ajita, Maitreya, and so forth, all great Bōdhisatwas."† In this, passing over the rendering in the first clause, we have Ajita and Maitreya given as two P'usas whereas they are only one;

* Le Lotus, &c., p. 291; Oldenberg's Vinaya-pitakam, pp. 43, 73; Oldenberg's Dīpavamsa, pp. 31, 134.

† The following contractions are used for economy of space. K., for Kumarajiva; S., for the Sanskrit text published by Professor Müller; J S. for my Japanese edition of the Sanskrit text.

* See Burnouf, Le Lotus, &c., p. 300, 498. Other Bodhisattvas are also called *Kumàra.*

† A Catena of Buddhist Scriptures, &c., p. 378.

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we have Maitreya introduced by the translator; and Gandhahastin and Nityodyukta are left out.

The S. goes on to state that Bhagavat was also "with Sakra, the Indra or King of the Devas, and with Brahman Sahāmpati." K. has here only "Sakra, the Indra of the Devas," 釋 for Sakra, and 提桓因 for Devānām Indra, these three characters being explained as 天主, Lord of Devas. It is strange that K. has not here anything corresponding to "Brahman Sahāmpati," he only adds that there was a great assembly of countless other devas. This ends the "preface," and the discourse itself now begins. It is all addressed to Sāriputra, styled *āyushman*, *i.e.* long-lived, translated by Professor Müller "the honoured." K. renders it by *Chang-lao* (長老), eminent and old, or venerable, and this is also his rendering for Sthavirah or Elder.

The Sermon begins in the S.,—"O Sāriputra, after you have passed from here over a hundred thousand Kotis of Buddha-countries, there is in the western part a Buddha-country, a world called Sukhavatī (the happy country)." In K.'s version we have, "In the western region after you have passed from this, over ten myriad *lacs* of Buddha-countries, is a world which is called Extreme Delight." This expression, Extreme Delight, is perhaps more than is meant by Sukhavatī; and it is curious to find Chinese commentators stating that the Sanskrit word is Sumatī. The J. S., which has Sukhavatī here, gives Sumatī as the old reading, and adds that the two words have similar meanings.

"And there," the S. continues, "a Tathāgata, called Amitāyus, an Arhat, fully enlightened, dwells now, and remains, and supports himself, and teaches the Law." For this K. has, "In that land is a Buddha styled Amita at present in existence preaching." From this we may see how K. sometimes condenses his original. The words "Arhat, fully enlightened" are mere formal additions to the Tathāgata, and K. usually omits them, but in other works he is careful to give Ju-lai (如來) as the equivalent of Tathāgata. Professor Müller's "Dwells, and remains, and supports himself," are his rendering of the S. "tishthati dhrŭjate (in J. S. dhiyati) yāpayati," and for this K. has only *hsien-tsai* (現在), meaning *present* or *existing*. These three Sanskrit words occur in this order at least twice in the Lotus of the Good Law, and on each occasion K. translates them as here. The expression "supports himself" seems a strange one to apply to a Dhyani Buddha, and I think the term yāpayati means here something like "leads a happy life" or "lives at ease." It is expressed in Chinese by *An-wên* (安穩), meaning, to be at ease or in comfort. Amita, like the other Buddhas named below in the Sūtra, is not a human Buddha, and so is not liable to the changes and troubles which such a being has to undergo. Ten kalpas ago he attained to his present state apparently, but he did not come and he does not go, he has no birth and no death, he is not a Past, nor a Present, nor a Future Buddha, but simply one by the force of his great vows. He leads a spiritual life of unbroken bliss in Sukhavatī, and teaches the Good Law to the good creatures born in his realm.*

The preacher goes on to explain why the land is called "Sukhavatī (the happy)." It is so called because in it "there is neither bodily nor mental pain for living beings. The sources of happiness are innumerable there." For this K. has simply, "The living beings in that country are exempt from all pain, they only experience (receive) joy (or delight 樂)." This is followed by a description of the land and its inhabitants. The S. as translated by Professor Müller states, "that world Sukhavatī is adorned with seven terraces, with seven rows of palm-trees, and with strings of bells. It is enclosed on every side, beautiful, brilliant with the four gems, viz. gold, silver, beryl,

* See Burnouf, Lotus, &c., pp. 27, 113, 354.

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and crystal." Here K. condenses and gives a somewhat different interpretation. He translates, "The land of Extreme Delight is on all sides encompassed and enclosed by seven sets of railings, seven sets of nets, and seven sets of rows of trees, all of the four precious substances" This rendering of K.'s text does not seem to agree with the above rendering of the S., and my interpretation differs from that of several among the Chinese commentators.

The expression "with seven terraces" is in S. "saptabhirvedikābhih," for which K. has Ch'i-ch'ung-lan-hsün (七重欄楯), *i.e.* a seven-fold railing (or balustrade). The word vedikā has several widely different meanings in ordinary Sanskrit. It denotes a quadrangular elevation for sacrificial purposes, like *vitardis;* a terrace provided with pillars; a large bench to sit or lie on; the seat on an elephant, &c.* Burnouf translates it "balcons" in the following passage, "Quelques-uns donnent des chars attelés de quatre chevaux, ornés de balcons, de drapeaux, de fleurs et d'étendards;" † and in the corresponding passage in Chinese we find K. uses the above expression lan-hsün. There he perhaps took vedika to mean the enclosing sides of the carriages or waggons. Here, I think, he understood by the term ornamental railings or embankments provided with such railings. The translation in the J. S., however, is Chi-chie (基階), *i.e.* an elevated platform with steps (or a basement and steps), a rendering which to some extent agrees with that by Professor Müller.

Instead of "palm-trees," K. has only "trees," and this is rather strange. The *tāla* was well known to all Buddhists and highly esteemed by them. So unless K. took it to be used here for all trees he would scarcely have left it out in translation.

* Amarakocha, Vol. I., p. 75 l. 8 (ed. Deslongchamps).

† Le Lotus, &c., p. 7, st. 17. In this passage the term *lan-hsün* is explained by 檻, a balustrade or fencing.

Then for "strings of bells" he has "nets (lo-wang 羅網)." The S. term is "Kinkinījālais," which Professor Müller tells us he substituted for the kankanajalais &c. of the Japanese texts. There cannot be any doubt that his emendation and translation are correct. My J. S. has *kankanī-jalais* (the *jalais* being a misprint for *jālais*, as the Chinese transcript shows); kankanī is a synonym for kinkinī, and the term *kankanī-jālais* is properly rendered in Chinese by *ling-wang* (鈴網), *i.e.* small-bell nets. A passage somewhat similar occurs in the Lotus, &c., where Burnouf has "guirlandes de clochettes," and K. describes the nets as "hung with precious little bells" (*i.e.* made of the various precious substances) *hsüan-chu-pao-ling* (懸諸寶鈴). Such nets are mentioned also in many other places, and they are generally represented as adorned with pearls and small ornaments of gold and silver, all intended to make a soft and pleasing sound when moved by the wind. A little below K. calls these nets *pao* (寶)*-lo-wang*, or precious nets, *i.e.* nets hung with ornaments of the precious substances, Kankanī (or Kinkinī) meaning not only a small bell but also "any tinkling ornament." In the present case he again substitutes a term which is general for one which is specific.*

K. seems to have passed over the words for "beautiful, brilliant, gold, silver, beryl and crystal," and to have regarded the four precious substances as the materials of which the trees &c. were made. His interpretation of the paragraph was apparently this. The world Sukhavatī is enclosed on all sides by seven lines of railing (or banks with railings) within each of which is a row of trees with lines of nets, all of gold, and silver, and lapis lazuli, and crystal. I think that this is nearly the correct interpretation, and that the S. is susceptible of a similar rendering. The preacher begins

* Le Lotus, &c., p. 148; Miao-fa-lien-hua-ching (妙法, &c.) Ch. (品) 11. Amarakocha, I., p. 152.

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his description of the Happy Land by telling how it is bordered and fenced in on all sides. K.'s rendering *Wei-jao* (圍繞), encircled or surrounded, confirms Professor Müller's translation of *anuparikshipta* ("inclosed"), a word which is not found in any dictionary. But did not the author mean that the land was enclosed by the trees and terraces?

We have next a description of what Professor Müller calls the "lotus lakes;"—"in that world Sukhavatī there are lotus lakes, adorned with the seven gems (in S. *saptaratnamayyah pushkarinyah*), viz. gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh." For this K. has, "in the land of Extreme Delight are ponds [made] of the seven precious substances." The word *pushkarinī* (in Pāli *pokkharanī*) may etymologically mean a lotus lake, but K. is right in here rendering it by the general term "pond." It is given as synonymous with *saram*, a lake or pool, and with *khātām* a place dug out for holding water. We find also such expressions as *pokkharanīm khanāpeti*, "to have a pond dug," and *suvibhattā pokkharanī* "a well-constructed lotus-pond." Here the word apparently denotes artificial tanks or ponds containing lotus plants and designed for bathing purposes.

Professor Müller renders the word *mayyah* by "adorned with," but K. more correctly has "made of," and all the Chinese translators and commentators seem to have so understood the expression. The terse language of K. is explained by the translation in the J. S. *Ch'i-pao-so-ch'êng* (七寶所成), "made of the seven precious substances." The bathing tanks on earth were made of stone and cement, but those in the land of Extreme Delight were formed of gold and silver and precious stones. If they had been only "adorned with" these substances we would have had some word like *pratimandita*. Like everything else in Sukhavatī the ponds were beautiful and wonderful, magic creations, far beyond all that this earth knows. So of the Nāgas' home we read,—"There the ground consisted of gems (*manimayā*), and was covered with pearls and crystals; there were gardens and tanks (*pokkharaniyo*) adorned with various flowers."* The tanks or lotus lakes, Professor Müller continues, "are full of water which possesses the eight good qualities, their waters rise as high as the fords and bathing places, so that even crows may drink there; they are full of golden sand, and of vast extent." K.'s rendering of this passage is—"they are filled full of water with the eight merits; the ponds are clear to the bottom which is strewn with gold sand." The Sanskrit phrase here rendered "which possesses the eight good qualities" denotes literally "possessing (or endowed with) eight members (or limbs)," and so the translator in the J. S. has 八支具足, *i.e.* with eight limbs all complete. These eight limbs are explained as so many streams connected with the ponds. But the interpretation given by Professor Müller and K. is probably the correct one, and we find in Yuan-chuang's version the eight good qualities enumerated. Then follow the two words *samatīrthakā* (in J. S. *samatīrthikā*) *kākāpeyyā*, which Professor Müller has translated, but which were apparently regarded by K. as only strengthening the force of the word "full." In the J. S. *samatīrthika* is translated by *p'ing-an* (平岸), level with the banks, and it is so rendered in other places. In the passage of the Mahaparinibhana Sutta to which Professor Müller refers us in a note, we have the above term applied to the Ganges, but Mr. Childers apparently condemned the reading *samatitthika* and preferred samatittika (in Sanskrit samatriptika) which means "brimful."† Professor Müller's rendering of *kākāpeyya* is confirmed by the translation in the J. S., viz.: 烏可飲, *i.e.* a crow can drink.‡ The double term evidently was in-

* Amarakocha, Vol. 1., p. 62: Ch. S. Vocabulary, s.v. 池, Childers' Pali Dictionary, s.v. Khānapeti, &c., Oldenberg's Dīpavamsa, p. 70, 87, &c.

† Childers, Pali Dict., p. 622.

‡ Do., p. 611.

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tended to indicate that the ponds were full of water up to the tops of the banks so that a crow standing there could get a drink. The Japanese texts have *kākāpeyya* instead of kākapeyya, because the editors took the term to be compounded of kāka, a crow, and apeyya (from *ap*), drinkable. The last clause of this sentence—"they are full of golden sand, and of vast extent"—is in S. *suvarnavālukāh samstritāh*. This expression was understood by K. and the other translators into Chinese as denoting "gold-sand-strewn," 布金沙, in the J. S. This, I think, is the proper rendering, and we find similar forms of expression in other places. Thus we have *dhamani santhato*,* strewn with veins, and *muttāphalika santhatā*, "covered with pearls and crystals." In the words which K. inserts here, 池底純, *i.e.* "the ponds are pure to the bottom," we have perhaps evidence in favour of the opinion that K.'s text was different from those known in Japan.

In these ponds "are all around on the four sides four stairs, beautiful and brilliant with the four gems, viz. gold, silver, beryl, crystal." K. has less correctly, "on the four sides are stairs composed of gold, silver, lapis-lazuli, crystal," the Sanskrit words for the last two being left untranslated.

The S. proceeds in Professor Müller's translation, "And on every side of these lotus lakes gem trees are growing, beautiful and brilliant with the seven gems, viz., gold, &c." as before. K. here has something very different, "Above is a two-storey building which also is ornamented with gold (金), silver (銀), lapislazuli (璃琉 for Vaidūrya), crystal (玻瓈 for sphatika), mother of pearl (硨磲), red pearls (赤珠) and cornaline (agate? 瑪瑙)." The difference here can scarcely be accounted for otherwise than on the assumption that there were different texts. We are not at liberty to suppose that K. did not know the meaning of the term *ratna-vriksha*, for he has translated it literally elsewhere, *e.g.* in the Lotus, by *pao-shu* (寶樹) *i.e.* jewel tree.* Moreover in the large edition we find express mention of halls for religious purposes and of dwelling places for the P'usas and others in Amita's kingdom. That he should have such halls and houses was one of the conditions on which that being consented to become Buddha, and without them the picture of a happy land for human creatures would seem to be incomplete. The original text may have had mention of them and also of the "jewel trees" which grew on all sides of the ponds.

Within these ponds grow lotus flowers, "blue, blue coloured, of blue splendour, blue to behold; yellow, yellow-coloured, &c." red, white, and beautiful with similar repetitions, "and in circumference as large as the wheel of a chariot." K. curtailing a little has "in the ponds are lotus flowers as large as a carriage wheel, blue-coloured of blue splendour; yellow-coloured, &c.; red-coloured, &c. white-coloured, of white splendour, slender, exquisite, fragrant, pure." The S. here rendered "lotus flowers" is *padmāni*; blue (青) is nīla; yellow (黃) is *pīta*; red (赤) is *lohita*; white (白) is *avadāta*. The word which Professor Müller here renders "beautiful" is *chitra*, and the translator in J. S. gives *chung-chung*, 種種, of various kinds, and *tsa* 雜, mixed or variegated. This is quite as correct a rendering as "beautiful," and it seems a more appropriate one here. K.'s translation gives more than is in the S., but there seems to have been some doubt as to the true reading, as one translation has *four* instead of *variegated*.

Here K. adds, "Sāriputrā, the land of Extreme Delight, has attained such meritorious equipments," *i.e.* as those just described. The S. is the same as in a passage above where Professor Müller translates—"With such arrays of excellences peculiar

* Do., p. 460.

* Burnouf, Le Lot., p. 42.

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to a Buddha country is that Buddha country adorned."

Buddha continues, according to Professor Müller, "And again, O Sāriputra, in that Buddha country there are heavenly musical instruments always played on and the earth is lovely and of golden colour." For this K. has, "Also, Sāriputra, that Buddha country always produces heavenly music; yellow gold forms the ground." The word here translated "music" and "musical instruments" is *tūryāni*, and this word in its singular form was known to the Chinese in the time of the Han dynasty as the name for music (樂) among "western barbarians." In Sukhavatī it is only the wind which plays on the instruments and makes the music, the instruments being all floating about in mid-air.

Further "a flower rain of heavenly Māndārava blossoms pours down three times every day and three times every night; or as K. renders the statement, "day and night at the six times there rains the heavenly Mandāra flower." The Mandāra (or Māndārava) is the "Coral tree or Erythrina Indica," one of the trees of Paradise. The word is supposed to be derived from *Mand*, to delight, and it is translated in Chinese by 悅意華, the flower which delights the mind. It is also rendered 天妙華 or the beautiful flower of heaven, and sometimes it is simply called the "white flower." Here, as in other places, K. leaves the Sanskrit word untranslated merely transcribing it in Chinese characters.

Professor Müller continues his translation, "And the beings who are born there worship before their morning meal a hundred thousand Kotis of Buddhas by going to other worlds; and having showered a hundred thousand Kotis of flowers upon each Tathāgata, they return to their own world in time for the afternoon rest." This passage, which is not without difficulties, is thus rendered by K.—"The living beings of that land constantly in the early morning (*i.e.* every morning), each with the skirt of his robe filled with beautiful flowers, offer these in worship to ten myriad lacs of Buddhas, and at eating time return to their own country: having eaten their food they take exercise." In the above passage Professor Müller's rendering "born" scarcely gives the precise meaning of the S. *upapannās*, which is here perhaps equivalent to the Pāli opapātiko, meaning "accidental, phenomenal, apparitional." The expression "*opapātiko satto*" means a "being reborn in another world without the intervention of parents, and therefore as it were uncaused, and seeming to appear by chance."* There is "no sexual intercourse or birth" in Sukhavatī, but the beings blessed to live there come forth from the lotus flowers with the appearance of full-grown men. It would perhaps be best to leave the term, as K. has left it, untranslated. The words "before their morning meal" represent the S. *ekena purobhaktena*; and Professor Müller has a note in which he states,—"The text is difficult to read, but it can hardly be doubtful that purobhaktena corresponds to Pāli purebhattam (*i.e.* before the morning meal), opposed to pachchābhattam, after the noonday meal (*i.e.* in the afternoon)." In the J. S. the words are rendered by 一食前 *i.e.* before their one meal; and another rendering is 於一食頃, *i.e.* in the short space of one meal, a version which is apparently supported by the large edition. Perhaps we should translate the S. expression by "in the space of a forenoon," as *ekāhnā* means "in one day." Purebhattam is "the forenoon," the period within which food may be taken; and it is opposed sometimes to pachchābhattam, the afternoon, and sometimes to vikālo, also denoting the afternoon or out of hours. The expression by which K. here renders ekena purobhaktena, viz. 清旦 *i.e.* early in the morning, is that which is elsewhere used to render pūrvāhna, the forenoon, and this last is regarded by K. as denoting the time for taking food. In this place the expression seems to intimate not only that the worship

* Childers' Pāli Dict., p. 301.

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was performed before breakfast, a circumstance which added to its merit, but also that the worshippers accomplished their journeys and service in a very short space of time.

These beings, according to K., fill the skirts of their robes with flowers which they give in offerings to the various Buddhas of other lands. In the S. there is no mention of the flowers being thus carried, but we are perhaps left to infer the fact from the statement about the showers of Mandāra blossoms, which were apparently for purposes of worship. The expression here used by K., 衣裓, is that which he uses to translate *utsangena*, *i.e.* in his lap, in the Lotus.*

Having showered the flowers, the worshippers return to their own world *divā vihārāya*, which Professor Müller translates "in time for the afternoon rest." This expression is often found in Buddhist books, and though there is a general agreement as to the translation of the second part, the word divā is variously rendered forenoon, noon, and afternoon. But its proper meaning is "by day," and that is perhaps its use in this connexion. We read in the Lotus of ārāma, gardens "des ermitages" which were divā vihārārtha, translated by Burnouf "destinés à leur servir de demeure pendant le jour."† So in the present case the rendering in the J. S. is 而天遊住, *i.e.*, "and during the day stroll about [or] stay at rest," though some, adopting the wrong reading of the text *devā* translate it by *t'ien* in the sense of *devas*. K. here, as in other places, translates vihāra in this connexion by 經行, *i.e.* walk about or up and down, but his rendering of the present passage is rather an explanation than a translation. The inhabitants of Sukhavatī leave their own country early in the morning; they go to other Buddha countries, offer flowers to the Buddhas there, and are back in time to spend the day at home in the usual manner.

We next have mention of the birds, which in Professor Müller's version are "swans, curlews, and peacocks." Here again K. must have had a different original, for he gives us "in that country there are always all kinds of strange, beautiful, variegated birds, the white crane, the peacock, the parrot, the mynah, the cuckoo, the partridge (or pheasant)." It is strange that the word *hamsāh* (swans) is not translated by *K.* nor by the J. S. which merely repeats K.'s words: the *kraunchā* is rightly translated by herons (or white cranes 白鶴), though the J. S. has "white swans" (白鵠) perhaps by mistake. The mynah or maina is 舍利, *i.e.* Sārī; the cuckoo is the Karavinka (or Kalavinka) 伽陵頻迦; and the partridge (or pheasant) is 共命之鳥, the jīvan jīvaka.

These birds six times during the day and night come together and make a concert. Their songs are all of the doctrines of the five principles of holiness (indriya), of these when developed (bala, power), of the seven parts of supreme wisdom (bodhyanga), and of the eight parts of the holy way (or the eightfold perfect way). This last item is not in the S. which has also simply indriya, etc. without the numbers prefixed. These technical terms have been explained and the members enumerated by Hardy, Burnouf, Childers, and others.* It is added that when the people there hear the sound made by the birds "remembrance of Buddha" of the Law, and of "the Assembly rises in their mind;" or as K. translates "the living beings of that land on hearing this sound all fix their thoughts (念) on Buddha, the Law, and the Church." Manasikāra is rather thought or attention than "remembrance."

Buddha then tells Sāriputra not to suppose that these birds are beings which have come into existence as animals, *i.e.* men who in consequence of evil deeds done in former births are now in the forms of birds but with

* Burnouf, Le Lot., p. 47.
† Do., p. 9.

* See Professor Müller's Note to this passage.

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human voice and mind. This explanation is in K.'s rendering which runs "do not say these birds are in reality the product of Sin-retribution." The S. continues, "there is not even the name of hells, or of animals or of Yama's world in that Buddha-country." This in K.'s version is "that Buddha-country has not the three bad states; it has not even, Sāriputra, the names of the three bad states, much less has it the reality." The "three bad states" are those enumerated in the S., viz.,—hells, animals, and Yama's world (Yama-loka, the world of the dead). There are five (or six) paths or states of existence into which men may go after death, viz., Devas, men, brute creation, the preta-world ("realm of the dead"), and hell.* Some add the Asuras, placing them next under men. Of these the devas and men are regarded as good or upper states, the Asuras form an intermediate class, and the three next constitute the bad or inferior class. In Amitabhās' land there is not any creature belonging actually to any of these last, nor are their names known. These birds, the S. states, created specially by him, utter the sound of the Law; in K.'s version —"those flocks of birds are the magic creation of Amita-Buddha desiring to cause the sound of the Law to be widely proclaimed." The S. word nirmita is here rendered by Professor Müller "made on purpose," and by K. Pien-hua-so-tso (變化所作), *i.e.* conjured into existence, miraculously created or produced by transmutation (as it is sometimes rendered). As the human beings are mystically born from the lotus flowers through Amita's favour, so the birds do not pass through any preparatory stage but appear at once in their mature state.

We are next told that, as Professor Müller translates, "when those rows of palm trees and strings of bells in that Buddha-country are moved by the wind, a sweet and enrapturing sound proceeds from them,"—"as from a heavenly musical instrument consisting of a hundred thousand Kotis of sounds, when played by Aryas, a sweet and enrapturing sound proceeds." For this K. has "in that Buddha-country when a gentle wind blows the rows of gem trees and the gem nets give forth a gentle exquisite sound like a hundred thousand kinds of music all made at the same time." Here the word for "heavenly" and the word Koti are left out, and as in the translation in the J. S., there is nothing corresponding to "by Aryas." In the Sanskit text of the J. S., however, we have chāryaih, but this was taken to be one word meaning "by rows" and it was left out in translating. It is possible that chāryais is not the proper reading here. Instead of a "musical instrument consisting of a hundred thousand Kotis of sounds," it would perhaps be better to render "musical instruments of a hundred thousand Kotis of kinds," as K. and the J. S. have translated.* On hearing the music all spontaneously turn to meditation on Buddha, the Law, and the Church.

Then we have the reasons for the two designations given to the Buddha who presides in this Happy Land. He is called Amitāyus because, as Professor Müller translates, "the length of life (āyus) of that Tathâgata and of those men there is immeasurable (amita)." So K., "because the duration of the life of that Buddha and of his people is for immeasurable, boundless infinite kalpas, he is called Amita," thus giving emphasis to the S. which is simply aparamitam āyushpramānam *i.e.*, infinite life-duration or the duration of life is infinite. The Buddha is called Amitābhās because, "the splendour (ābhās) of that Tathâgata is unimpeded over all Buddha countries." K., who reverses the order of these paragraphs, has "that Buddha's brilliance (or splendour) is immeasurable shining over the countries of the ten

* Childers, s. v. Gati.

* So pañchangikaturiyam is "musical instruments of five sorts." Childers, s. v. Turiyain. The term sampravāditasya, also, seems to require the addition of "together" after "played," as in K. and the J. S.

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(*i.e.* all) regions without any obstruction, for this reason he is called Amita." Thus K. gives only one term for the two Sanskrit terms though he renders these accurately, and his translation of apratihata, unimpeded, is also literal.

Ten kalpas have passed since Amita, in Professor Müller's version, "awoke to perfect knowledge" (anuttarām samyak-sambodhim abhisam buddhasya). K. renders, "it is now ten kalpas since Amita became Buddha." The Sanskrit phrase which Professor Müller here translates by "awoke to perfect knowledge," occurs again a little below and is there rendered by him more correctly "obtained the transcendent true knowledge."* This "supreme perfect wisdom" must be obtained by every one who becomes Buddha, and the attainment of it is peculiar to such a being. Hence K. here, as in other places, substitutes for the literal rendering of the Sanskrit phrase the equivalent expression "became Buddha" "attained Buddha-hood." Amita was once a king or prince who gave up his royal estate and took the vows of a religious life, but the myth is told with many differences of detail in the various scriptures.†

"And there is," continues Professor Müller's translation, "O Sāriputra, an innumerable assembly of disciples with that Tathāgata, purified and venerable persons, whose number it is not easy to count." This in K. is, "Also, Sāriputra, that Buddha has countless infinite disciples all Arhats in number beyond the possibility of human calculation." The term Srāvaka or Hearer is usually rendered in Chinese as here by Shêng-wên (聲聞) with the same meaning. "This word," writes Childers, "is used I think only in the sense of true disciple or hearer of Buddha; and is applied to those who are walking in the four Paths, and especially Arhats." The S. describes these disciples of Amita as "pure Arhats," the "purified and venerable persons" of Professor Müller, and K. leaves out the word "pure" as superfluous. On the other hand he rather adds to the expressions used to indicate the "numbers numberless" of the disciples.

So "of those beings also who are born" in Sukhavatī "as purified Bodhisattvas, never to return again and bound by one birth only the number is not easy to count, except they are reckoned as infinite in number." In K.'s version we here again find some points of disagreement which seem to point to a different Sanskrit text. He begins "so also is the Assembly of P'usas," *i.e.* numberless as the disciples; and then we have the refrain "with such arrays of excellences" &c. He then goes on, "Also, Sāriputra, the human creatures born in the country of Extreme Delight are all *avaivartika;* most of them to be once born as place-filling; their number is very great beyond the possibility of human calculation; they can only be described (spoken of) as countless infinite *asankhyeya* (*i.e.* innumerable).

The Sanskrit term which Professor Müller here and in two passages below translates "never to return again" is avinivartanīya, and the rendering is not a very happy one. It cannot mean that the P'usas are not to return to earth again as human creatures, for the next epithet shews that they are so to return. K.'s version does not give much help for it has only a slightly altered form of the word, viz., avaivartika. The term is of frequent occurence in certain Buddhist scriptures and it has well understood signification. In the Lotus Burnouf renders it "incapable of returning back" where it is used as here, and he gives some interesting information on it in his Notes.* It is applied not only to P'usas and other persons of high spiritual attainments but also to the "wheel of religion" in such expressions as

* See the large edition of the Amita Ching: Burnouf, Le Lot., Ch. VII.

† Burnouf (Le Lot. p. 337) translates abhisambudh by "penetrate," and Childers (Päli Dict., p. 6) by "gain perfect knowledge of."

* Burnouf, Le Lot., p. 2, 21, st. 17, 298-9.

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"set in motion the wheel of religions which is not to roll back" ("qui ne peut revenir en arrière"). K. generally translates it by *pu-t'ui-chuan*, (不退轉), *i.e.* not rolling back, and this is the rendering in the J. S. for the term here and below. It is equivalent to such phrases among us as "not falling away," "not back-sliding," *i.e.* going on to perfection, or persevering to the end. Buddha's religion once established is to endure for ever; the human being who has attained full spiritual knowledge and perfect conquest of self, that is, who has become an Arhat, cannot fall away again. He perseveres to the end, which is sometimes represented as Nirvāna, and sometimes, as in this scripture, the attainment of the supreme wisdom by which one becomes Buddha.

With this term here, as in some other places, is associated another, viz., ekajātipratibaddhās, "bound by one birth only." It would perhaps be better to render "bound to one birth only" (in Burnouf "enchâinés à une seule naissance"). Every one who is to become Buddha must have his last birth among men, whether he exist before in heaven or in Amita's land or in any other sphere either of happiness or misery. So the full meaning of the term here used is, "having to undergo only the last human birth before attaining Nirvāna or becoming Buddha." This is involved in K.'s rendering, 一生補處 *i.e.* the one birth in which they fill the place viz., of a Buddha. A P'usa is said to *pu-ch'ü*, fill the place, during the time which elapses between his last birth in this world and his becoming Buddha. He then acts for or fills the place of the last Buddha gone into Nirvāna as Maitreya is to act for Sakyamuni. So these P'usas are to remain in Amita's land without experiencing any reverse of doom until the time comes for them to take that human life which without fail ends in Buddha-ship. The preacher next tells Sāriputra that "all beings ought to make fervent prayer for that Buddha-country," because there "they come together with" saints (satpurushas) like those just described. K.'s rendering agrees in the main with this, but that in the J. S. is different, viz: "all beings ought in the Buddha-country to make the excellent desire (or vow)," *i.e.* to become Buddha for the salvation of others.

Professor Müller's version proceeds—"Beings are not in that Buddha-country of the Tathāgata Amitāyus *as a reward and result of good works performed in this present life.*" The words which I put in italics represent the S. avaramātrakena kusalamūlena, and Professor Müller appends to his translation the following important remarks—"Avaramātraka. This is the Pāli oramattako, 'belonging merely to the present life,' and the intention of the writer seems to be to inculcate the doctrine of the Mahāyāna, that salvation can be obtained by mere repetitions of the name of Amitābha, in direct opposition to the original doctrine of Buddha, that as a man soweth, so he reapeth. Buddha would have taught that the kusalamūla, the root or the stock of good works performed in this world (avaramātraka), will bear fruit in the next, while here 'vain repetitions' seems all that is enjoined (the 'enjoyed' of the text is evidently due to the printer)." The Professor adds that the "Chinese translators take a different view of this passage," and that he is not quite certain that he has "understood it rightly." There cannot be much doubt I think that his translation and interpretation must be abandoned. In the first place K. renders the passage thus, "it is impossible to obtain birth (be born) in that country by reason of merit produced by petty goodness (*lit.* few good roots)," and the rendering in the J. S. is similar though marred by a wrong derivation for mātraka. In the next place avaramātraka (in its Pāli form oramattako) means *low*, *inferior*, *second importance*. It is true the translation which Professor Müller gives, agrees with that in Childers under the word, but no example is there given of its use in such

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sense. The usual expression in the Buddhist Scriptures for "this world" or "this life" is drishtha-dharma (in Pāli ditthadhammo) *i.e.* "the visible condition." One term occurs in the Brahma-Jāla Sutta and Childers translates it "a secondary consideration" (oramattakam), and Gogerly translates it "of little value." This is evidently the meaning in the passage before us, and Buddha tells Sāriputra that it is not from any merely trifling merit acquired by them that beings are born in Amita's land. They must in past births have done many good works destined to develope into happy consequences. Even to hear of Amita and his kingdom is the reward of great merit, and no one can effectually form the desire to be born in that land unless he has done many bliss-bearing pious actions in other phases of past existence. In like manner we read that they "ne posséderont pas peu de racines de vertu" who will hear the account of Kuanyin P'usa given in the "Lotus of the Good Law."*

Buddha goes on to state that if any person shall hear Amita's name and think on it with undistracted mind for one or more days (or nights) when that person's dying hour comes, Amita attended by his saints will appear visibly to him, and he will die calmly and be born in Amita's land. The translations of Professor Müller and K. agree here pretty closely, the latter, as is his wont, condensing somewhat. His expressions are in some instances stronger than the original. For "with thoughts undisturbed shall keep it in mind," he has "shall with undistracted mind hold it fast:" instead of "surrounded by an assembly of disciples and followed by a host of Bodhisattvas," he has merely "with all his saints;" and for "with tranquil minds" he has "with mind not upset" *i.e.* with assured confidence.

* Childers' Pali Dict. s.v. Oramattiko, Mattakam; Sep. Sut. Palis, p. 5, 62. Burnouf, Le Lot., p. 268; 大阿彌陀經 (汪休 Wang Ti-hsiu's ed.) Ch. 55.

There is nothing here at variance with the general spirit of Buddhism. It is throughout Buddha's teaching that spiritual merit far transcends that which is material, and that merit is more powerful than demerit. So here a person by the influence of former merit hears Amita's name, meditates on it, and prays to be born in his land. This person may even be suffering from the results of demerit at the time, but the spiritual merit from keeping Amita's name in his thoughts prevails and he dies in the happy assurance of passing into paradise. When a man who has led an ill life is dying he sees in the doubtful dimness of his room the shadowy outlines of the fierce messengers come to hail him to his punishment. But when one who has led a good life is dying he hears in the still hush of the sickroom, when all other noises have whist, the faint sounds of far-off heavenly music and sees Amita and his saints clearly present by his bed-side. These sounds are not heard by the dull ears of the bystanders, nor do their eyes see the bright forms of the heavenly beings. This earthly hint of the fate after death is called *Hsien-ch'ien* (現前), Manifestation, the words which K. here uses.

Buddha continues, according to Professor Müller,—"Therefore, then, O Sāriputra, having perceived this cause and effect, I with reverence say thus, every son and every daughter of a family ought to make with their whole mind fervent prayer for that Buddha-country." For "this cause and effect" K. has simply "this advantage." The S. is *idamarthavasam*, which in another place Professor Müller translates "the meaning of this," and Childers renders "the force or significance of this thing."* K. here omits apparently the word *satkritya*, which Professor Müller takes with the preceding words and translates "with reverence." It would perhaps be better to

* Translation of Dhammapada in Rogers' Buddhaghosha's Parables, p. cxxxviii.; Childers Pa. Dict., p. 69.

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treat it as belonging to what follows and translate somewhat thus,—"Every son or daughter of a family should assiduously make mental prayer for that Buddha-country."*

The discourse proceeds to tell that as Sakyamuni in his place praises Amita's land so the Countless Buddhas of other worlds, in Professor Müller's rendering, "comprehend their own Buddha-countries in their speech, and then reveal them." In a note he adds that he is "not quite certain as to the meaning of this passage, but if we enter into the bold metaphor of the text, viz. that the Buddhas cover the Buddha-countries with the organ of their tongue and then unrol it, what is intended can hardly be anything but that they first try to find words for the excellences of those countries, and then reveal or proclaim them." K.'s rendering is "each in his country, putting forth the broad long tongue sign which extends over (covers completely) a three-thousand-great-Chiliocosm, speaks sincere truth saying." One of the thirty-two great marks of a Buddha is the possession of a "large thin tongue,"† in Chinese *Shê-kuang-ch'ang-pao* (舌廣長薄) or simply Shê-kuang-ch'ang, a large tongue. This is the symbol of truth, and to say a Buddha puts out a large tongue is to say he is about to preach or exhort, for a Buddha always speaks truth. The expression nirvethanam kurvanti is here added, and is interpreted by K. and the translator in the J. S. as "speak truly," it is literally "make an unfolding." The meaning of the passage seems to be simply that the Buddhas cause their voices to be heard throughout all their countries proclaiming as follows.

But the words which follow are by Professor Müller made into a new sentence. "Accept this repetition of the Law, called the 'Favour of all Buddhas,' which magnifies their inconceivable excellences." K. joins the above with what precedes 'speaks sincere truth saying'—"Believe this Scripture which is 'The commendation of inconceivable merits, cherished by all Buddhas,'" *i.e.* this is the name of the Sūtra. The J. S. and Yuan-chuang understood the Sanskrit in a similar manner, and the latter used his rendering as the title of the work. But we find the short form "Favour of all Buddhas" used a little below, the commentators there explaining that only this portion of the name remained to be interpreted.

The reason for the name is this: all who shall hear it and who shall "retain in their memory the names of those blessed Buddhas, will all be favoured by the Buddhas, and will never return again, being once in possession of the transcendent true knowledge." The word "favour" is perhaps rather a weak rendering for *parigrah*, which means also to keep, embrace, &c. Burnouf translates it by "possess;"* K. here, and usually, has 護念, *i.e.* to keep and think on, cherish in mind; the J. S., and Yuan-chuang have 攝受, to keep or hold. The first part of the above passage differs little from K.'s version, but in the latter part there is an important difference, and I think K.'s is the right interpretation. He has, "they will all steadfastly progress towards the supreme perfect knowledge" (*lit.* will obtain not turning back as to anuttara samyaksambodhi). With this the translation in the J. S. agrees closely. The phrase for "supreme perfect knowledge" (Professor Müller's "transcendent true knowledge") is in the locative, and is governed by the term rendered here as in other places by Professor Müller "will not return again" but by K. "not falling away," "not backsliding." Any person "once in possession of the transcendent true knowledge" is a Buddha, and not to be spoken of as "a son or daughter of a family." Besides "being

* See Childers' Pa. Dict., p. 417, s.v. Sakkaccam.

† Burnouf, Le Lot., p. 567.

* Le Lot., p. 3.

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once in possession of" is really a great deal to squeeze out of a simple case-ending.

"Therefore, then," proceeds Professor Müller's translation, "O, Sāriputra, believe, accept, and long for me and those blessed Buddhas." The S. T. here has akarikshayatha, *i.e.* "long for," but the J. S. has instead avakalpayatha, translated 勿疑, *i.e.* doubt not. This seems to have been K.'s reading also, as he translates, "therefore, Sariputra, ye ought all to believe and accept (or accept with faith) what I and the other Buddhas say." The reading of the S. T. does not seem a probable one, and I think we should have that of the J. S., or avikalpayatha, meaning, "do not make matter of discussion." It seems to have been this last which the translator in the J. S. rendered "doubt not."

A little below the preacher says that as he magnifies the excellences of the other Buddhas, or as Yuan-chuang's text had more truly "of Amitāyus Buddha," so do the others magnify his excellences. Then Professor Müller has a new paragraph beginning—"A very difficult work has been done by Sākyamuni, the sovereign of the Sākyas." This, however, is evidently, as K. construed the passage, the language used by the other Buddhas in magnifying Sākyamuni, who immediately after adopts it and repeats it in the first person. K.'s rendering of this passage agrees in the main with that by Professor Müller and gives the general meaning of the original, but as usual it leaves out a little.

According to Professor Müller the Sūtra ends thus,—"Thus spoke Bhagavat; joyful in his mind. And the honourable Sāriputra, and the Bhikshus and Bodhisattvas, and the whole world with the gods, men, evil spirits and genii, applauded the speech of Bhagavat." It is, however, as the S. T. shews, Sāriputra and the rest of the audience who are "joyful," though the reading in the J. S. sanctions Professor Müller's rendering. K. has, "When Buddha had uttered this Scripture, Sāriputra, and the Bhikshus, and all Devas, Men, and Asuras in the world hearing what Buddha said rejoiced, accepted it with faith, and making obeisance departed." The statement in the text here is the set form of words with which the Sūtras generally end, and other examples of its use may be found in the Vajra chchhedika, the Lotus, and the Brahma-jāla Sutta.*

T. WATTERS.

* On this formula see Burnouf, Le Lot., p. 434.

A PAGE IN THE HISTORY OF CHINA.

A SKETCH OF THE PERIOD COMMONLY CALLED THE "FIVE DYNASTIES." *

If we may compare the civilized nations of the world with the planets that wander through the firmament we at once notice a great dissemblance in the fact, that the routes followed by the celestial bodies are so far away from each other, and their course so wonderfully regulated by the physical laws, that they may be expected never to come in conflict with each other; on the contrary, we see the nations of the world, usually moving themselves in a space relatively so narrow, and the courses they are pursuing intersecting each other in so many directions, that they cannot otherwise than come into continual collision. Their clashing together must then necessarily produce

* Works consulted: 資治通鑑綱目, 歷代帝王年表, 鑑史提綱, 鑑畧妥註.

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the collapse of the weaker one, when its fragments will follow the physical laws of gravitation and be attracted by the more powerful victor or some other huge neighbour. So we see on the theatre of human life an uninterrupted change of scenery. The colossus of yesterday may to-day dwindle down to a mere shadow, and in a few years longer be known only by name, while the once contemptible neighbour may grow up, for a time, to a mighty state, which seems to direct the destinies of the world.

Still there is a very remarkable exception to that law, which seems to pervade the history of the worldly empires. I mean the great nation of the Far East. Relegated to the end of the world, its growth from a mustard-seed, to the huge colossus which we all know, has proceeded in the most natural way, unhampered by any equally gifted and equally ambitious power. If some heterogeneous element came some time into collision with it, it was always, politically, intellectually and morally such a disproportionate one, that it could do no great harm to the, in every respect, so much superior state; it suffered, on the contrary, from its attractive power to such an extent as soon to be wholly amalgamated with it, absorbed by it.

But am I then meant to say that China has, in its long career, passed by no critical period, when its existence may have come in question? Certainly not! A glance at the long list of different dynasties, which have successively wielded the sceptre of the Middle Kingdom, or contemporaneously reigned over parts of it, show that it has not been spared trials, as severe as any other nation of the world has ever passed through. But the point in which China has always differed from other nations of the world, is that its most trying troubles came not from outside, but had their sources in its bosom. It suffered from time to time, like a volcano, from internal convulsions, which caused it to disintegrate to such an extent, as to form dozens, yea scores of separate states, each one subsequently pursuing its own course, as the asteroids of our firmament, that also have been supposed to constitute the fragments of some exploded planetary body.

If at the time of such an internal convulsion, there had been around China, mighty both intellectually and morally not less developed neighbours than it, then its component parts would not have failed to experience their attractive power; then also it would have been possible for that wonderful State to disappear from the map of the world, as has been the lot of so many of the western nations.

But such centres of gravity were never existing on the borders of the Middle Kingdom, and its fragments were therefore left to pursue alone their unglorified course on the Chinese firmament, till they became themselves tired of it. Exercising then a reciprocal attraction on each other, they managed always to reunite again, and so it comes that the China of the 19th century, though ruled, for the time being, by a foreign house, is, in its principal features, still the same as that governed two hundred years before our era, by the founder of the Han Dynasty. If there is a difference between then and now, it is owing to the steamships and telegraphs, which are beginning to fill up the chasm that has heretofore separated China from the rest of the world. In the same measure as these new factors will succeed in neutralizing the effects of China's isolation, it will also become subjected to the same laws which regulate the rise and decline of the western nations.

One of the periods in the History of China, when such a process of disintegration seemed likely to dissolve once and for all the venerable Empire, but which finished with its resurrection, as bright and mighty as ever, is that improperly called, the Period of the "Five Dynasties" 五代. It is, I say "improperly" so called, because the Chinese Historiographers in calling them *T'ai* 代 and not *Ch'ao* 朝 wanted exactly

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to refuse them the designation of "Dynasties," and to have them considered, on account of the short existence of each of them, as mere "generations." And indeed not one of them lived even the term of time usually attributed to one generation of men. That of Liang 梁 lived 16 years and 7 months under 2 Emperors. That of T'ang 唐 lived 13 years under 4 Emperors. That of Tsin 晉 lived 11 years and 7 months, under 2 Emperors. Than of Han 漢 lived 3 years and 7 months under 2 Emperors. That of Chow 周 lived 9 years under 3 Emperors.

Altogether they existed during 53 years and 9 months under 13 sovereigns. They filled up the space between the end of the T'ang Dynasty A.D. 907, and the beginning of that of Sung A.D. 960. As the names by which they designated themselves had every one of them, already been borne by former dynasties, it is customary to distinguish them from their homonymous predecessors by adding to their appellation the character 後, meaning "posterior" "later," and therefore I will speak of them as "Posterior Liang" 後梁, Posterior T'ang 後唐, etc.

I. The Posterior Liang 後梁.

1.—*Its Founder.*

It was established by Chu Wên 朱溫, an unprincipled soldier of fortune. When Wang Ch'ao 黃巢 raised the standard of revolt against the tottering House of T'ang, Chu Wên joined him. But as soon as he saw his chief's star declining, he hastened to make his submission to the still reigning dynasty of T'ang, for which act the Emperor Hi Tsung 僖宗 (A.D. 874-888) bestowed on him the name of 全忠 "the perfectly faithful" and invested him at the same time with an important government, A.D. 882. Later on he ingratiated himself with the Emperor Chao Tsung 昭宗 (A.D. 889-904) by rescuing him from the hands of the eunuchs, when he was further rewarded with the title of "Prince of Liang" 梁王, A.D. 903. But in reality the "Perfectly faithful" watched only a good opportunity to turn traitor and to establish himself on the imperial throne of China. For some time he had been preparing his way in conquering from the other Governors of provinces, as much territory as possible, till about the whole of the present provinces of Ho-nan and Shan-tung obeyed his rule. At the same time he had gained such an ascendency over the Emperor that he was a mere puppet in his hands. As soon as he saw the way clear enough, he compelled him to remove his capital from Ch'ang-ngan 長安, (the present Si-ngan-fu in Shensi) to his own residence at Loh-yang 落陽 (in Ho-nan), where he had him assassinated together with all his sons, but one. A.D. 904.

But in order to give to his own accession to the throne a semblance of legitimacy, he placed for the present the only surviving son of the murdered emperor, a boy of 14 years and known as Chao Süan Ti 昭宣帝, on his father's throne, compelling him 2 years later to abdicate in his own favour, A.D. 907. On ascending the imperial throne (in the 4th month 907) he changed his name into Kwang 晃 and transferring his title of nobility, Prince of Liang, 梁王, on his dynasty, he called it "Liang." It was at P'ien Chow 汴州 or P'ien Lyang 汴梁 (the present K'ai-fung-fu in Ho-nan) that he proclaimed himself Emperor of China, but two years later, he transferred his residence to Loh-yang.

2.—*Political aspect of China at that epoch.*

Though Kwang 晃 (as I call now Chu Wèn, the "Perfectly Faithful") was now invested with the highest dignity, yet his sway did not extend over more territory, than when he was only "Prince of Liang," that is not over much more than the present provinces of Ho-nan and Shan-tung. For if during the latter years of the T'ang dynasty the governors of the different provinces had already behaved themselves as

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independent rulers, waging war against each other, conquering and losing territory, this was still more the case now that an unworthy usurper had seized on the throne of the once glorious dynasty of T'ang. The National Annals mention not less than ten different states, into which China was divided at the beginning of that Period, *i.e.* five that did not recognize at all the House of Liang, and five that more or less acknowledged its suzerainty. The former ones only are termed *Kwoh* 國, the latter being called *Chên* 鎮.

The five 國 *or independent States were at that time*:—

(1.) That of the legitimate dynasty of Liang 梁 in the present provinces of Honan and Shan-tung.

(2.) Shuh 蜀, in the present province of Sze-chw'an.

(3.) Tsin 晉, in the present province of Shan-si.

(4.) K'i 岐, in the present province of Shen-si.

(5.) Hwai-nan 淮南, in the present provinces of Kiangsu and Ngan-hwei.

The five 鎮, *or States that acknowledged themselves tributary to Liang.*

(1.) Wu-yüeh 吳越 in the present province of Cheh-kiang.

(2.) Hu-nan 湖南 in the present provinces of Hu-nan and K'iang-si.

(3.) King-nan 荊南 in the present province of Hu-pih.

(4.) Fuh-kien 福建 or Min 閩 in the present province of Fuh-kien.

(5.) Ling-nan 嶺南 in the present province of Two Kwang.

Intending to give further on, particulars on every one of these States, I confine myself, for the present, to mentioning them only as often as necessary in giving at first a short summary of the history of the legitimate dynasties.

3.—*History of the House of Liang.*

The Emperor Kwang continued in his exalted position the licentious life which he had formerly led. Even of his family he made a sink of filthiness, by entertaining incestuous relations with his eight daughters-in-law. But these very abominations brought on him well-deserved ruin. The loveliest of his daughters-in-law was the wife of an adopted son, to whom Kwang showed, for his wife's sake, a marked preference. His eldest son Yew-kwei 友珪 exasperated at this, murdered his father, (A.D. 914), who was then buried in an old blanket. He is known in history as 太祖. The murderer intended to ascend himself the bloodstained throne, but a younger brother Yew-chên 友貞 avenged his father's death, by killing Yew-kwei in his turn. He succeeded then in the imperial dignity, under the name of T'ien 瑱, and appears in history as Moh Ti 末帝 because he was the only successor of Kwang.

During the short existence of that dynasty it was in a constant state of warfare with the different States which had refused it their allegiance. Kwang had succeeded in wresting a bit of territory from the State of K'i 岐 A.D. 909, but could not hinder one of his Governors Lui Show-kwang 劉守光 making himself independent and founding in Yung-ping-fu (Chihli) the short-lived Empire of Yen 燕 A.D. 911, which a few years later fell an easy prey to the State of Tsin 晉, A.D. 913. It was this latter State which was by far the most dangerous foe of the House of Liang. Tsin's second sovereign Li Ts'un-hü 李存勗 (v. Mayers, Manual 375) succeeded finally in overpowering it, when T'ien burned himself to death and Li Ts'un-hü ascended the imperial throne as founder of (the Posterior) T'ang, A.D. 923.

II. The Posterior T'ang 後唐.

Its founder was Li Ts'un-hü (v. M. M. 375*) who heretofore had been sovereign of

* It is said there: "On the final extinction of this, sc. T'ang dynasty he proclaimed himself Emperor." It ought to be: "On the downfall of the Posterior Liang, he proclaimed," etc.

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the State of Tsin. On ascending now the imperial throne, he removed his residence from Tsin-yang to Loh-yang. In overthrowing the Posterior Liang he professed however to restore only the former dynasty of T'ang, with which he had the same surname and which his father and grandfather (v. M. M. 354) had faithfully served their life long. For this reason he gave his dynasty the same designation of T'ang, while the historiographers took a like view, in calling him after his death Chwang Tsung 莊宗, continuing so to use for him the appellation of Tsung which had been inaugurated with the T'ang dynasty. But in restoring that House on the imperial throne, Li Ts'un-hü trod at the same time in the steps of its last sovereigns and indulged in the same excesses which had brought ruin on it. He had scarcely ascended the imperial throne, when he gave himself up to all sorts of sensual pleasures, spending his time in hunting and theatricals. He was in fact so fond of his actors that he intrusted them with high public offices. Finally he was punished by what he had sinned with. During a military *emeute* he was killed by one of these favorite actors, A.D. 925.

Whilst he was on the throne, the imperial dominions received some very important accessions. The State of K'i submitted to what its ruler considered to be a legitimate successor of the old House of T'ang, A.D. 924, and that of (the Former) Shuh (前)蜀 was conquered, A.D. 925, so that the sway of Ts'un-hü extended nearly over the whole part of China situated, in its Eastern half, N. of the Hwai River and in its western half, N. of the Yangtsze. There was only left in the far North as an ever-threatening dauger, the State founded by the K'i-tan 契丹 Tartars, the Chief of which had proclaimed himself emperor, A.D. 907, and which had still during the Posterior Liang, succeeded in wresting from the then existing State of Tsin, considerable parts of the present Shan-si and Chih-li.

Li Ts'un-hü's successor on the throne was an adopted son of his father, Li Sze-yüan 李嗣源 (v. M. M. 369) who is known in History as Ming Tsung 明宗. The army proclaimed him emperor, as being the only man considered to be able to restore order in the Empire. Sze-yüan seemed also to be the right man in the right place. With a profound humility which led him to pray constantly for a sage to reign in his stead, he combined a great energy, so that he did not shrink even from killing the depraved consort and brothers of his adopted father, but his advanced age precluded him from doing much for the good of his people. After a reign of 8 years, he died at the age of sixty-seven, A.D. 933.

Ming Tsung did much to further literary studies, by his having for the first time the "nine classics" engraved on wood and the printed copies sold, A.D. 932. During his reign, the K'i-tan Tartars in the North caused a good deal of trouble, though he was yet able to keep them at bay. On the other hand he could not hinder the State of Shuh, to resuscitate again under one of his revolted generals, as the Posterior Shuh 後蜀, A.D. 933.

Ming Tsung's son, Ts'ung-hao 從厚 (Min Ti 閔帝) had scarcely ascended the throne, when he was assassinated by his father's adopted son named Ts'ung-k'o 從珂 who arrogated to himself the imperial dignity. He is known as Fei Ti 廢帝 for he could not long enjoy the usurped throne. An able commander, who had already done good services under his father, Sheh King-t'ang 石敬瑭 (v. M. M. 600) had just received orders to repel an invasion of the K'i-tan, when he turned traitor. At the price of about the half of the present province of Chihli and Shan-si he obtained the assistance of the then most dangerous foe of China, and usurped with their help the imperial throne. Fei Ti, seeing himself besieged in his capital of Loh-yang by a Tartar army headed by his rebel general, burned himself in

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his palace, together with his family and valuables, A.D. 936.

III. The Posterior Tsin 後晉.

Like the founder of the Posterior T'ang (v. M. M. 354) Sheh King-t'ang (v. M. M. 600) was descended from the Turkish tribe of Sha-t'o 沙陁. Having ingratiated himself with Ming Tsung of the (Posterior) T'ang, as his generalissimo, Ming Tsung gave him his daughter in marriage and created him Prince of Tsin 晉王. But on his brother-in-law Ts'ung K'o 從珂, with whom he had an old quarrel, becoming emperor, he resolved to overthrow him. To that effect he entered into an alliance with the K'i-tan Tartars, in the N. of China. With their help, he succeeded in establishing his own family on the throne of China, which possessed it from 936-946, with the capital at P'ien Chow 汴州 (the present K'ai-fung-fu.) But this result could only be obtained at the price of China's independence. For Sheh King-t'ang had not only to cede, in the present province of Chihli and Shan-si, 16 *Chow's* 州 to the K'i-tan, but he had to recognize their chief as his imperial father 父皇帝 and to call himself his imperial child 兒皇帝. Besides he had to pay an annual tribute of three hundred thousand pieces of silk. But low as China's position then was, the nation could not but feel very aggrieved at this unheard-of humiliation. Even Sheh King-t'ang is said to have died of grief, A.D. 942. He is known in history as 高祖.

His nephew Ch'ung-kwei 重貴 Prince of Ts'i 齊王 succeeded him. Though a debauchee, he made desperate efforts to throw off the hated yoke of the northern Tartars. In the ensuing struggle the Chinese armies obtained several marked successes, but finally they were overpowered. An immense host of Tartars then invaded the Chinese territory; they passed the Yellow river, took the capital, made the Emperor prisoner and led him away to the N. under the title of 負義侯 "the ungrateful Prince." Owing to his having been led in captivity, the historiographers gave him the posthumous title of Ch'uh Ti 出帝.

The Tartar army remained for a few months in possession of the province of Ho-nan, and its chief even proclaimed himself Emperor of China, when the Governor of Ho-tung, Liu Chi-yüan 劉智遠 formed an army in its rear and proclaimed himself emperor in Tsin-yang. This obliged the Tartar army to retreat again to the North, leaving the fertile plains of Ho-nan in a fearful state of devastation, A.D. 947.

The Chinese like to mention it as an instance of heavenly retribution, that the only successor of the man who had called in the K'i-tan, was overthrown by the same.

IV. The Posterior Han 後漢.

1.—*The Founder*

Was Liu Chi-yüan, mentioned above. He, like the founders of the two preceding dynasties, was of foreign extraction, being like them a Turk 突厥 of the Sha-t'o tribe 沙陀. In his youth he had been a poor orphan, when he was taken care of by a man of the surname Li 李, who eventually gave him his third daughter in marriage. He entered the service of T'ang Ming Tsung 唐明宗 and through his valour gained soon high grades in the army. When he saw that the downfall of this house could no longer be averted, he assisted Sheh King-t'ang 石敬瑭 to overthrow it, whereon he proved a faithful servant of the Tsin 晉 Dynasty, under which name King-t'ang had established his family on the throne. On the latter's successor Ch'uh Ti 出帝 being led into captivity by the K'i-tan, he collected a new army in the present Shan-si and attacking them from the rear, obliged them to retreat, when the army elevated him to the vacant throne, A.D. 946.

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2.—*The Fate of the Dynasty.*

On ascending the throne, Liu Chi-yüan changed his name into 嵩 and as he had the same surname as the old House of Han, he gave that same name to his own dynasty. It was at Tsin-yang 晉陽 (present T'ai-yüan-fu) that he was proclaimed emperor, but afterwards he took his residence at P'ien Chow 汴州 (present K'ai-fung-fu). The only year he enjoyed the throne, was taken up by a victorious campaign against the K'i-tan Tartars. But he died before its conclusion. On his death bed he said to his son: "My work is not yet done. Imperial heaven 皇天 takes me away before having restored order. It devolves now on you to do it!" The historiographers gave him the title of 高祖, A.D. 948.

His son Shing-yew 承祐 was 18 years old when he succeeded to his father. From a promising youth, he soon became a poor slave of his passions. He indulged in the most infamous pleasures, and wanting the necessary energy to command respect, he soon became the laughing-stock of his ministers. When assembled to consult about matters of state, they dared say to him: "Please your Majesty to keep silence, your ministers are present!" To vindicate his authority he ordered them to be put to death. But one of them, the General Kwoh Wei 郭威 who ought to have shared the same fate, got the start of him. At the head of his troops, he went to ask for an audience from the Emperor, when the latter was assassinated by his own officers. He is known in history as Yin Ti 隱帝. Kwoh Wei thought about replacing him by a younger brother, when the Empress ordered him to repulse a new invasion of the K'i-tan. But before he had gone far away, the army tore up a yellow flag and using it as an imperial robe, put it on their General's shoulder, who then retraced his steps to ascend the imperial throne, A.D. 950. So ended this shortest of the five dynasties which under two sovereigns had only lasted four years.

V. The Posterior Chow 後周.

1.—*Its Founder.*

Kwoh Wei 郭威 was distinguished by a very long neck, which made him to be called in his youth the Bird-child, 雀兒. He had been a Lieutenant of Liu Chi-yüan, in his campaigns against the K'i-tan and had assisted him in attaining the imperial dignity. Now that he had been called to succeed him, he gave to his dynasty the name of Chow 周. He chose this appellation because he claimed to be descended from Kwoh Shuh 虢叔, a younger brother of King Wên, the founder of the old dynasty of Chow. Kwoh Wei was as gallant an officer in the field as he was a judicious administrator in time of peace. He abstained from all over-indulgence in pleasure and furthered literary studies, himself being a fervent admirer of Confucius, to whose tomb he paid a visit.

2.—*The Fate of this Dynasty.*

Its establishment called in existence one more of the states into which China was then divided. A brother of Liu Chi-yüan, called Ts'ung 崇 was then governor of Ho-tung 河東 (the present Shan-si); on hearing of his nephew's fate, he refused his allegiance to the new dynasty and assumed himself the imperial title, as heir of the House of Han. His State is known as that of the Northern Han, 北漢. Allied with the K'i-tan it proved a thorn in the side of the House of Chow during its whole existence. Kwoh Wei did not live long enough to do much in healing the wounds of the nation. He died after a reign of only three years, A.D. 953, and is known as 太祖. His adopted son Ying 榮 succeeded to the throne. He was a son of Ch'ai Show-li 柴守禮 (v. M. M. 93), the brother-in-law of Kwoh Wei, who having himself no children had adopted this maternal nephew. He trod in the steps of his predecessor, seeking by a wise regimen and as a father of his people, to further its welfare. He waged successful wars in the N. and the S.

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He proved quite a match for the allied forces of the K'i-tan and the Northern Han and succeeded in wresting considerable tracts of territory from the State of Shuh in the west and that of the (Southern) T'ang in the East. He compelled the latter to cede to him all its possessions N. of the Yang-tsze. But he also was not spared long enough for the good of his people. He fell sick while engaged in a campaign against the K'i-tan, and died at the age of 38, A.D. 959, much lamented by his subjects. He is called in History 世宗.

He was succeeded by his eldest son Shun-tsung 宗訓, who was then a mere child of six years. His mother, assisted by the talented statesman Chao Kw'ang-yin 趙匡胤 (v. M. M. 47) and others, transacted the public affairs in his stead, while hidden behind a curtain. But the people could not gain confidence in the Government of a woman. They felt that a stronger hand than that of a mere child and his mother was wanted to meet the necessities of the time. On the K'i-tan invading again the Chinese territory, Chao Kw'ang-yin went to repel them, when the army proclaimed him emperor, and the Empress-mother was wise enough to cause his infant monarch to resign in his favour, A.D. 960. He is said to have been born during the time when T'ang Ming-tsung was praying for a sage, to restore order in the much-shaken empire. And indeed he succeeded as founder of the glorious dynasty of Sung 宋 in reuniting again under his sceptre the different States which existed then in China.

It remains now to give a short account of the illegitimate dynasties or 偏統, as they are called by the Chinese historiographers, in distinction from the 正統, the legitimate dynasties, which have been spoken of above.

The State of Tsin 晉.

It existed from 907–923 in the present province of Shan-si, which at that time was called Ho-tung 河東. At the downfall of the House of T'ang, it was ruled by Li K'êh-yung (v. M. M. 354) who during the last reigns of the T'ang dynasty had already lived in a continual state of rivalry with his fellow official Chu Wên 朱溫. Now that the latter had usurped the throne of T'ang, Li K'êh-yung refused him his allegiance, and governed his province in an independent way, his residence being at Tsin-yang 晉陽, the present Ta-yüan-fu. His State was called Tsin Kwoh 晉國 because he had previously born the title of Prince of Tsin 晉王 and the territory which composed his government had, during the Chow dynasty, formed the principality of Tsin.

In withholding his submission from the new dynasty, Li K'êh-yung professed to remain faithful to the fallen House of T'ang He continued therefore to use the title of reign 天祐 which had been used by the late dynasty since 905. During the whole time of its existence, that State was engaged in different wars. In the neighbouring province of Chihli rose up the rival State of Yen 燕, which was easily conquered, A.D. 913. But from the North the K'i-tan Tartars made incessant inroads, while in the South, the imperial dynasty of Liang did its utmost to get rid of this dangerous rival. But Li K'êh-yung and his son Li Ts'un-hü 李存勗 (v. M. M. 375), who had succeeded him A.D. 908, were quite a match for their foes; the brother succeeded even in overpowering the House of Liang, when he assumed imperial dignity, as founder of the Posterior T'ang. The State of Tsin ceased then to exist, and its territory became part of the imperial dominion, A.D. 923.

The State of K'i 岐.

At the overthrow of the House of T'ang by Chu Wên 朱温, the Government of Feng-syang 鳳翔, in the southern part of modern Shen-si was held by one Li Mow-chin 李茂貞. His name had formerly been Sung Man-t'ung 宋文通, but the Emperor Hi-tsung, to reward him for

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some services, had bestowed on him his own family name of Li, with the cognomen Mow-chin. To this favor Kao Tsung had added the title of Prince of K'i 岐王 A.D. 901, as his Government included the old territory of that name to which Tan Fu 亶父, an ancestor of the House of Chow, had removed, (v. M. M. 666). As a faithful adherent of the House of T'ang, Li Mow-ching refused his allegiance to the usurper of his former master's throne and ruled his government as the independent State of K'i, A.D. 907. Besides some struggles with its neighbouring States of Liang 梁 and Shuh 蜀, there happened nothing of note during its short existence. For on the ephemeral restoration of the House of T'ang, as the Posterior T'ang 後唐, Li Mow Ching hastened to submit to Li Ts'un-hü, whom he considered as the rightful heir of his former masters, A.D. 924. To reward him for that act of loyalty he was created Prince of Ts'in 秦王, but died the same year.

The State of (Former) Shuh 前蜀.

At the time of Chu Wên 朱溫 overthrowing the T'ang dynasty one Wang Kien 王建 was governor of Liang Ch'wan 兩川 in the present Sze Ch'wan. Like many of his compeers he did not feel inclined to submit to the new dynasty of (Posterior) Liang, but unlike them he confined himself not to the withholding of his allegiance until the establishment of some more legitimate government, but he at once assumed imperial dignity, giving his State the name of Shnh 蜀, this being the old name of that country, A.D. 907. During his reign, which lasted till A.D. 918, he had to sustain severe struggles against the State of K'i 岐 in the N. and that of Nan-chao 南詔 in the S., but his armies came out victoriously from both. He is known in history as 高祖, and was succeeded by his son Tsung-yen 宗衍, known as 後主. Tsung-yen was addicted to a sensual and luxurious life, and it proved an easy task to Li Ts'un-hü of the Posterior T'ang to conquer it (A.D. 925).

The State of Posterior Shuh 後蜀.

When Li Ts'un-hü of the Posterior T'ang had conquered the State of (Former) Shuh, A.D. 925, he appointed a relative of his Meng Che-siang 孟知詳 (v. M. M. 492) Governor of the newly acquired province, with the title of Prince of Shuh. On the death of T'ang Ming Tsung, Meng Che-siang foreseeing the imminent downfall of the House of T'ang (which occurred, A.D. 936), hastened to declare himself independent. He assumed the imperial dignity, as founder of the Posterior Shuh, A.D. 934. But he died the following year, when he was given the title of 高祖. He was succeeded by his son Meng Ch'ang 孟昶, A.D. 935, who during his 28 years reign led a debauched life, indulging in luxury to such an extent that even his chamber-pot was ornamented with jewels. He was deposed by the founder of the Sung dynasty, A.D. 965.

The State of Hwai-nan 淮南.

1.—*The territorial division of Hwai-nan.*

Hwai-nan was one of the ten circuits 道 or provinces of the T'ang dynasty. It comprised the region between the rivers Hwai and Yang-tsze, or that part of the old province of Yang Chow 揚州 (according to Yü's 禹 division of the Empire) which was situated N. of the Yang-tsze and which forms now part of Kiang-su and Ngan-hwei.

2.—*The Fate of the State.*

At the end of the T'ang dynasty the province of Hwai-nan was governed by an able statesman called Yang Hing-mih 楊行密 Prince of Wu 吳王. On the break-up of the Empire, which happened at that period, he, like all his compeers, seized as much as possible of the wreckage and succeeded in extending his dominion to the South of the Yang-tsze. On the downfall of the House of T'ang he did not acknow-

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ledge the usurper Chu Wên's rule, and was just making himself independent, when he died, A.D. 905.

His son Yang Wuh 楊渥 executed his father's design, A.D. 907. But he possessed not his father's capacities and was addicted to debauchery. This caused his minister Sü Wên 徐温 to have him assassinated and to elevate his younger brother Lung-yin 隆演 in his stead, A.D. 908. The following year two wars had to be simultaneously waged, one against the State of Wu-yüeh 吳越 in the S. E., the other against that of Ts'u 楚 in the S. W. But while in the former, the able commander of the armies of Hwai-nan, Chao Pên 周本 was obliged to raise the siege of Su-chow 蘇州, which city he had beleaguered for some time, he succeeded in the other in conquering the whole of the modern province of Kiang-si, A.D. 909.

It was probably that large accession to his territory which led Lung-yin to change the name of his State of Hwai-nan into that of Wu 吳 A.D. 910.

The State of Wu 吳.

It grew up out of the State of Hwai-nan, A.D. 910 and emerged into that of (Southern) T'ang, A.D. 937. During the period intervening between these two dates, it was ruled first by Yang Lung-yin 楊隆演, till A.D. 920, and then by his brother P'u 溥 (v. M. M. 891*) both being assisted successively by the crafty statesman Sü Wên 徐温 and his adopted son Sü Che-kao 徐知誥. But it was only a year before his death, that Lung-yin assumed royal attributes, calling himself King of Wu 吳王 and adopting his own style of reign. Hitherto he had borne the title of Wu Wang only as an honorary one (Prince of Wu), and continued to reckon according to the style of reign in use at the end of the T'ang dynasty. P'u went still a step further than his brother in assuming imperial dignity, A.D. 927. But this could not prevent his minister Sü Chi-kao in preparing slowly for his own accession to power. The fall of the shortlived dynasty of (the Posterior) T'ang A.D. 936, seemed to offer him the long-waited-for opportunity, so he hastened to dispossess his lord of his throne and to take possession of it as the founder of the Southern T'ang.

The State of Southern T'ang 南唐.

1.—*Its Founder.*

The name of the minister of Wu, who made an end to the same and erected on its ruins the state of Southern T'ang, was given above as Sü Che-kao 徐知誥. But his original name was Li P'ien 李昇. He was a descendant of Prince K'ien 建王, a son of T'ang Hien Tsung. An orphan at the age of 6, he was taken care of by some uncle. As the lad showed uncommon capacities, Yang Hing-mih 楊行密 adopted him as son. But not being able to agree with his adoptive father's son Wah 渥, he went over as son into the family of a military officer Sü Wên 徐温, whose surname he adopted, with the cognomen Che-kao 知誥. Like his adoped father, he put his manifold capacities into the service of the State of Wu 吳, the lords of which were the descendants of that same Yang Wuh whose step-brother he had been for a short time. The last ruler of that State created him Prince of Ts'i 齊王. At the downfall of the Posterior T'ang, A.D. 936, he thought himself called to continue in his person the line of the T'ang Sovereigns. He usurped therefore the throne of Wu and called the new sovereignty which he created in its stead at first Ts'i 齊 and a few months later, T'ang (*i.e.* the southern) A.D. 937. In order to vindicate his pretensions to the heritage of the T'ang, he resumed his old surname and cognomen Li P'ien, A.D. 939.

* A comparison of that article with what is said above, will easily show its inaccuracy. Then it is curious to see Mr. Mayers devoting an article to that man in his Manual, while men like Chu Wên, Kwoh Wei, etc. are passed over.

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2.—*The Founder's Reign.*

This State included at that time North of the Yang-tsze, the territory South of the Hwai River and South of the Yang-tsze, the present province of Kiang-si, that part of the present province of Ngan-wei which is situated South of the large river and part of Kiang-su with the city of Kin-ling 金陵 (Nanking), which was its capital. Li P'ien was an able ruler of benevolent dispositions and friend of literary studies. He restored the statutes and manners of the House of T'ang, but died after 7 years' reign. He is known as 烈祖 and reigned from 937-943.

3.—*The Second Ruler's Reign.*

His son Kung 璟 was an accomplished scholar and a clever archer; he had a most generous turn of mind, but was not ambitious enough to realize his father's design, or hold his own in the struggles with the neighbouring States. It is true that he succeeded in conquering the State of Min 閩, the present Fokien, A.D. 945, and that of Ts'u 楚; the present Ho-nan, A.D. 951, and annexed their territory, but he proved no match for the House of Chow 周, when its Emperor Shi-tsung 世宗 turned his arms against his southern rivals. Kung took fright at his victorious advance, and hastened to throw off the imperial title and to acknowledge his dependency, at the same time changing his name into King 景 A.D. 957. But the victor wanted more substantial tokens of his submission. He continued to advance and could not be induced to withdraw until King offered all his possessions North of the Yang-tsze as condition of peace, A.D. 958.

Two years later, the House of Chow was superseded by that of Sung, to which King transferred his allegiance. As his capital Kin-ling came now into a dangerous proximity with the mighty northern neighbour, a second one was established further South in Hung Chow 洪州, the present Nan-ch'ang in Kiang-si. King removed there with his court, but died the same year, A.D. 961.

4.—*The Third and Last Ruler's Reign.*

His son Yüh 煜 succeeded him. He continued a loyal vassal of the Northern Dynasty. He was also a friend of studies and possessed many good qualities. Unhappily he was a devotee of Buddha and too simple-minded to resist the encroachments of the Lord of Sung, who aimed at not less than to reunite the whole empire under his sole way. The independent States which had grown up at the end of the T'ang Dynasty were conquered one after the other. The fall of the Southern Han 南漢 frightened Yüh into an increased show of submission towards his mighty suzerain. He sent an embassy to the court of Sung with renewed protestations of loyalty. At the same time he changed the name of his State into Kiang-nan 江南, as a proof of his renunciation to the inheritance of the old house of T'ang, A.D. 971. But he could not avert the impending fate. Though the Lord of Sung had no other motive to attack Yüh, than "that he liked not to hear somebody snoring beside his bed" 臥榻之側豈容他人鼾睡耶, he ordered his general Ts'ao Pin (v. M. M. 765) to conquer this State which he did without bloodshed, A.D. 975.

The State of Wu-yüeh 吳越.

It was founded by Ts'ien Liu 錢鏐* (v. M. M. 772) who had first been governor of the N. W. part of Chinkiang, which coincided nearly with the Wu State of the Ch'un Ts'ui period, having his seat in Hang Chow. To this was added (A.D. 896) the government of Cheh-tung 浙東, which comprised the S. E. half of Chekiang, and had during the Ch'un Ts'ui period formed the State of Yüeh. After having for some

* The correct pronunciation of 鏐 is Liu and not Kiao as Mr. Mayers puts it.

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time successively born the title of Prince of Wu 吳王 and Prince of Yûeh 越王, the founder of the Liang Dynasty at last fulfilled his long-cherished wish in creating him Prince of Wu Yüeh 吳越王 A.D. 907.

On the downfall of the T'ang Dynasty he, like all the governors of provinces, ruled his dominions in an independent way, though he never ceased to acknowledge more or less nominally the suzerainty of the then occupant of the Imperial Throne. It is for that reason that this State appears not in the Annals as a *Kwoh* 國, but only as a *Chên* 鎭, which involved at that time the idea of hereditary vassalage. The Emperors showed their appreciation of this recognition of their suzerainty in conferring at different times honorific titles on the rulers of that State.

Liu maintained his rule in a very efficient way, holding quite his own in a series of struggles with his neighbour the State of Wu 吳, later called Southern T'ang 南唐, the object of the contest between them being especially at first the city of Soochow and later the city of Foochow. He died at the age of 81 (A.D. 932) and was succeeded by his high-minded son Yüan-kwan 元瓘, (v. M. M. 773.) On the death of the latter (A.D. 941), his son Hung-tso 弘佐 (v. M. M. 773) swayed an equally gentle rule, till A.D. 947, but his brother Hung-tsung 弘宗, who succeeded him, made himself unpleasant through his excessive severity and was replaced the same year by his brother Hung-shuh 弘倣 (v. M. M. 774). He continued loyal to the reigning imperial family and helped even the founder of the Sung Dynasty in the overthrow of the State of Kiang-nan 江南, formerly Southern T'ang 南唐. The Emperor shewed his appreciation of his fidelity, by heaping on him titles of nobility and other tokens of his good-will, but finished nevertheless in compelling him to resign his sovereignty in favour of the Imperial power A.D. 978.

The State of Hu-nan 湖南 *or Ts'u* 楚.

It included the present province of Hu-nan and that part of Kwang-si which is situated N. of the West River. Originally it included besides the present Province of Kiang-si, but that part of it was lost to the State of Hwai-nan as early as A.D. 909.

It was founded by Ma Yin 馬殷, who was then Governor of that region, with his seat at T'an-chow, 潭州, the present Ch'ang-sa, 長沙. Chu Wen on usurping the throne of T'ang, wishing. to gain him for his dynasty, bestowed on him the honorific title of Prince of Ts'u, 楚, A.D. 907. But Ma Yin remained faithful to the old house of T'ang and those whom he considered to be its legitimate successors. His embassy to Li Ts'un-hü, the sovereign of Tsin, 晉, A.D. 916, must have had that meaning, and on the latter ascending the imperial throne as founder of the Posterior T'ang, Ma Yin hastened to send him tribute, A.D. 924, when he was created by his suzerain King of Ts'u, 楚國王. Owing to that title, this State is henceforth called Ts'u, 楚國. Still as the house of Ma never claimed absolute independence, this State is not ranked among the *Kwoh* 國 of that period but among the *Chên* 鎭.

Ma Yin was a capable and right-minded ruler, but the Chinese historiographers reproach him with not having strictly adhered, in his family affairs, to the difference which, according to the Chinese law, is to be observed between sons of the first wife and those of concubines, and the historiographers attribute to this shortcoming the troubles which brought his dynasty to an untimely end.

Ma Yin was succeeded by five of his sons: Hi-shing, 希聲, A.D. 930, Hi-fan 希範, A.D. 932, Hi-kwang, 希廣, A.D. 947. The latter was assassinated by his brother Hi-ngoh, 希萼, who usurped the throne, A.D. 950. But the army put him aside again and elevated Hi-ts'ung, 希崇 in his stead, while the people took part with Hi-ngoh, who continued to resided in Hang

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Shan, 衡山, in the present prefecture of Hang Chow. Availing themselves of this state of internal disorder, the Sovereign of the Southern Han and that of the Southern T'ang attacked the State of Ts'u, when the former conquered that part of it which is now included in the present Province of Kwang-si, while the remaining part, the present Province of Hu-nan, was appropriated by the Southern T'ang, A.D. 951.

The State of King-nan, 荊南.

It comprised that part of the present Province of Hu-peh which is situated between the river Han and the Yang-tsze. It was founded by Kao Ki-ch'ang 高季昌, a crafty official who, during the latter years of the T'ang Dynasty, was invested with some charge in that region, and on the accession of the House of Liang, 梁, was made its governor, A.D. 907. The founder of the latter invested him besides with the title of 渤海王, A.D. 913. But this could not prevent him from preparing his way to make himself independent. The following year he tried to extend his dominions at the expense of his western neighbour, the State of Shuh, 蜀, but did not succeed in taking the bordering city of Kw'ei Chow, 夔州. On the Liang Dynasty being superseded by that of the (Posterior) T'ang, A.D. 923, Kao Ki-ch'ang comported himself most submissively towards his new suzerain: he presented himself in person at his court and changed his name to Ki-hing 季興 in order to avoid the use of the character 昌 which had been applied to one of the Emperor's ancestors. For these acts of fealty he was rewarded by the honorific title of 南平王.

But this did not prevent Kao Ki-hing from harbouring treacherous plans. The disorder which he had observed at his suzerain's court seemed to him to favour his designs on the imperial dignity. As soon as he thought himself strong enough, he broke out into open revolt. He took the long coveted city of Kw'ei Chow 夔州, and intercepted an envoy of tribute from Shuh, 蜀 to the imperial court, A.D. 927. The Emperor deprived him immediately of all his titles and dignities, and while attacking him with his own armies from the North and the West, he ordered the tributary State of Hunan to attack him from the South. But in spite of their numerical superiority the allied armies were compelled by the inclemency of the weather to retreat without having succeeded in taking the capital of Kiang-ling, 江陵. Ki-hing asked then for assistance from his eastern neighbour, the State of Wu, but without success, and the next year he experienced a crushing defeat from the State of Hu-nan or Ts'u. King-nan was then spared complete annihilation, only because it formed a convenient barrier between the different States of that epoch. Kao Ki-hing died A D. 929, and was succeeded by his son Ts'ung-hwei, 從誨, who on showing obedience to his suzerain was reinstated into his father's dignities. On his death A.D. 948, he was succeeded by his son Pao-yung, 保融, who helped the Emperor of Chow, in conquering from the Southern T'ang, the latter's possession North of the Yangtsze, A.D. 958. His younger brother Pao Hü, 保勗 who succeeded him A.D. 960, hastened to submit on the rise of the House of Sung, to his new suzerain, who confirmed him in his dignities. On his death he was succeeded by his nephew Ki-ch'ung 繼沖, A.D. 962, who enjoyed his position but for a few months, when the Emperor made an end to this semi-independent State 鎮, and annexed its territory to his own dominions, A.D. 961.

The State of Ling-nan, 嶺南.

It extended over Kwang-chow (Canton) and the bordering departments which formed at that time the Government of Ling Nan. At the end of the T'ang Dynasty Liu Yin 劉隱 was in charge of it. But as he acknowledged the supremacy of the (Posterior) Liang, by sending regular tribute, this

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State was then only ranked among the Chên 鎮 of that epoch. On Liu Yin's death, A.D. 911, he was succeeded by his younger brother Liu Yen, 劉巖, who renounced his allegiance to the House of Liang A.D. 915 and assumed imperial dignity, calling his new State at first Yüeh, 越, A.D. 917 and a few months later Han, 漢, A.D. 918.

The State of Southern Han 南漢.

It comprised at different times of its existence more or less of the modern Two Kwang, with the capital at Kwang Chow (Canton), which was founded by Liu Yen 劉巖, on his assuming imperial dignity, A.D. 917. He was an idle braggard, addicted to a luxurious life and of a cruel disposition of mind. Towards the end of his career he pretended to have had the vision of a dragon flying up to heaven, whereon he created a character composed of a dragon and the heaven 龔 as a new name for himself.

Liu Yen called the State at first Yüeh, 越 which was an old name of that region, but as early as the following year he altered this name into that of Han 漢, because he was of the same surname as the reigning family of the old Han Dynasty. He died after an inglorious reign of 15 years and bears in History the title of 高祖. His son Hang-t'u, 弘度, who on his accession A.D. 942, altered his name into Fan, 玢, got the dynastic title of 殤帝, because he was an incapable voluptuary and lost his life the following year, by his brother's hand. The murderer, whose name was Hang-hi, 弘熙, succeeded him on the throne, A.D. 943, under the name of Chêng, 晟. His memory is stained by an immoral life and the murder of his numerous brothers, besides other acts of cruelty. During his reign, the State of Ts'u, 楚 was conquered by the Southern T'ang, when Kwei Chow, 桂州, (the present Kwei-lin in Kwang-si), which had heretofore belonged to Ts'u, was annexed by the Southern Han, so that the whole of the region South of the Nan-ling mountains was now united under the sceptre of the House of Liu. After his death, A.D. 958, he was styled 中宗, and succeeded by his son Chang, 鋹. The latter was then a boy of 16, and a mere toy in the hands of the eunuchs, who had already, under his father's reign, monopolised the management of the affairs of State. It was under their advice that he followed his father's example in ordering the death of his brother. Happily he was not long enough in power to do much more harm. The armies of Sung 宋 overrun his State without encountering any serious resistance and made an end of it, A.D. 971. Over a hundred eunuchs were then put to death, and Chang was created 恩赦侯.

The State of Min, 閩.

At the downfall of the T'ang Dynasty, A.D. 907, one Wang Shên-chi, 王審知 was Governor in the present Province of Fuh-kien. Chu Wên, 朱溫 soon after usurping the imperial throne, raised him to the dignity of tributary prince of that same region, as King of Min, 閩王, A.D. 909. During the 17 years that Wang Shên-chi ruled that State his residence being in Fuh-Chow, 福州, he kept loyal to the House of Liang, and on its being represented by the House of T'ang, also to the latter. He was a man of very sober habits, wearing hemp sandals and living in humble dwellings, so that the people enjoyed ease and repose under his rule.

He was succeeded (A.D. 925) by his son Yen-han, 延翰, who unlike his father, was addicted to a dissolute life and of a haughty and cruel temperament. As his suzerain, the founder of the Posterior T'ang, delayed in conferring on him his father's title of King of Min; he assumed himself the title of Sovereign of the great Kingdom of Min, 大閩國王, and adopted at the same time, in his household and Government, the imperial style and manners, A.D. 926. But his overbearing manners towards his brothers led to his being assassinated the same year by one of them.

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He was succeeded by his brother Yen-kün, 延鈞, who on acknowledging the suzerainty of the House of T'ang, was confirmed by the Emperor as (tributary) King of Min, A.D. 928. But some years later he threw up his allegiance again and assumed himself the imperial title, under the name of Lin, 璘, A.D. 933. He was a devotee of Buddha, whose priests he maintained to the number of twenty thousand. But this did not prevent him from acting most cruelly towards his next relatives and most faithful servants, whom he killed on any frivolous denunciations of his favorites. Finally he went so far in throwing away all rules of propriety, as to raise one of his father's slave-girls to the rank of Empress, A.D. 935. His excesses caused him to be murdered the same year, together with the Empress and other unworthy favorites.

His son Ki-p'êng, 繼鵬 succeeded him under the name of Ch'ang, 昶. Instead of being warned by his father's fate, he followed his example in taking one of his slave girls as his consort, and in indulging in the massacre of his next kinsmen. He was quite as fervent a devotee of Lao-kün as his father had been one of Buddha. He had a costly statue of gold cast of the founder of Taoism and used to consult it, through his head diviner, on all matters of State. He finished by being assassinated by his uncle Yen-hi, 延羲, who succeeded him on the bloodstained throne.

Yen-hi, 延羲 succeeded his victim, under the name of Hi 曦, A.D. 939. His first act was to give up the imperial title and to acknowledge again the suzerainty of the legitimate dynasty, which was then that of Tsin, 晉. He was quite as cruel and debauched as his predecessors, and like some of them had most pronounced devotional propensities. He sustained a myriad of Buddhist monks for whose snpport he charged his people with most heavy imposts. The founder of the Tsin Dynasty made him (tributary) King of Min, 閩國王, A.D. 940, but the following year he assumed again the imperial dignity, calling himself at first 大閩皇 and soon after 帝, A.D. 941. To make an opportunity of showing his suzerainty, he created his ambitious brother, Yen-ching 延政, who was then prefect of Kien Chow, 建州, the present Kien-ning-fu, Prince of Fu-sa, 富沙王. But this only incited his brother's ambition: Yen-ching forthwith proclaimed himself independent, assuming imperial dignity and calling his dominion the State of Yin, 殷國, A.D. 943. The following year Yen-hi was murdered by one of his generals, A.D. 944. The murderer of Yen-hi was Chu Wên-tsin, 朱文進, a military commander, who usurped the throne. On acknowledging the suzerainty of the Imperial House of Tsin, he obtained its recognition as (tributary) King of Min; but the same year he was murdered by the people of Fuh-chow, and his head presented to Wang Yen-ching, the Emperor of Yin.

Yen-ching, on hearing of his brother's death, dropped the name of Yin, which he had given to his State in opposition to that of his brother, and uniting the whole of the original State of Min under his sway, resumed the latter appellation, A.D. 945. But the same year, and before he could transfer his residence to Fuh-chow, he suffered a severe defeat from the army of the Southern T'ang. At the same time a new revolt broke out in Fuh-chow, headed by one Li Jên-t'ah, 李仁達. Yen-ching in his distress sought help from the State of Wu Yüeh; but before he could get assistance, he was overpowered by the armies of the Southern T'ang, to which he finally submitted, and henceforth served that dynasty as a military commander. His dominions were annexed by the House of (Southern) T'ang, with the exception of the city of Fuh-chow, which Li Jên-t'ah treacherously delivered up to the State of Wu-yüeh, A.D. 945.

The State of Northern Han, 北漢.

Unlike the other illegitimate dynasties of that time, this one cannot date its origin

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from the downfall of the old House of T'ang A.D 907, but sprang up during the later half of the "Period of the Five Dynasties."

It was established by Liu Ts'ung, 劉崇, a younger brother of Liu Chi-yüan, 劉智遠, the founder of the Posterior Han, A.D. 951. At the time of the overthrow of the latter by Kwoh Wei, 郭威, Liu Ts'ung was Governor of Ho-tung, 河東, the present Shan-si, where he forthwith proclaimed himself Emperor as the legitimate heir of the House of Han. He retained therefore the appellation of Han and the style of reign lastly introduced by that House. This State is called Northern Han in distinction to the Southern Han, which co-existed in the South of China. Its capital was Tsin-yung, 晉陽, the present T'ai-yüan-fu. Liu Ts'ung, who on assuming the imperial dignity, changed his name into Min, 旻, was a well-intentioned man of straightforward character, but feeling himself too weak to vindicate single-handed his claims on the Imperial crown, he called upon the K'i-tan Tartars for help. To obtain the same, he went so far as to call himself a nephew of their chief and to accept the investiture from his hands. Still their united forces could not succeed even in taking Tsin Chow, 晉州, the modern P'ing-yang-fu (South of Shan-si) which was in possession of the Sovereign of Chow. On his death, A.D. 954 (he is known in History as 世祖), he was succeeded by his son Ch'êng-kün, 承鈞, who ascended the throne under the name of Kün, 鈞. He stood by his father's policy, in accepting his investiture as Emperor of the (Northern) Han from the K'i-tan chief's hand and calling himself his son, while the K'i-tan Chief called him Imperial Child, 兒皇帝. He too made not the least progress towards shaking the power of his rival of the Chow dynasty; he even lost his possessions West of the Yellow River, Lin Chow, 麟州, the present Yen-ngan-fu, in Shen-si, which its prefect delivered up to the Emperor of Chow, A.D. 957.

The founder of the Sung Dynasty (from A.D. 960) having his hands full of other work, made a covenant with Kün, that they should let each other alone; but the latter had scarcely died (A.D. 968), when the Emperor of Sung sent an army to attack the Northern Empire

Ki-ngên, 繼恩, Kün's adopted son, had succeeded to him on the throne of the (Northern) Han, but having proved incapable, he was murdered after a reign of only sixty days' duration, and replaced by another of Kün's adopted sons, named Ki-yüan, 繼元. Unlike his father and grandfather, he was an unprincipled and cruel man, who went even so far as to order the death of his adopted mother. Soon after his accession to the throne, he was attacked by the founder of the Sung Dynasty. With the assistance of the K'i-tan armies he succeeded at first in repulsing him, but was finally subdued, A.D. 979, when his State was incorporated as a province into the dominions of the House of Sung; the capital was burned and its inhabitants removed to P'ing Chow, 幷州, the present Ching-ping-fu (Chihli). Ki-yüan was made 彭城郡公.

The above are the illegitimate States of that period which are usually mentioned as such in the historical works. As their history, as well as that of the legitimate dynasties, was at different times mixed up with that of the K'i-tan, a Tartar tribe in the North of China, a short sketch of their history will, I think, not be out of place here.

The K'i-tan Tartars, 契丹.*

1. *Their Origin.*

Chinese historiographers like to include the

* I owe many of the facts contained in this paragraph to an anonymous writer in the *Chinese Recorder*, Vol. 9, p. 419 *ss.*; and perhaps also to several other articles which I have read. But as I have compiled this sketch from notes which I have taken in the course of general reading, I am unable now to say where they have been taken from.

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K'i-tan in the general denomination of Tung Hu, 東胡, (Eastern Mongolians?) They are supposed by some to constitute the descendants of the Sien-pi, 鮮卑, which were repulsed (A.D. 235) by a commander of the State of Wei (of the Three Kingdoms), when they retreated Northward and settled near the Svia Muren (潢水). Others think that they have nothing more in common with the Sien-pi than that they settled in their land. But that question of their origin may probably never be settled in a satisfactory way.

2. *The K'i-tan before the Period of the "Five Dynasties."*

This tribe appears for the first time under that name in Chinese History, when pressed by the Coreans, 高句麗, they moved Southward to ask for the protection of the Northern Wei, 北魏, A.D. 479, and settled East of the Pih-lang River, 白狼水 (?). There they grew up to such a strength that the Emperor of Northern Ts'i, 北齊, which had meanwhile replaced Northern Wei, was obliged to send an army against them, when they suffered a crushing defeat, A.D. 552. Nevertheless they rallied again, and the second Emperor of the Sui 隋, Dynasty had to send an expedition against them with the help of a strong contingent of T'uh-kieh Tartars(突厥), when the K'i-tan were once more repulsed with great loss, A.D. 605. Under the vigorous reign of T'ang T'ai Tsung (627-649) they acknowledged, like all neighbours of China, the supremacy of the Chinese Court. Their territory was incorporated into the imperial realm, and their chief made its Governor 都督. But under the Empress Wu 武后, 684–704) they tried thus early again to throw off the Chinese yoke, and succeeded even in conquering Ying Chow, 營州 (in the present Yung-p'ing-fu in Chihli) A.D. 712. At that time this tribe appears in the Chinese Annals under the name of Hi-K'i-tan, 奚契丹, for the reason, it is said, of its having conquered and absorbed some time before the kindred tribe of K'u-moh-hi 庫莫奚. Two years later a new and more formidable expedition was equipped for the same purpose; but the Chinese army, numbering 60,000 men, fell into an ambush, and nine-tenths of the invading force was slain, A.D. 714.

From that time the Chinese court was compelled to inaugurate a new policy; it entered into negociation with their turbulent neighbours of the North. It was willing to concede to their Chief the title of King, provided that he recognised the suzerainty of the Chinese Emperor. But this did not much improve matters, for the history of the two hundred following years continues to present nothing but a long series of struggles between the imperial suzerain and his Tartar vassal, when treason and cunning were as often resorted to on both sides as valour and arms. Meanwhile the House of T'ang had reached that degree of degeneracy, where it wanted but the proper man to succeed to its power. This man seemed for a time to arise in the person of a K'i tan Chief named

3. *A-pao-ki*, 阿保機.

He was born A.D. 872, his surname was Ye-luh, 耶律 with the cognomen Choh-li-chih, 啜里只. He was a man of great capacities, who, solely through his valour, had attained to the chieftainship of his tribe. He induced it to renounce their nomadic life and to settle down around the city of Si-lao, 西樓 or Shang-king, 上京 which he had built as the capital of his empire. After having united under his sway the Nü-chin, 女貞 and other Tartar tribes North of China, he sought to avail himself of the troublous times which marked the end of the T'ang Dynasty, to enter the arena as a competitor for the Chinese crown. On the downfall of the House of T'ang he therefore proclaimed himself Emperor under the name of I, 億, A.D. 907, but died after a glorious reign, without having made much progress towards attaining the desired end

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A.D. 926. At his burial a hundred of his servants were slain, to follow and serve him beyond the grave.

4. *The K'i-tan during the Period of the Five Dynasties.*

The disorders which prevailed during the reign of these five short-lived houses offered a splendid opportunity to the troublesome northern neighbours to fish in the troubled waters of China. And this opportunity was even offered to them by the very men, who, if they had had the least bit of pratriotism ought to have had it the most at heart to avoid their interference. The house of T'ang was yet on the throne, when two of its most influential and most powerful officials, Li K'eh-yung, 李克用, (M. M. 354), and Chu Wên, 朱溫, strove already for their friendship. While A-pao-ki was tearing pieces from the Chinese empire in order to annex them to his own realms, these two deadly rivals were sending embassies to his court or having personal interviews with him, each one wanting his assistance in view of the impending struggle for the imperial crown.

A-pao-ki had at first made a covenant with Li Kêh-yung against Chu Wên, when suddenly he turned round and sided with the latter, A.D. 905. Still Li Kêh-yung and his successors were quite a match for their twofold foe. The K'i-tan were kept at bay, and the House of Chu Wên was eventually overthrown and replaced by that of Li Kêh-yung, whose son Li Ts'un-hü ascended the imperial throne as founder of the Posterior T'ang, A.D. 923. A-pao-ki died A D. 926, and was given the dynastic title of 太祖. Under his son Tih-kwang 德光, a rebellious official of T'ang called again the Tartar hordes for assistance against his master, but they suffered at the hands of the T'ang army such a defeat that only a hundred men escaped with their lives. Henceforth the northern potentate dared not lightly invade the territory of T'ang, A.D. 928.

And indeed he kept quiet, till he received an invitation too tempting not to be accepted. It came from Sheh-King-t'ang 石敬瑭 (v. M M. 600), the prince of Tsin 晉王 and Governor of Ho-tung 河東. There was of old a bitter enmity existing between him and Li Ts'ung-k'o 李從珂; now that the latter ascended the throne of T'ang, Sheh King-t'ang found it too difficult to acknowledge him as his sovereign, and so he resolved on his overthrow. To that end he entered into a covenant with the K'i-tan Chief and obtained from him a Tartar army with which he usurped the imperial crown, A.D. 936. But the foreign help had been dearly bought. The founder of the Tsin Dynasty had to acknowledge the suzerainty of the Tartar Chief in calling himself his 臣 (Servant, Minister), to cede sixteen northern departments and to pay a yearly tribute of three hundred thousand pieces of silk. In his intercourse with the northern potentate, he had to address him as his "Imperial father" 父皇帝 and was addressed in return as "Imperial child" 兒皇帝.

Still Sheh King-t'ang remained faithful during his life to his engagement. On a worthy minister advising him to throw off the shameful yoke, he ordered his head to be cut and sent it to his "Imperial father," A.D. 942. But what Sheh King-t'ang had not dared to do, his nephew and successor hastened to do. On Ch'ung-kwei 重貴 ascending the throne, A.D. 943, he at once denounced the hateful engagement into which his uncle had entered, when a fearful struggle ensued between the two powers. It ended by Ch'ung-kwei being made prisoner and led into captivity, while the Tartar hordes devastated the fertiles plains of Ho-nan. Tih-kwang, the K'i-tan Chief, entered as victor the imperial residence of P'ien Chow 汴州 and proclaimed himself Emperor of China, as founder of the dynasty of Siao 遼. But he could not long enjoy the long-coveted dignity. Liu Chi-yüan 劉智遠, the then Governor of Ho-tung, had meanwhile assembled an

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army in the rear of the Tartar army, while its excesses had embittered the inhabitants against them. So Tih-kwang thought it best to retreat again to the North, two months after his coronation, while Liu Chi-yüan established his own family on the throne of China as founder of the Posterior Han.

The same year Tih-kwang died. He is known as 太宗 and was succeeded by his nephew Yüan 阮, A.D. 947. During the reign of the Posterior Han, the K'i-tan or rather the Liao, as they are called henceforth, continued to be a continual source of trouble, and they were still more so, during that of the Posterior Chow (A.D. 951). They obtained at that time a valuable ally in the person of the founder of the Northern Han, who, like his son, considered it not under his dignity to buy the help of this hereditary foe of China at the price of his own independency. Liu Ts'ung 劉崇, the founder of the Northern Han and Kün 鈞, his son and successors, accepted their investiture from the hands of the Tartar Chief, while the first called himself "his Imperial nephew," and the second "his Imperial child."

Yüan 阮 had been murdered the same year in which had happened the accession of the House of Chow to the imperial throne, and the beginning of the Northern Han. He is known in history as 世宗, and was succeeded by his son Kung 璟, A.D. 951.

Though this sovereign united his forces with the armies of the Northern Han, he could not make any progress towards the south, and still less so during the beginning of the following dynasty of Sung 宋 (from A.D. 960).

5. *The K'i-tan during the Sung Dynasty.*

It lies beyond my purpose to pursue the history of the K'i-tan further than the Period of the "Five Dynasties." I will only add here, that also during the Sung Dynasties they continued to be a thorn in the side of China. Even that powerful House could not avoid, during its later reigns, buying the peace by means of a heavy subsidy paid to the sovereign of Liao, as the K'i-tan Chiefs were now called. In fact that State could not be overpowered before it became weakened by internal divisions. One of the Tartar tribes which A-pao-ki had subjugated, the Nü-chin 女貞 rose in rebellion, when Hwei Tsung 徽宗 (A.D. 1101-1123) entered into an alliance with them, and with their help succeeded in overthrowing the Kingdom of Liao, A.D. 1125. On its ruins the Nü-chin, erected that of Kin 金, which subsequently proved a still greater danger to the Chinese dynasty than that of the Liao had been.

A part of the K'i-tan of Liao, being unwilling to submit to the Kin dynasty, emigrated to the west and established in Central Asia an empire known as Western Liao, which lasted from A.D. 1125-1208.

The name K'i-tan is said to be the original of the Persian word "Cathay" applied to China.

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After having witnessed the melancholy spectacle of the greatest nation of the world being thrown about in the turmoil of human passion and perversity, let me say a word more about its restoration.

At the end of the Period of the "Five Dynasties" the Empire was yet divided into the following States.

1. The legitimate dynasty of Chow 周 extended its undivided sway over Ho-nan, Shan-tung, and that part of Ngan-hwei and Kiang-su which lies N. of the Yang-tsze and Shen-si.

2. The Posterior Shuh 後蜀 ruled over the present province of Sze Ch'wan.

3. The Southern T'ang 南唐 extended its sway over the present Hu-nan, Kiang-si, Fuh-kien, and part of Ngan-hwei.

4. The (tributary) State of Wu-yüeh 吳越鎮 included the present province of Cheh-kiang.

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5. The (tributary) State of King-nan 荊南鎮 was situated in the present province of Hu-pih.

6. The Southern Han 南漢 extended over the present provinces of Kwang-tung and Kwang-si.

7. The Northern Han 北漢 ruled over Shan-si and part of Chih-li.

All these States were reunited by the powerful and noble-minded Chao Kw'ang-yin 趙匡胤 (v. M. M. 47) in the following order:—

A.D. 963, the State of King-nan.
„ 965, „ Posterior Shuh.
„ 972, „ Southern Han.
A.D. 975, the State of Southern T'ang, (since A.D. 971, called Kiang-nan 江南).
„ 978, „ Wu-yüeh.
„ 979, „ Northern Han.

And so the glorious Empire could once more resume as *un et indivisible* its majestic course, and has—with only short exceptions—continued to do so to this day. But will it be able to resist also the influence of our Western Civilisation, now that it has so violently been drawn into its dissolving atmosphere. It would be a great pity if it would not, but I fear much it cannot!

CH. PITON.

"THE DELEGATES' VERSION" AND MR. GILES.

"A critic was of old a glorious name,
Whose sanction handed merit up to fame:
Beauties as well as faults he brought to view:
His judgment great, and great his candour too."
—*Churchill's Apology.*

It is now nearly thirty years since the first copies of what is known as the Delegates' Version of the New Testament in Chinese was published. The versions circulated prior to the year 1855 had been mainly the work of individual missionaries; this, on the contrary, was the result of the combined labours of the majority of Protestant Missionaries throughout China.

In the first report of the B. and F. Bible Society, dated May, 1805, reference is made to the discovery, in the British Museum, of a MS. version of the New Testament in the Chinese language, containing a harmony of the four Evangelists, the Acts of the Apostles, and all the Epistles of St. Paul. The translation was apparently made from the Vulgate under the direction of the Jesuits, in a fair style and with tolerable faithfulness. In 1807, Dr. Morrison arrived in China with a copy of this MS.; and after three years' study, commenced the enormous task of translating the whole of our Scriptures. Towards the close of the year 1813 he had completed the whole of the New Testament, the middle portion of which only had been based upon the MS., the Gospels and closing Epistles being entirely his own work.

Meanwhile another version had been commenced almost simultaneously in Bengal by Dr. Marshman, and carried on under great disadvantages, his only assistant being an Armenian who had been born and educated in China. This was completed in 1811 and published at Serampore in 1813.

It was not long before a general desire became felt for something better. Subsequent versions, the work of private individuals, appeared, but all failed to give

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general satisfaction. They failed in that perspicuity, elegance of style, and idiomatic precision, hardly to be expected in the earlier versions, but which increased facilities for study and more advanced scholarship demanded.

We find the question of revision is brought up in the pages of the *Chinese Repository* (1835-6), but it was not till 1843 that any united action was taken. In the month of August of that year a meeting of Missionaries was held in Hongkong to discuss the question of revision, when a plan was adopted according to which, the services of every Missionary capable of rendering assistance were enlisted, and local committees formed at five centres, to whom a share in the work of revision was apportioned. From these local committees delegates were nominated to form a general Council of Revision, by whom the translations suggested by local committees were again revised and finally approved by the vote of the Delegates present. The first meeting of Delegates took place in Shanghai during June and July, 1847, consisting of Drs. Medhurst, Boone and Lowrie* from Shanghai and Ningpo, Mr. Stronach from Amoy, and Dr. Bridgman from Hongkong and Canton, men whose very names are guarantees for honest, thorough, painstaking work.

In deference to the wishes of the B. and F. Bible Society under whose auspices and by whose support the work was eventually published, the text adopted was that of the *Textus receptus*; though the Committee of Revision would have preferred Dr. Bloomfield's edition as securing what then represented the most recent researches of textual criticism. At an early stage of the work differences of opinion arose over the terms for "God" and "Spirit"; and when after six months' discussion there was no better prospect of unanimity, it was determined to proceed with the work, leaving the renderings of these terms to the final decision of Bible Societies to whom the manuscript was offered. The work of revision occupied the attention of the committee for three years. The Gospels and Acts were completed by the middle of 1849, and by the end of 1850, the whole of the New Testament was ready for the press, with the exception of filling in the blanks for "God" and "spirit."

Such is a brief outline of the history of the famous "Delegates' Version," a work the magnitude of which only those who shared in its execution can estimate, and the relative merit of which no amount of carping criticism can gainsay. Absolute perfection is not to be expected in any work of man. *Humanum est errare.* Perfection in any sense of that word has never been claimed for the Delegates' Version by even its most enthusiastic admirers. It was of course never claimed by the translators themselves. They only regarded it as a stepping-stone to something better. Criticism was invited at the very time of its publication. At the last sittings of the Delegate Committee the possibility of improvement was recognized in a resolution which states that the committee "will give due attention to criticisms and suggestions both before and after the publication of the work"; and in another, where "they reserve to a majority of their own body the right to make any alterations" —a very important provision, by the way, which, while encouraging suggestions with a view to future revision, at the same time secured the version from the intermeddling of irresponsible persons. In the *Chinese Repository* for Oct. 1850 appears an article, evidently written by a member of the Committee, demanding the closest examination of their work, and adding "whoever will point out its errors and bring forward suggestions requisite for their correction will do good service." Finally, to come nearer our own day, a Committee was formed six or seven years ago to receive suggestions with a view to yet further revision. In the face of these facts, the accusation brought against the translators of the New Testament of

* The Rev. W. C. Milne was afterwards elected to fill the place of Mr. Lowrie.

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"falsehood and fraud" for disseminating a belief that the Delegates' Version "is beyond the reach of criticism," is a piece of baseless fiction—we had almost said of wicked and malicious libel. Every one admits the necessity of a new revision to remedy errors in translation, to correct occasional defects in style, and above all to adopt the readings of the revised English version of 1881, the text of which has been since sanctioned by the Bible Society as a standard for New Testament translation.

We were glad to hear that a layman had called attention to the subject in the last number of this *Review*. We had hoped to find some solid suggestions, and unbiased criticisms; but were doomed to disappointment. It is the work of a gentleman from whom dispassionate criticism of missionary work is not to be expected. Every one who has read his slanderous attack upon missionaries published in his "Chinese Sketches" will be prepared to find another development of his inveterate hate in the Review before us. Viewed from a literary point of view it is perhaps the most impotent, yet most audacious piece of criticism we have ever read. The most glaring translation errors of the D. V. are passed by, while imaginary blemishes and trivialities which only the microscopical observation of Mr. Giles could detect, are treated as fatal errors. It is the old habit of straining at a gnat and swallowing a camel. It is the old captious, sophistical spirit, that passes over ninety-nine excellencies in order to fasten upon some one fault and thereby depreciate the whole work.

Mr. Giles starts by accepting the canons of translation laid down by Mr. Roberts at the Shanghai Conference; but is wofully inconsistent in practice, most of his alterations being either "paraphrase, explanation or comment."

We must demur to Mr. Giles' notions of translation if we are to judge them by the specimens he has given. His estimate of the value of New Testament teaching no doubt differs materially from that held by its translators. We must not be surprised, therefore, to find him applying the same principles to the translation of the Bible as he would to the translation of Shakespeare or of national proverbs. We must not be surprised to find mutilations of the sacred text for the sake of plagiarizing approximate expressions found in Chinese books. He, on the other hand, must not be surprised if men who look upon the Bible as in any sense the word of God, who feel that their great business is the translation of moral truths rather than "fancies floating in a poet's brain," should sometimes feel compelled to sacrifice a little elegance and rhythm or even idiom, in their endeavour to preserve the integrity of the text, and to be faithful to every thought, and as far as possible, to every fine shade of meaning found in the original. The shortcomings and imperfections of the revised English version and the difficulties experienced in making a translation at once literal and idiomatic are referred to by the Bishop of Gloucester and Bristol in his preface to the new version, difficulties that must be increased a thousand-fold where a foreign book is to be translated into a foreign language and where the foreigner finds his only materials in a mass of ideographic concrete forms that have been crystallizing for centuries into rigid shapes. We should have thought such a consideration sufficient to tone down the asperity of the most hostile criticism, even when directed against real errors. Apart from this we maintain, in opposition to Mr. Giles, that the Delegates' Version is executed for the most part, in admirable style, a fact admitted by competent native scholars unconnected with native churches, whose opinion is of more consequence to us than the solitary dictum of Mr. Giles.

The Reviewer only confines his attention to about forty expressions in the New Testament! Are these all the blemishes his examination can detect? If so, we fear he has not made out a very strong case for revision.

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Are they only examples? A short examination will reveal the hollowness, triviality, and even absurdity of most of his strictures.

We gladly acknowledge two or three exceptions, as for instance his remarks upon Matt. 8, 9, the defects of which passage in the D. V. we had already noted. 生不帶來, 死不帶去, on the first column of page 154, though far from literal, contains an admirable model for the translation of 1 Tim. 6, 7. Another error is pointed out in 1 Peter 1, 13, where 醒 stands for "sober." 醒 of course means to recover from intoxication, whereas the idea contained in νηφω is not that of becoming sober but of habitual sobriety. We are curious, however, to know what single character the Reviewer would suggest in its place. We are glad also to indorse Mr. Giles' observations upon the ambiguity of the phrase 耶穌見衆, 登山而坐, in Matt. 5, 1, and thankfully accept his emendation. We also acknowledge the justice of his condemnation of 和平者, for "the peacemakers" on page 156.

We now take the examples given by Mr. Giles seriatim. The first is that of the two last clauses of Matt. 6, 28. The phrase 不綵不縠, taken from Su Tung-p'o, is said to be an admirable translation of "they toil not, neither do they spin," though we should like to know by what process of reasoning he makes 縠 the equivalent of Κοπιωσι.

It seems a matter of supreme indifference to the Reviewer that the idea of a personal giver should be excluded from the first clause of Matt. 7, 7. The phrase 求而必得之 or 有求必應, is suggested as a substitute for 求則爾與, in the Delegates' Version, notwithstanding the fact that both expressions recommended above come very near to the colloquial style of translation which in the previous paragraph is denounced so unsparingly.

We come now to the expression 然我語爾, in criticising which, Mr. Giles displays such lamentable ignorance of Chinese literature that it seems positive waste of time to notice anything further. "Confucius and Mencius," says Mr. Giles, "not to descend lower in the scale of prophets, never spoke of themselves as 我 but always as 吾." We confess it difficult to believe our eyes as we read a piece of intelligence which would be laughed to scorn by any Chinese school-boy. We open the Analects at haphazard, and immediately find Mr. Giles convicted at Book 3, chapter 17; again at Book 4, ch. 6; Book 7, ch. 16, and 19; and especially ch. 23, where it is evident to every unprejudiced mind that 我 and 吾 are used interchangeably, notwithstanding the arbitrary rules laid down by the learned Reviewer.

Mr. Giles, with an expression of humility that sounds very incongruous, submits 猶大誥爾彼已居其分矣 as an emendation on 我誠告爾彼已得其賞矣. Without remarking on the whole phrase, which is gloriously vague, we may observe that no expression of humility would save a Public School boy from a sound whipping who dared to translate μερος by 'portion,' 'duty,' 'part' or any such signification. In regard to the next paragraph we may leave Dr. Legge to fight his own battles when he meets a foe at all worthy of his steel, and will content ourselves for the present with pondering over the amazing flexibility of a language that can make 愛人 mean "Love one another."

The next paragraph is a deliberate insult to the intelligence of the translators of the Delegates' Version. The Reviewer seems astonished to find that they were familiar with the phrase 無縫 and doubts if they ever came across a certain work in which it occurs. Mr. Giles may be surprised when he is informed that it occurs in some lines made by 胡天游,* and above all in the

* 看自遠方如有迹,
觀從近處却無縫.

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common expression 天衣無縫 from the 古文評註.

The trivial carping criticism in which our Reviewer indulges is well illustrated in his remarks upon the translation of the "golden rule." There is an undisguised sneer levelled at the translators of the D. V. in the assumption that their translation was constructed upon the model found in the Analects, notwithstanding that they are repeatedly censured by him for failing to put other Biblical truths into classical moulds. Moreover they have committed the unpardonable sin of expressing the positive side of the "golden rule" with thirteen characters, as compared with that negative form of the same precept which Confucius expressed with only eight. What will Mr. Giles say about Tsz Kung's use of sixteen? (See Book 5).

The Reviewer proceeds to criticize the terms 陰府 and 陰間 but with that ambiguity which men adopt when they are not quite clear what they mean. "Missionaries generally," says Mr. Giles, "appear to have adopted without hesitation the Buddhist 地獄 for 'hell' except in such cases as 'The gates of hell shall not prevail,' and turned in the D. Version into 陰府不能勝, with the coarser substitution of 陰間 for the first two characters by Mr. Goddard, both renderings being hopelessly unintelligible and un-Chinese." Of what this last clause is predicated, it would be difficult to say. Does he mean to say that 陰府 and 陰間 are unintelligible? Surely no one who has lived amongst the Chinese or read anything of their modern religious literature would make such an assertion. If he means this of the phrase 陰府不能勝 he must be reminded that "translation is not to be explanation or comment." It is no doubt unintelligible to the Chinese; but then the same may be said of the English rendering to at least nine out of ten of our own countrymen to-day, to say nothing of Englishmen in the reign of James I.

Another reckless statement occurs where we are told that "the proper term for 'potter's field' would be of course 陶場." Such lamentable ignorance of the Greek Testament on the part of a gentleman who pretends to criticize Bible translations is simply unpardonable. If he will turn up the word ἀγρος in a "Liddell and Scott," he will soon see reason for disowning 陶場. Moreover, if he will turn up the character 田 in Hong Hi he will find that "paddy field" is only one meaning, and that it also means any arable land.

From the first chapters of St. Matthew the Reviewer takes a great leap to the Epistle of Peter. In his remarks on the translation of 2 Peter 1, 21 we are treated to a little of Mr. Giles' exegesis, where for the sake of another wonderful quotation from a Chinese Book he would bind the readers of the D. V. to a theory of verbal inspiration. "Now when a man is moved by the Spirit to speak, the idea is simply that the Spirit speaks through the man as through a mouth-piece; and in this sense we find phraseology cut and dried in the book language of China." The Missionaries of China will no doubt be greatly edified by such a piece of profound exposition—possibly the last vestige of Dame School Theology that clings to Mr. Giles' mind. 神附人而言 therefore will never do for 19th century Missionaries.

Our Reviewer is undoubtedly right when he says that 轉 gives a different meaning to that required by the text. The colloquial character 轆 "to roll" gives the correct sense, but is of course inadmissible in a *wenli* version. To say that the characters 墓門 do not convey to the Chinese the same meaning as "door of the sepulchre" does in English, seems reasonable at first sight, considering that burial in caves or stone-built tombs is not customary in China. Apart from this we find the phrase is understood perfectly well in Canton by people who never read a chapter in the New Testament. Mr. Giles has not suggested

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anything more perspicuous, and we doubt if a better expression exists in the language. 實心有餘而力不足也 as an emendation on 心願而身疲耳 may run smoothly enough; but it won't do. It is a pity that Mr. Giles talks so flippantly about the sense of the "original;" where the σαρξ or the *homo animalis* is placed in opposition to the πνευμα or *homo spiritualis*, a distinction of which Mr. Giles is evidently oblivious and perhaps incapable of appreciating. The Delegates' rendering, though by no means perfect, is certainly nearer the mark than anything yet suggested.

Our Reviewer is evidently so hard pressed to find subjects for criticism in the New Testament that he would fain turn to the Old. It is to be regretted that a copy was not at hand. We would recommend a perusal of the Psalms, where he will find such a heterogeneous collection of Davidic and Shi Kingic poetry as will, we are sure, delight Mr. Giles' heart. We pass over the list of phrases suggested on the second column of page 154. They have nothing to do with the Book under review, and their insertion looks very much like pedantry.

There is no doubt that 虛心者 is the best expression yet found for οἱ πτωχοὶ τῷ πνευμ'ατι, though scarcely containing the force of the original. Mr. Giles suggests 爲人謙, but this is only a comment. Mr. Goddard's rendering is of course very awkward in point of idiom, but then we may say the same of the phrase "poor in spirit." We doubt if such an idiom can be found in English literature previous to the first publication of the authorized version. There is no doubt that new idioms have to be manufactured in every language into which the Sacred Books of another nation are translated;—that is, when the endeavour is made to be faithful to the original. We should like to know where our best English writers would be if they were required to put everything into the mould of Chaucer or Wycliffe. The Buddhist Missionaries found it necessary to invent new forms to express a mass of ideas that transcended the Chinaman's sphere of thought; and so must it be with the translation of Christian literature. 大國 can be defended on this ground and because it contains a conception too fundamental in the teachings of Christ to be substituted by 天堂 or 樂國,—a change that would simply reduce Christ's words to nonsense, if not in this verse at least in the majority of passages where the phrase "kingdom of heaven" occurs. The same may be said of the equivalents for "Son of Man," "Lamb of God," "cross" and a number of other phrases which have always come in for the ridicule of ignorant minds.

For the meaning of the character 誡 in the term 十誡 we must refer Mr. Giles to Hong Hi, where he will find it includes "positive" as well as "negative" precepts. We are afraid he has confused 誡 with 戒 which is inexcusable in a sinologue.

In the next paragraph Mr. Giles complains that the clause 以其將得士也 yields no definite sense to the Chinese reader; but the same remarks will apply to ignorant readers of the original text; the Reviewer must be reminded again and again that a translation must not be a comment.

Mr. Giles has never heard the common expression 饑渴慕色 or he would never commit himself to questioning the idiom and syntax of 饑渴慕義. To say that 淨心 means something different to 淸心 is only in keeping with the miserable quibbling to which we are treated throughout the paper. The rendering suggested for "they shall see God," in Matt. 5, 8, shows that the Reviewer has not the remotest idea of the meaning of the original, to say nothing of the clumsy eleven-character clause he would recommend as a translation.

It would be too wearying to follow Mr. Giles any further. Several passages are treated with coarse scorn, without any suggestion of error, much less an attempt at improvement. Several passages are misquoted, and references at the foot of a page are often

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given with painful inaccuracy, as for instance where we are referred to Matt. 14, 38 for "the spirit is willing" &c., and to Matt. 1, 5 for "and seeing the multitudes he went up into a mountain" &c. In fact the whole paper bears the marks of culpable haste, carelessness, superficiality, and weakness of judgment. It begins and ends with personal abuse. There are sentences very loosely written, vulgarisms and other expressions so outrageous to all good taste that the translators of the Chinese New Testament may be pardoned if they treat with deserved contempt a criticism so shallow and undignified.

F. J. MASTERS.

RESIDENCE IN THE INTERIOR AND THE TRANSIT TRADE.

The XII article of the British Treaty of Tientsin of 1858 states that "British subjects whether at the ports or other places, desiring to build or open houses, warehouses, churches, hospitals, or burial grounds, shall make their agreement for the land or buildings they require at the rates prevailing among the people, equitably, without exaction on either side."

"These three little words, *at other places*, have proved a fertile source of doubt and disputation. If construed literally they may certainly be taken as referring to any other place besides the open ports; and it is only by bringing the manifest intention of the other articles of the Treaty to bear upon their meaning that their force can be restricted. In all probability, the words were inserted under Lord Elgin's eye with no definite design, beyond that of guarding against too close a construction of the term 'port'; and this is the view embodied in the despatch addressed on the 19th February, 1863, to the Shanghai Chamber of Commerce by Mr. Hammond, H. M.'s Under Secretary of State for Foreign Affairs. Referring to the questions raised in connection with Article XII., Mr. Hammond writes (Parl. Papers, 1863, page 158):—

"'This Article, even if taken by itself, could hardly, as Lord Russell conceives, be construed so as to imply that British subjects had the right to build or open houses, warehouses, churches, hospitals or burying-grounds in any part or place throughout the length or breadth of the Chinese Empire. If this had been its intention, these privileges would certainly have been conceded in more explicit terms, but considered, as it must necessary be, in connection with the preceding article (XI.), which expressly limits to particular cities, towns, and ports, the rights of British subjects in these respects, Lord Russell is of opinion that this claim is one which cannot be sustained.'"—(*Daily China Mail*, March 5, 1867).

Such was the construction placed upon this clause by the Home Authorities; but, notwithstanding the fact that it was interpreted as not conceding the right to either merchant or missionary to open houses or churches inland, while the latter is permitted to incense the people by erecting "Halls of Glad Tidings" in their cities, the trader and his goods are excluded.

In a memorandum prepared by Sir Thomas Wade in 1868, and published in 1871 in the Blue Book of Correspondence on the Revision of the Treaty, Sir Thomas explains that these words were inserted to meet and overcome the objections raised by the Chinese, prior to the date of the Tientsin

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Treaty, to Foreigners residing beyond the limits of the ports of entry. "This," he writes, "is the history of the employment of the words 'other places;' and if other arguments were wanting to meet the inference that they were manifestly intended to include the privilege of residence in the interior, I should appeal to the limitations of the passport privilege as defined in Article IX."

Such being the definition and decision of the British Authorities, and now supported by Treaties made with other powers since 1858, it may appear useless to discuss a question already authoritatively settled; but as the subject of inland residence is so intimately connected with the satisfactory working of the transit trade, it may not be inopportune to offer a few remarks illustrative of the injurious effects the illiberable construction put upon Article 12 of the British Treaty has had on our commerce, since the Transit Trade is reserved for special negotiation under the 8th clause of the Supplementary Convention between Germany and China of 31 March, 1880.

Sir Thomas Wade in his memorandum of 1868 cites the limitations imposed by Art. IX. of the British Treaty, as conclusive evidence against the words *at other places* being construed to mean the right of residence inland, but what connection the limitation placed upon the passport privilege, as defined by the above article, can have to do with the right to procure storage for goods taken inland, under another provision of the Treaty, is not sufficiently clear to us, and we think it would have been just as easy and more consistent to have arrived at a diametrically opposite judgment had other articles of the Treaty been requisitioned to throw light on the meaning of these ambiguous words. Without passport neither Missionary nor merchant can go inland, but, provided with that document, both are allowed to travel for pleasure or trade, and we contend that if the missionary is permitted under the XII. Article to erect churches or hire buildings for that purpose, it seems most inconsistent to interpret the same article when applied to a trader as depriving him of the right to procure storage for the merchandise which another article of the Treaty declares it to be lawful to convey inland.

We are not aware that any of the Treaties between Russia and China concede the right of permanent residence inland or away from the ports of entry. By implication we imagine they have the right, just as we contend it is similarly allowable under the British Treaty, and with characteristic astuteness, the Russians have availed themselves of any doubt that may exist, to establish hongs inland.

In support of the argument that it was not the intention of the Treaty that our manufactures should be shut out of the inland markets for want of safe storage, while the Russian Merchant is allowed to open warehouses and factories, we will adduce the evidence of the IX and XXVIII articles, which empower British subjects to *convey* imports inland in person, or to forward them in charge of Chinese employees, after payment of a *single* transit dues which shall free them from all further taxation no matter how distant the place of their destination. The special stipulation appended to the recent Supplementary Convention made with Germany, section 7, states that "If a German subject go into the interior with Foreign goods, or travel there, the passport or certificates issued to them shall only be valid for 13 months, &c." In both these treaties the right is distinctly accorded to Foreigners to *convey* goods inland, and it is difficult to imagine that it was intended that the important treaty right, permitting a merchant to take imports inland to a new market, should be rendered valueless by the construction put upon another article. To construe the Treaty in this way is to tell the merchant that the road to all the inland market is opened, that they are invited to convey goods into the interior, *but*

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when they reach the gates of these distant markets the doors will be closed upon them and their wares, for although the Treaty secured to them the important right to bring goods inland, the negotiators omitted to make provision for the storage of merchandise after reaching its destination. Under the present interpretation, that in fact is all that has been secured for merchants, after these years of diplomatic negotiation, to ensure our goods reaching the inland markets of China. It is impossible to believe that the Representatives of Foreign Powers can have wittingly allowed the doors of the interior markets of China to be closed against the *Foreign* importer, but that such *is* the case is too evident.

We regard the right of residence inland as the fulcrum on which the satisfactory working of the transit system hinges, and so long as the present construction of Art. XII is allowed to negative the advantage acquired by Articles IX and XXVIII, no material progress will be made toward securing an honest application of the right of *Free Transit through China.*

In order to illustrate the damaging effect on trade wrought by the present interpretation of the XII. article of the British treaty, we will cite a genuine case lately brought to our notice, to show the urgent necessity for adopting measures in any future negotiations affecting the Transit trade, for the removal of the self-erected barrier to the extension of our commerce. A merchant at one of the ports having discovered a good market for manufactures and cotton in a Southern province, as yet unreached by imports protected by the transit certificate, desires to avail himself of the Treaty right, accorded by the XXVIII. article, to convey imports to the new market. The Treaty requires the merchant to provide himself with a passport and that he should take out a Transit certificate, after payment of the transfer dues at the Custom-house, which payment is supposed to free his imports from *all further charges.* These formalities are conformed to, and arrangement is made with the freight junks plying to this inland mart to transport the goods. Now, whatever the nature of these goods, it must be apparent (to all but the interpreters of the Treaty) that storage for this merchandise will be needed, and no one would imagine that what the Treaty declares may be conveyed inland shall not be provided with godown accommodation on reaching its destination. Accordingly the merchant sends his employés in advance to obtain shelter for this Treaty-certificated merchandise, when he is told by the Chinese inland authorities that although the Treaty allows Foreign merchants to bring goods to that market the interpretation put upon the XII. article of the Treaty *by the British authorities* compels them to forbid the natives to let their hongs to merchants away from the ports of entry. What is the unfortunate trader to do? The mandarins with characteristic sagacity tell the merchant that he may sell the goods from the boat. That might meet the difficulty if the boats would wait, or if they could reach the town, which, however, it so happens they cannot approach within many miles for want of water.

In despair, and peril of damage being done to his goods, which the advantages of the Treaty rules has induced him to convey inland, but the framers thereof declare may not be warehoused, the merchant takes steps to hire a hong, which it is needless to say is more willingly let to the trader than the missionary, even though the latter seems to enjoy a right of residence inland, which the Treaty of Commerce and Friendship denies the merchant. When not intimidated by the local officials the native merchants are not unwilling to let their hongs, and since houses are let to preachers of the Gospel for churches, dwellings, &c.—although the landlords know nothing of the existence of Treaties or of the subtle interpretations of certain clauses—their common sense tells them that what is legal in the case of a missionary can scarcely be an infraction when applied to a merchant. As to the question

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of payment of taxes on the goods there can be no doubt, as the Transit certificate declares them to have paid *all* dues and duties leviable within the Empire. Having come to terms about the rental of the hong with our enterprising merchant, the owner of the house desires that he should exhibit his Foreign hong name, for the information of all concerned, but more particularly to protect the landlord from charges likely to be brought by the officials of personating a foreign hong, so as to escape payment of the sundry extra Treaty and surcharges levied inland on foreign goods when in native hands, but which the official fears to levy where the goods are imported or owned by Europeans. The authorities are well aware that the Government has engaged not to impose *lekin*, &c., on imports protected by a Transit pass, but when once away from the port of entry and into native hands they do not hesitate to levy these tolls.

Fearing to interfere with the hong, now in the occupation of a foreign merchant or his native agent, because they fail to discern how it really can be an infraction of the Treaty to let a house to a merchant undeniably authorized to convey goods to the town, when obnoxious missionaries are permitted to erect churches, and Russian merchants to build smoking factories, the officials, prompted by the ruling of the British authorities, proceed to 'Boycot' the hong by proclaiming it illegal to purchase such goods, in the hope that the merchant will quit the town, where his presence is most undesirable, in that by his bringing manufactures to the city in person they will be deprived of the illegal levies hitherto imposed on all foreign imports in Chinese hands, and which they know they can continue to do so long as British merchants are prevented from going inland to ascertain for themselves that our manufactures are not taxed beyond the tariff rate.

The foregoing is an uncoloured illustration of the damaging effect on trade produced by the present interpretation of Article XII. It is impossible to conceive that the Foreign framers of the Treaty could have anticipated placing such an impediment in the way of the transit traffic, but that they have done so we think we have proved, and until this drawback is removed our manufactures will never reach their destination emburdened by surcharges; and in time they will be placed at a disadvantage with Russian fabrics, which are taken inland and sold from the Russian hongs established at non-treaty ports.

This unwise interpretation of the Treaty also hampers our export trade, and places us on unequal terms with the Russians. Provision is made in the Treaty for the purchase of produce inland, by British subjects, but according to the ruling of our own authorities it may not be repacked or prepared for shipment in the interior in foreign-owned or hired warehouses. Certain produce can be prepared inland for the foreign market at much less cost and loss than at the port. To do so, however, requires accommodation, and although the Russian merchant may manufacture his brick tea inland, the British merchant is told that in his case such a proceeding would be an infraction of the Treaty, notwithstanding that, so far as can be ascertained, the one has as much right as the other.

It may be argued that restriction to residence at the ports of entry is the natural issue of our extra-territorialization in China; that when the Treaty was signed, it was both politic and expedient to withhold the right of residence inland, in view of the then disturbed state of the province, so as to prevent the adventurous classes of foreigners leaguing with the rebels, and that after all, the experience of the past proves that merchants have no desire to extend their business inland or even to the new ports. We admit the soundness of such arguments, but the times are changed and we change with the times. The restriction imposed on all British subjects by Art. XII., limiting residence at the ports only, seems

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to have been relaxed in the case of missionaries (whose calling is more likely to provoke trouble and ill-feeling on the part of the natives than the sale of merchandise by respectable traders) and Russians. The interior of China no longer offers inducements to the adventurous classes to go inland, whereas the necessity of extending our trade and enforcing our treaty rights is becoming more urgent as competition increases.

Although the merchant princes of Hongkong might not open agencies inland had they the right to do so, our experience tells us that there is a class of honest and enterprising pioneers of commerce, who, if supported by their own authorities, would establish forwarding agencies inland for the sale of certificated imports, and purchase of exports, just as the Russians do; and we incline to the opinion that one or two foreign agencies in the interior at each province or centre of trade, would do more to enforce the strict observation of Treaty rights, and do away with much of the illegal taxation now complained of than all the decrees and Peking despatches combined. Where the native officials have to deal with foreign merchants or foreign-owned goods, they are very chary of violating the treaty. They know Europeans have an unpleasant way of procuring facts and figures to array against them; but so long as they have only to deal with Chinese merchants and Chinese-*owned* goods, their pledge to respect the *origin* of the merchandise as freeing it from all charges other than those imposed by treaty, are regarded as so many promises made to be broken at will, as instanced by the fact of nearly all Transit passes for native-*owned* Foreign imports being taken out by or in the name of Foreign merchants, as a security against such charges, and in order to enable reference to the Consul of the applicant in cases of illegal levies being imposed.

In the unratified Convention signed by Sir Rutherford Alcock at Peking on the 23rd October, 1869, provision was made in the 1st Clause of the Supplementary Rules and Tariff, by which foreigners were "further permitted to rent for short periods either hotels or private houses, where they may store their goods, but on which they are not to exhibit their hong name or the style of their firm. Sir Rutherford considered this rule to contain "a most valuable concession, and that it would, if acted upon judiciously and quietly, secure to merchants all the benefits they looked for as likely to accrue from inland residence." This concession would be no less valuable if it were put into practice at the present time, but why the British trader should be directed to conceal the name of his firm or hong is beyond our comprehension, seeing that the Russian merchant, by erecting his factories, announces to the empire his right to trade inland, and the missionary proclaims to the people the might and power of his country in forcing them to receive and tolerate the hated iconoclast against their will; while the trader, who would be welcomed, is forbidden by his own authorities to bring his wares to willing purchasers. In the future negotiations affecting the transit trade, it is to be hoped our diplomatists will not permit themselves to be cozened into agreeing to such a stipulation as that assented to in the Alcock Convention, whereby the merchant is deprived of the rights of exhibiting his hong name. The consequences would be damaging in the extreme, and open a door to all kinds of fraud on the part of foreigners and Chinese, and act as an incentive to the officials to "squeeze." If the inland agency is a *bonâ fide* concern the name of the hong should be exhibited in token of its genuineness, and when the agency is in charge of native employées they should be able to produce documentary proof from the merchant's Consul that they are in the employ of a well-known and thoroughly respectable foreign firm, and so secure to that firm the rights and immunities accorded by treaty.

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Were foreign hongs opened inland to conceal their identity, it would give rise to all manner of malpractices, and defeat the ends sought to be attained.

However little the right of inland residence might be availed of it would, where taken advantage of, prove to be the surest and most effective means of removing the obstacles in the forms of *likin* and other extra-treaty charges now imposed on goods in transit; and but for the short-sighted policy of excluding merchants, while admitting missionaries to the interior, many of these levies would never have come into force or certainly never have been allowed to increase and multiply without remonstrance, as they have done, and will continue to do so long as foreigners are denied the right of selling their goods inland. The Chinese traders know they pay far more than the tariff rates on imports, but to whom can they appeal for redress?

The disinclination evinced by large foreign firms to extend their business inland should not influence or lead the German negotiators to perpetuate the errors committed by the framers of the treaties of 1858, in withholding the rights to merchants to store and sell certificated goods inland; that is, if our diplomatists and manufacturers wish to see our imports admitted to the most distant market at the rates of duty imposed by treaty. Secure to merchants the right to reside inland, or open hongs, as now conceded to the unwelcomed missionary, and traders will be found to settle there, even though there numbers may be few. There is now a class of enterprising men in China, who if supported instead of being denounced by their own officials would accomplish much towards the extension of our trade under the transit system and the abolition of illegal dues if our own interpretation of the treaty did not debar them from residence inland. We refer to the smaller firms, and individuals who have already done so much in the North, by, figuratively, forcing their way through the barriers established to collect dues on merchandise supposed to be freed from all *en route* taxation when protected by the certificate issued after payment of the import and half-import duty, which certificate, however, in the majority of cases, fails to exempt the goods unless the document is made out in a foreigner's name. Our manufacturers are chiefly indebted to this class of traders for removing the impediments placed in the way of our merchandise reaching the interior, notwithstanding that these firms and individuals are alluded to by one of H. B. M. Consuls as the "class who live by lying and prosper on perjury, by getting a small sum for representing them (imports) to be their own property and applying for passes for them, and the Consul may be brought into correspondence regarding them, if stopped at the inland barriers for carelessness or wilful irregularities, but foreigners have no real concern further with them, not even the manufacturer at home, who has to look to his market and that alone, and Shanghai is his market, not Hankow" (*China Express*, Sept. 2nd, 1881, p. 948). The distinguished Consul who uttered these denunciations appears to forget that without Hankow, and the marts supplied from that port by these "perjurers," the demand for imports at Shanghai would be very small, and he would further have done well to explain that the passes which the denounced class apply for to protect *Chinese-owned* British manufactures are supposed to protect all *foreign* imports from surcharge, *irrespective of ownership*; but, as Sir Rutherford Alcock observed, "owing to the faithlessness of the Chinese authorities to their engagements and their ingenuity in finding pretexts for extortion or the arbitrary levy of taxes," these passes which they pledged themselves should protect both *Chinese* and Foreign *owned* imports are not recognised as binding them to their solemn engagements when it suits them to disavow them in the case of British manufactures being conveyed inland by Chinese merchants, the result being that this consularly-

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denounced class has sprung into existence, and few will deny with immense benefit to trade. The treaty protects the merchandise irrespective of ownership, but as the barrier officials appear to disregard this obligation by levying innumerable surcharges on *Chinese owned* foreign imports, and as, we are informed, H. B. M. Consuls are instructed not to interfere in cases of the arbitrary levy of taxes on our manufactures when owned by Chinese, who now-a-days are the sole importers at the smaller ports, it seems to us that the thanks of the manufacturers are due to the class who do not object to aid the Chinese in securing the protection distinctly afforded by Treaty to our merchandise irrespective of ownership, but which H. B. M. Consuls would evidently disallow.

It will doubtless be urged that a class of traders denounced in strong language by such an authority, viz. one of H. B. M. Consuls, would be more likely to injure than advance our commercial relations with the Chinese, if permitted to reside beyond the ken of the eye of the law, but from our acquaintance of these traders we believe that the presence of a few pioneers of commerce inland would do much to open up the country, and be much less likely to bring H.B.M. Consuls into correspondence with the native officials than the missionaries, who are permitted to reside in any part of the Empire, while the trader is restricted to residence at the Consular ports, and the barrier officials allowed to increase their revenues from tolls imposed on our manufactures in violation of the Treaty. So long as merchants are denied the right to trade and reside inland it seems hopeless to expect the Chinese officials will forego their time-honored custom of taxing *already freed goods* in *native* hands,—when merely bound by a Treaty engagement which the Consular authorities seem to be powerless to enforce.

This important fact should not be overlooked in the negotiations concerning the duty on opium which it is reported is to be increased and paid at the port of entry in one lump sum in commutation of all *likin* or octroi. If this article is to be placed on the same footing as other merchandise, these British and Foreign merchants should be allowed to convey it and sell it inland, otherwise even after payment of the commutation it will be surcharged at liberty by the inland officials. The only security against such abuse is the presence of the Foreign owner at the principal marts, who, being on the spot, could ascertain what extra levies had been imposed. It is absurd to suppose that after having reached the distant inland market its foreign *origin* or any Treaty stipulation would exempt it from provincial or municipal taxation, so long as the present system of official administration exists in China. Collectorates are sold and taxes farmed by the provincial Governors, and even though this system in connection with opium might be abolished by decree, means of evading the law would be easily found. To agree to the payment of a single charge in commutation of all dues and duties on opium, without securing to the merchant the right to convey it inland, would be tantamount to guaranteeing so many millions to the Imperial exchequer without any security that the same levies would not be surreptitously re-imposed inland. To imagine that the single payment at the port would free *native-owned* opium throughout the land, is to believe that the army of unsalaried officials and their underlings can live without means, or that because the commodity is Malwa or Patna, instead of Cottons or Woollens, the Chinese barrier officials will abstain from levying the same illegal tolls now imposed on manufactures when conveyed inland by Chinese, but which the latter now seek to escape by certificating their goods in a Foreigner's name. Having endeavoured to show that in order to ensure an efficient working of the transit system, it is indispensable that Foreign merchants should be allowed to open agencies inland, we venture in conclusion to submit a few suggestions for the consideration of the negotiators ap-

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pointed under the new German Convention to settle the question of taxation on Foreign imports sent inland, or produce bought in the interior by Foreign merchants.

1. That it shall be optional on the part of importers—Chinese or Foreign—of Foreign merchandise to declare it on payment of the import duty, as in transit for the interior, which declaration shall exempt such goods from the *likin* now levied *at the ports*.

2. That an understanding be arrived at as to the exact point at which the Transit Certificate begins (outwards) or ceases (inwards) to protect the goods it accompanies.

3. The abolition of the "merchant's tax," or *Tso-ku*, now levied on certificated imports *after* reaching their destination, and on exports from the vendor, although uncertificated goods are said to be exempted.

4. Liberty to effect the alteration of the name of the district given in the outward pass, when the produce cannot be purchased at the place named.

5. A distinct definition of the phrase "all further charges," mentioned in the Treaty rules, etc., it being interpreted by the Chinese as meaning *en route* charges only.

6. That all privileges and immunities accorded be briefly endorsed on the passes.

7. Liberty to hire hongs inland for the storage of certificated imports or produce.

HONGKONG.

NOTICES OF NEW BOOKS AND LITERARY INTELLIGENCE.

Jaarlijksche Feesten en Gebruiken van de Emoy Chineezen. Yearly festivals and Customs of the Amoy Chinese. By J. J. M. de Groot, Interpreter of the Chinese language at Pontianak. Batavia: Bruining & Co., 1881.

The above work, of which I have before me the first volume, has been written and compiled by an earnest student of the Chinese language and literature. Mr. J. J. M. de Groot passed some two years in Amoy, whither he had been sent by the Dutch Government to complete his studies of the Amoy vernacular, to fit him for the post of Interpreter in the Colonial service. While there, he devoted himself to the study of the manners and customs of the people among whom he dwelt, with the view of making his fellow-countrymen in Java better acquainted with the strange and curious ceremonies of the Chinese traders, who resort to and settle in their colonies. The result of his observations he has now given to the public in his own language (Dutch) in a brochure of some two hundred and forty-two pages. Doolittle, in his *Social Life of the Chinese*, has given us three chapters of the Established Annual Customs and Festivals in vogue among them, but as Mr. de Groot truly observes in his Preface, "he is most superficial in all that he describes, and moreover says nothing about the Amoy Chinese, but confines his observations to the people of the capital city of the Province, Foochow, from which place hardly any emigrants go to our colonies." Mr. de Groot has in his work gone much further into the scientific study of the subject than Doolittle, for he traces up to the fountain-head the origin of each particular Custom and Festival he describes. He appears to have been most untiring and painstaking in searching out authorities who throw any comparative light upon the subject he is treating.

The Amoy Chinese, whose annual Customs and Festivals he discusses, are among the

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most enterprising of the inhabitants of the extensive sea-board of Fohkien. Under the term 'Amoy-Chinese' are comprised the inhabitants of the Changchow and Chinchew Prefectures, with a population of about eight or ten millions of inhabitants, who emigrate in thousands yearly to Java and other islands of the Eastern Archipelago and Manila. Java has been the favorite resort of the Changchow people since the eleventh century, as Manila is the resort of the Chinchew Chinese at the present day. Emigrants from both places are to be found in Java and Manila, but the Changchowites predominate in Java, as the Chinchewites do in Manila. Amoy is the Port from which these people leave their native land, affording to-day employment for a great number of steamers. There are on an average about 9,000 emigrants yearly from Amoy to the Straits, and about 6,000 emigrants from Amoy to Manila. In 1880 over 13,000 emigrants left Amoy for the Straits.

The manners and customs of such an enterprising people naturally forms a most interesting subject of study. One of the most attractive chapters of the book is the one about the existence in China of the popular custom of the so-called Pasch or Easter eggs. "Every one of us," says Mr. de Groot, "well remembers the hard-boiled variegated eggs, which our modern civilization has somewhat thrust into the background, by the introduction of imitations of them, in chocolate or sugar, wood or mother-of-pearl, wherein, oftener than not, an Easter present is secreted. The Christian Missionaries, who at the time of Charlemagne pushed their way into Saxony found the Easter eggs everywhere already in vogue there. The origin of the custom is thus heathen, but seeing that it was in no way opposed to the doctrines and teachirgs of the Church, the first Missionaries, following the sensible plan, as far as they possibly could of giving and taking, did not root it out by fire and sword, but allowed it to remain till our time. The origin of these Easter eggs is all but lost in the night of time, yet not entirely so, for the philosophy of the ancient Chinese and of other nations of antiquity offer us an acceptable solution of the custom." Mr. de Groot then goes on to show by quotations from the King-tsoo-suy-she-ki, 荆楚歲時記, a work treating of the manners and customs of the people of the Hoo Kwang region, and from the philosopher Kwan tsz, 管子; that Pasch eggs were known in China two thousand five hundred years ago. These eggs were then as now painted blue, red and other colours, and often were ornamented with figures and landscapes. Sports with eggs are shown to have been common in the spring of the year in these ancient times, and appears to have been carried in the public streets just as Father Carmeli states in his History of Customs, wherein he tells us that, "during Easter and the following days, hard eggs, painted of different colours but principally red, are the ordinary food of the season. In Italy, Spain and in Provence, says he, where almost every eminent superstition is retained, there are in the public places certain sports with eggs. This custom he derives from the Jews, or the Pagans, for he observes it is common to both."

Speaking of the custom as it now exists at Amoy, it is stated that in the first months of the year there are to be seen ducks' eggs everywhere hawked about the streets. These eggs are generally very prettily painted, and children throw dice for them. This is called in Amoy "Poah ah noei," playing for ducks' eggs. Parties of young people assemble together in each other's houses at this time and throw dice for these eggs, which they eventually carefully break and empty, and then sticking small candles into the shells make toy lanterns of them, which they carry about with much noise and merriment.

With much research and many quotations from Chinese and other works, we learn that the origin of these Pasch eggs appears to have been symbolical of the revivication of

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nature, the springing forth of life through the genial warmth of the spring sun's rays. From a Christian point of view, these Easter eggs have been usually considered as emblematical of the resurrection and of a future life. (*Vide* Chambers's *Encyclopædia*, Easter-eggs.)

The other chapters of the book are full of interest, but I fear I should be trespassing upon too much valuable space were I to give further extracts from them, and I can only hope that when the second volume is completed, the author may be indueed to put the whole work into an English dress.

G. P.

Anecdota Oxoniensia: Texts, Documents and Extracts chiefly from Manuscripts in the Bodleian and other Oxford Libraries. Aryan Series, Vol. I, Part I. Buddhist Texts from Japan, edited by F. Max Müller, M.A. Oxford, at the Clarendon Press. MDCCCLXXXI.

Under the title of Anecdota Oxoniensia, the Authorities of the Clarendon Press propose to publish materials, chiefly inedited, taken from the MSS. preserved in the Bodleian and the other Oxford Libraries. The materials will be issued in four Series, viz., I.—The Classical Series, II.—The Semitic Series, III.—The Aryan Series, and IV.—The Mediæval and Modern Series; all of which, if Part I. now before us be taken as a specimen, will be marked by that general excellence of finish for which the Clarendon Press is distinguished; while the names of the Editors will be guarantee sufficient for the reliability of the work done.

As far as the title for the Series is concerned it is not altogether inappropriate, taking Anecdota in its original Sense of "History not yet made known," for, from the MSS. treasured up, not only in the Libraries of Oxford and other universities, but in monasteries Catholic, Greek and Buddhist, away from the beaten paths of life, there should yet come information of interest, rectifying many a theory now current, and overturning, perhaps, what are now deemed incontrovertible facts. Nor is the secondary signification of Anecdota applied to the "Buddhist Texts from Japan" altogether out of place; as the way in which these were recovered forms a pretty text-hunting romance.

A comparatively recent vocabulary giving the Sanskrit equivalents for Chinese words, and transliterated both with Chinese and Japanese letters, gave rise to a conviction in Professor Müller's mind that an interest in Sanskrit must have been kept up in Japan since its conversion to Buddhism, now twelve centuries ago. He considered it not altogether improbable, and in spite of the many numerous convulsions the country had undergone, that in some secluded monastery or rural temple, there might still be found some relics of Sanskrit or Pâli MSS., which had escaped the destruction of war and the ravages of time. The result shows that his surmise was correct.

His first success was the Sanskrit text Sukhâvatî-vyûha which he obtained through the kindly offices of Mr. Bunyiu Nanjio, a Japanese Buddhist priest of the Shinshu sect who in 1879 was studying Sanskrit at Oxford.

The publication of this text by the Professor attracted the notice of Mr. Wylie, the well-known Chinese Scholar, who thereupon sent to Oxford a number of Japanese books among which were two continuous texts, the Vagra*kkh*edikâ and the Pra*gñâ*-h*ri*daya-sutra, and likewise the well-known work "One thousand Sanskrit and Chinese words," which fortunately contained information respecting the existence of Buddhist Sanskrit MSS., at the monastery of Horiuzi in Yamato, near Kioto, the Ancient Capital of Japan.

As this edition is as recent as 1727, the information there contained was enough to excite the wildest hopes of an enthusiastic text-hunter. It runs thus,—"In the monastery of Hôriuzi in Yamato, there are

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preserved the Pragna-hridaya-sutra and Sonshiodhrani, written on two palm leaves, handed down from Central India; and at the end of these the fourteen sounds of Siddham (alphabet) are written." Friends at home in Japan of the Oxford student, and at his suggestion began visiting the monasteries MSS. hunting. Arriving at Horiuzi they were told that the MSS. had been sent to the Imperial Court, which fortunately however did not prove to be the case, as they were safely deposited in an Imperial treasure house at Nara, close by, and could be seen only by an order from the Home Department. That order arrived, in the beginning of June, and on the fourth of that month, the two young priests saw the long-sought-for palm leaves. They were kept in a box covered with a net of strings and difficult to see. The two palm leaves were written on one side only, and the letters were very small and sometimes illegible. With the help of a copy, however, of these palm leaves, made about the middle of the seventeenth century by a priest called Ziogon (who had added to his copy a transliteration and a literal translation in Chinese), they were able to read the original and to make a new copy of it. Each leaf contained seven lines, and the alphabet was the same as that found on a palm leaf in the monastery Kairiuwozi.

It is unnecessary to describe here how the other Japanese MSS. were found, beyond noticing that Prof. Müller was particularly favoured in having the assistance of Mr. Satow, Secretary to the English Legation, and Mr. Basil Hall Chamberlain of the Imperial Naval College.

The first of these Sanskrit texts, here published, is the Vagrakkhedikâ or "The Diamond Cutter," one of the most famous metaphysical treatises of the Mahâyanâ Buddhists, a work which is doubtless well-known to many of our readers who are Buddhist students, from the several translations that have been made from languages other than Sanskrit. As implied in the preceding sentence, the original Sanskrit MS. had been lost, until by what Dr. Müller calls a most unexpected concurrence of circumstances, he came to possess three more or less independent classes of Sanskrit Authorities, one coming from Japan, another from China, and the third from Tibet. The Japanese copies, for there are two, were procured from the monastery at Kokizi. One is accompanied by a Chinese transliteration, a Chinese version, with two other translations. The other contains the Sanskrit text only. The Tibetan original, a block-printed book seemingly printed in China, is from the Imperial Academy of Sciences at St. Petersburg, the Tibetan translation of which was published in 1837. The Chinese text, also a block-printed book, and as far as is known at present, the only purely Sanskrit work ever published in China, was received from Mr. Wylie, who had it given him while in Peking. This book arrived most unexpectedly and most conveniently while Mr. Müller was engaged in restoring the text from the other two. After collating the three authorities it is found that the three are substantially one. In this part of the work, the Professor was materially assisted by his two Japanese pupils, Messrs. Bunyiu Nanjio and Kasawara. On the Value of Chinese translations of the Sanskrit texts and on the advances made by Buddhist Missionaries, in Chinese, Mr. Müller is worth quoting; he says:—

"Many of the collations, particularly where there existed Japanese or Chinese transliterations, were made for me by them, (the Japanese students) and must rest therefore on their authority. The help to be derived from the Chinese translations, numerous as they are, is less, however, than might have been expected. It is a marvel indeed how Chinese Buddhists could acquire such a knowledge of Sanskrit as to converse with Indian Buddhists and learn from them the meaning of Buddhistic metaphysics, and it is equally wonderful how Indian Buddhists could have learnt so much of Chinese

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as to find in that language exact renderings of the abstract philosophical terms of Buddhist religion and philosophy. From what I have seen, I doubt whether even the best Chinese scholars can derive an accurate understanding of the Vagrakkhedika or similar works from the translations even of the best translators, unless they can first read them in the original Sanskrit. When they had done that, my two pupils were often able to understand far better what Hiouen-thsang and others must have wished to express, while they seemed unable, without this, to discover any definite and translateable meaning in the Chinese versions, even when they knew them almost by heart."

We trust that Japan will still continue to furnish us with Sanskrit texts, and that what has been already done, will stir up amongst scholars, native and foreign in China, a desire also to go a-text-hunting. If they seek, they shall undoubtedly experience equally fortunate results.

Journal of the North-China Branch of the Royal Asiatic Society, 1881. New Series, Vol. XVI., Part I. Shanghai and Hongkong: Messrs. Kelly and Walsh. London: Trübner & Co.

The first and second papers in this number of the Journal are by Dr. Guppy of H.M.S. *Hornet*. The first discusses the amount of water-discharge from, of sediment deposited by, and of sub-aerial denudation effected by the rivers Yang-tsze, Hoang-ho and Pei-ho. After discussing these subjects *seriation* under each river, Dr. Guppy thus sums up;—Together they drain an area of 1,105,000 square miles or about four-fifths of China "proper," together they discharge a volume of water into the sea, equal to 894,177 cubic feet per second, and a mass of sediment amounting in a single year to as much as 24,028,800,000 cubic feet ..... The maximum quantity of sediment observed in the waters of the Yang-tsze was 7 grains in the pint, in these of the Pei ho 15 grains.....

With reference to the combined rate of subaerial denudation of these rivers, it will be sufficient to state that the removal every year of 24,028,800,000 cubic feet from an area of 1,105,000 square miles represents a lowering of the surface of *one foot in* 1,687 *years*. With regard to the time required to fill up the Gulf of Pechili and Liautung, the Yellow Sea, and the Eastern Sea north of 29° and west of the 126th Meridian, Dr. Guppy remarks:—"According to the present rate of discharge of sediment of these three rivers, a period of 66 days would be required to form an island a mile square and reaching to the surface: and assuming that there is no elevation or depression at the sea bottom, an interval of 36,000 years would be requisite to form the whole sea under consideration into dry land. But we have the witness of raised beaches with historical and other evidence to prove, that in our own time the Northern Coast of China is undergoing a gradual upheaval; and for this reason, a period considerably less than 36,000 years will be required to convert the sea into *terra firma*."

These investigations of Dr. Guppy have a most important bearing on the Geology of Central Asia, as by means of the data furnished we can arrive at an estimate of the age of the great alluvial plain of China. Dr. Guppy also contributes some short notes on the Geology of Takow, Formosa.

This number, to the amount of over two hundred pages, is however chiefly taken up by the *Botanicon Sinicum* of Dr. Bretschneider, which although worthy of an extended notice, can be but briefly referred to. It is in reality, though modestly styled 'Notes,' a monograph on Chinese Botany from native and western sources. Dr. Bretschneider, when first he arrived at Peking fifteen years ago, determined to make himself acquainted with the language, so as to utilize the treasures of Chinese literature for the benefit of European Science, and, for this pur-

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pose more particularly devoted himself to the investigation of Chinese Natural History and Historical Geography. Ever since his arrival, he has been an indefatigable plant collector, paying special attention to those plants employed by the Chinese for economic and medicinal purposes. Having the assistance of leading naturalists for elucidating dubious points and likewise access to the splendid libraries of the Russian Ecclesiastical Mission and the Russian Legation at Peking, Dr. Bretschneider was placed in a highly favourable position for the prosecution of his enquiries, and his facts may be received with a confidence due to the productions of a painstaking and accurate student. We can do no more than give a brief list of the contents of the work before us. The first Chapter is a contribution towards a History of the Development of Botanical knowledge among Eastern Asiatic Nations, in which we have the fullest account yet existing of what Chinese literature has to say on Materia Medica, Botany, Agriculture, and on Indian and Western Asiatic plants. We also have a history of the Botanical knowledge possessed by the Japanese, Coreans, Manchus, Mongols and Tibetans. Chapter Second gives an account of the scientific determination of the plants mentioned in Chinese books, which is followed by an alphabetical list of Chinese works on Botany, which must be invaluable to those desirous of pursuing the subject.

A paper by the Rev. Father M. Dechevrens, S.J., Director of the Zi-ka-wei Observatary, on the Meteorological condition of the climate in Shanghai, completes an invaluable number.

Cochin-Chine Francaise Excursions et Reconnaissances. No. 10, Saigon, Imprimerie du Gouvernement, 1881. A Paris, chez Challamel, 5 Rue Jacob.

The series of official volumes that have been noticed with greater or less fulness of detail in successive numbers of this Review present an accurate account of the growth of French influence and power in Cochin-China. Ever since the Franco-Spanish Expedition in 1859, but more especially since the treaty in 1863, French Authority has been rapidly and steadily gaining in strength, until, as these volumes show, it is now paramount. Wherever we go in Annam or Cambodja, we shall find a French resident, and even among the Iraos, Moïs and Laos tribes are to be found French agents who by a skilful employment of the varied arts of Western diplomacy are bringing all within the suzerainty of France, or as the French treaty has it, under the care of France, "who will assist to protect them." The native tribes are first visited by these agents ostensibly on scientific Missions. The native chiefs are invited to Saigon, fêted, shown the might, the glory and the care of the Great Western Father, and after a week or two depart with their tribal independence left behind them. A permanent agent, and perhaps a priest or two follow, and French influence is firmly established. All along the Coast, too, from Cape St. James to the Chinese frontier, we find the agents and Consuls of France, who, it must be admitted if the reports to their own Government are to be trusted, do much to foster native trade, repress abuses, develope the country and advance civilization generally.

One curious result with reference to the foreign relations of China, which this continuous advance of the French in the Transgangetic Peninsula is sure to produce, is worth noting. Should France push forward her suzerainty to the borders of Yunnan, China with regard to her boundaries will be surrounded by countries whose seats of Government are, not in Asia, but in Europe. A glance at the map shows us that these are England, Russia and France, typical to representatives one might say of Western civilization. At all events, China in her diplomatic relations is a Western nation.

The number of the "Excursions" before us is chiefly taken up with reports of expedi-

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tions conducted chiefly by officers in the Marine and the Colonial Services of France. Dr. Neis, whose *Rapport* takes the leading place, gives an account of the Mois tribe. For the benefit of our folk-lore readers, we cull the following:—

En remontant le Da-chah, on remarque, sur la rive droite, plusieurs blocs du granit isolés; l'un surtout, appelé Da-bakna, est connu de tout le pays Moï. C'est un bloc du granit de 20 métres de haut, noirci par les lichens, et affectant la forme d'une meule de foin. Cette roche se trouve mêlée à plusieurs traditions locales, les Moïs ne s'en approchent jamais, elle est chargée de protéger les éléphants, et l'on trouve, disent-ils, sur son sommet, un grand caïman qui a été changé en pierre. Desirant savoir si quelque forme bizarre du rocher avait donné naissance à ce conte, nous avons essayé de l'escalader sans pouvoir y réussir, et nos Annamites ne furent pas plus heureux que nous. Dans cette contrée, où les éléphants abondent les habitants regardent comme un crime de les chasser; tuer on même blesser un éléphant serait une insulte au Da-bakna, et cela *empêcherait le riz de murir dans tout le pays.*

From a perusal of Dr. Neis's Article it seems to us that the people are receding before the advance of vegetation. Nature is too much for them. Routes formerly frequented are abandoned by trade; Commerce is dwindling, and the people lapsing unto barbarism. As showing the stagnation of the country, we may mention that while the expedition was following the principal route between Binh-thuan and Lower Cochin China, it lost the way, and had to ascend the Song-ray river several kilométres to find the bridge. When the bridge was found it was hidden by brushwood, and the natives in the neighbourhood affirm that a buffalo-cart had not crossed it for more than a year. Dr. Neis was also commissioned by the Governor of Saigon to discover the sources of the Dong-nai. In this he was unfortunately baffled by the fear and reluctance of the people and by the desertion of his followers. France is doing a great work in exploring and developing these unknown districts and peoples; and should she by her influence and care (as by the introduction of vaccination, for example) endeavour to preserve them not only from lapsing into barbarism but in the land of the living, the present writer will be the last to grudge the hold she has on the Western borders of the China Sea!

The Chrysanthemum, Vol. I., No. 12; Vol. II., Nos. 1 and 2.

The last number of the 1st Volume of the *Chrysanthemum* opens with a beautiful poem entitled "The Lotus," by F. B. H., which our readers will thank us for quoting:—

Over shiny ooze that clingeth like mirky band of mid-night
About the shining roots of forever-blooming stars,
The Lotus lifts serenely her stainless soul to sunward,
With inner glory breaking the gloom of prison-bars.
Like a vestal pure at pray'r 'mid the pulse of solemn music,
Pants her snowy bosom as the wavelets fall and rise,
Or with blush of summer-roses
'Mid the dew-drops she reposes,
As though distant Love were dawning on the sweetness of her eyes.
Doth she see the "Mountain Peerless" in an Orient Paradise?

Ah! She views with sudden longing the beauty of his presence
Leaning 'gainst the purple skies with calm and kingly head,
In his stole of silver white unto fair Nehan enchanted,
Fiery pain and passion in his spirit ashen-dead.
But the sacred mountain keepeth his Buddha-calm unsullied,
Cloud-enthroned star-engirt like a saint with oreole,
While the sacred Flow'r a-bloom by the dust of common highways,
'Mid the haunts of men uplifts the whiteness of her soul.
Green leaves waving thine evangel,
When thou comest, Blossom-angel,
'Mid the summer-heats to trouble the waters of the pool,
Unaware the sick heart feeleth Heaven-breezes blowing cool!
Higher in thy lowly mission,
Clearer in thy lifted vision
Than the brow of Fuji soaring in a distant dream from me,
Dawn forever on my spirit, self-enshrined Purity!

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From Mr. Dixon's paper on travelling in Yesso, we learn what strenuous efforts the Japanese are making to develop that island. The remaining papers are of more limited interest than is usually the case with the Chrysanthemum's. The January number contains Dr. Gordon's account of the legend of Amida Buddha. Dr. Gordon thinks that there is good reason for thinking that the doctrine embodied in the legend had its origin not in India but in some other land, centuries after the death of Shakyamuni. Students of Buddhism will find this epitome of the legend very interesting. Mr. Tsuda sends a paper on the Japanese Acoustic fan, which besides showing how quick the Japanese are to improve on an idea, should be widely known for the important information contained in it. The results obtained from the fan he describes are, to say the least of it, very startling.

At page 67, No. 2, we find a little poem translated from the Chinese, which reminds us of Suckling:—

JEALOUS OF A ROSE.

The roses from the nightly dews
A freshness crystalline have stolen;
Touched by the power the same infuse
The honey-suckle buds have swollen.

At morn she walked, as was her wont
Within the garden, and her face
Beholding in the mirror's front,
She smiled at her own loveliness.

She plucked a rose perfumed and sweet,
She gave it to her lover thus:—
Whether is lovelier to meet,
I or the rose? Say which of us.

Nor doubted of a flattering word;
But he with laugh and quizzing look
Bepraised the rose; she, as she heard,
In jealous wrath the answer took.

The rose's erst-loved bloom she tore
Tossing its petals to the wind,
"A rose than me! he prizeth more
Dull death than life: foolish, unkind!"

Mr. L. Woodwin's "Glimpses of Dream-lands," translated from the Japanese, make very amusing reading. Under the guise of a trip to foreign countries, the author satirizes the errors of the times in a genial sort of way. We should like to quote, but two quotations in one short notice will be considered quotation enough by most readers.

Transactions of the Asiatic Society of Japan, Vol. IX., Part. III. Yokohama: Kelly & Co. London: Trubner & Co.

This is rather a slender number of the Transactions and the few papers that are of interest cannot be considered as deserving very great attention. This is however a condition from which even the liveliest of magazines is not exempt. Mr. Aston's translation of "Hideyoshi's Invasion of Korea" has reached the Third Chapter, and is entitled, "Negotiation." While this is pending, we shall take a glance at Mr. Basil Hall's translation of the Don-Zhi-Keu (童子教)—"Teachings for the Young;" a book ascribed to the Buddhist Priest Añ-Neñ, who flourished about the year 884. "Like the rest of the Japanese prose literature of that time," says Mr. Chamberlain, "it is written in the Chinese language,—Chinese in which it is easy enough for a Chinaman to detect inelegancies, and even errors, but which had and has a learned and solemn sound to the Japanese student, and especially the Japanese child. The references made and the examples quoted are likewise without exception either Chinese or Indian. Several of the maxims have passed into current proverbs, and all of them are as familiar to Japanese possessing a tincture of education as the stories and parables of the Bible are to ourselves." The teachings we find are suited for the old as well as for the young. Here are a few: "He that learneth, but not with his whole mind, is like unto a drunken man mumbling in his sleep; he that readeth a thousand scrolls, but readeth them once only, is like unto a moneyless man hurrying to market." The old monk's advice to those in pursuit of solid learning is quite heroic, and utterly opposed to our Western notions of study; in winter,—the well-lit carpeted room, the

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blazing fire, the cosy arm-chair, the curtains drawn; and in summer, among the rocks of Cornwall, in the Bothy of Toberna—somewhere! Hear this, O ye Students of the West!! "In *thin* raiments on a winter's night, brave the cold and be reading the whole night through: with scanty fare on a summer's day, repel hunger and be learning the whole day long. Drunkenness maketh the heart mad, satiety maketh a man weary of study: warmth increaseth drowsiness, comfort causeth sloth."

"He that receiveth benefits and is not grateful is like unto the birds that despoil the branches of the tree they perch on: he that is the object of favours and is not grateful is like unto the deer that ravage the grass of the fields they dwell in."

"If a man be so poor that he hath no money wherewith to give an alms: he must let a feeling of joy arise within him when he seeth another give."

Like Solomon the wise, Añ heñ is hard on fools. "The wise man, however mean his birth, shall ascend into lofty halls; the fool, however exalted his rank, shall fall to the nethermost part of Nairi.

"Though the sins committed by the wise be great, he shall not fall into hell; though the sins committed by the fool be small, he shall surely fall into hell." It would not be difficult to cap these with passages from Holy Writ.

Mr. Yokoyama has translated from the German a paper concerning the new mineral found in Komagori, Yamanashi ken. It may be put down as Fe O, WO_3. Mr. Conder contributes an article on Japanese Armour. The minutes of Meetings, Report of Council, &c. complete the number.

Woman's Work in China. Vol. V. No. 1. Shanghai, American Presbyterian Mission Press.

It is one of the distinctive features of the spread of Christianity that it has been largely accomplished by the agency of women. Even from the very first, when the founder of the system was still upon earth, women were the first to perceive his mission, appreciate his doctrines, and realize more intensely, than the other sex, the benefits which these were to confer upon Humanity. We believe that this instinctive appreciation by women of Christianity has been the cause of its great and rapid success; and Christianity unlike other systems, by accepting their voluntary efforts, and including the women as co-workers with the men, has in consequence elevated the status of woman. Look around! Is it not an axiom in the study of comparative Religion, that in so far as a Religion neglects to avail itself of this irresistible moral agency, to that extent it has failed in its mission, and women are left in a state of dense moral and mental ignorance, without a soul and without a hope. By assisting in the spread of Christianity, women, then, whether the veiled nun of the Old Church, or the matrons and daughters of the new ones, are on behalf of their Sisters in China, silently but irresistibly carrying on a mighty religious and moral reform, which will at no distant date produce striking results. We consider the conditions favourable; for, low as the position of woman is in China from a Western point of view, it bears a favourable comparison with the position of women in the West nineteen centuries ago, when Christianity began its work on their behalf,—the Hebrew and Greek women alone excepted. The position accorded by (theoretical) opinion in China to woman is a high one, and should be higher than it is. If it were not for the depraving and deadening influence of Polygamy, blasting as it does all family life, woman would soon be placed in her legitimate position.

The remarks we have just jotted down were occasioned by the perusal of a small pamphlet entitled *Woman's Work in China* where an account of the work done by women is narrated in a series of papers by the workers themselves. Educationally they are doing a grand work, leaving out of

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sight the other aspects we have suggested above. As a moral factor what can be more powerful, than a well-educated English lady, with keen sensibilities and cultivated tastes, free of course from the pettiness of village scandal and gossip, going in and out amongst Chinese women. The pure family life of the Foreign Missionary in China compels respect. The papers are varied in their subjects and characterized by cheerfulness and hopefulness of tone. Mrs. Hudson Taylor gives an account of "Woman's Work in Seven Distant Provinces." One paper might be entitled the "Adventures of two Maiden Ladies in Mid China." They seemed to enjoy themselves immensely, did good work, "and managed," in the words of the fair writer, "to get good sleep at night, except when the fleas bit too hard and hopped about too vigorously." On teaching, Girls' Schools is of course the chief theme, though more serious questions are occasionally discussed, and thoroughly handled. Even the most sceptical among our readers, after a perusal of these papers, cannot but be struck with the amount of good work done, and cannot fail to admire the self-denial of those who open vistas of a brighter and lovelier life to their benighted sisters in China. The mothers mould the children and the children form the nation of the morrow; if in the future this nation stand on a higher moral platform than it does to-day, a share of the credit must necessarily fall to *Woman's Work in China.*

Report of the Third International Geographical Congress, Venice, September, 1881; by Lieut. G. Kreitner, Delegate of the *North-China Branch of the Royal Asiatic Society.*

Lieut. Kreitner, an officer in the Austrian Service, who was nominated as the Delegate of the N. C. B. of the Royal Asiatic Society to the Geographical Congress at Venice has in this report given us an eminently readable account of the results attained at that meeting. His report, as was to be expected, is mainly taken up with what concerns the exploration of Asia; and of the different countries concerned in this undertaking, he unhesitatingly awards the palm to Russia, in whose explorations he says there is to be found "a most successful and logically developed system of observation." At the head of the Russian explorers he places Colonel Prejevalsky, whose travels in Tibet and other desert regions adjoining have done much to increase our knowledge concerning them. To show what the gallant Colonel has accomplished we take the following sentences bearing on exploration in Chinese territory from Lt. Kreitner's report. "Having crossed the Murui-Ussu, the Colonel began a new survey of the desert, which extends over the Tibetan plateau, and which he explored in its South-Western direction. Being repulsed by the Tibetan Militia near the Tang-la Mountains, he directed his course to the North-East, where he found an imposing range of Mountains stretching from West to East, with an average height of 5,000 to 6,000 métres, and which in honour of Messer Marco Millioni, he named the Marco Polo Mountains. He then explored the lake sources of the Hoang-ho (in Mongolian Odan-tala, Chinese Tsing-sui-chai) the outline of which lake differs but little from that given in the Ta-tsing Map, and at length reached the Koko-nor, on the Eastern shore of which he marked down some islands not previously known to exist."

Knowing how futile a task it is for an Englishman to penetrate Tibet and obtain anything like reliable information, the British Indian Government, acting upon a happy conception of Colonel Montgomerie, engaged and trained intelligent Hindoo Pundits for the purpose. Disarming suspicion, they made excellent geographers, and have brought back much noteworthy information of the secluded country of the Buddhist Priests."

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We are sorry to note that China was not represented at the Congress by any official, native or foreign. Japan on the other hand was well represented by the University of Tokio, who sent collections of minerals, &c., from Nippon, Kiushiu and Yesso, herbaria and specimens of woods, and geological publications and scientific observations made at Tokio and on Fujiyama. The Japanese Board of Colonization and the Ministry of Marine were also well represented. We thank Lieut. Kreitner for his interesting and suggestive report.

The Euphemism and Tabu in China. By the Rev. Hilderic Friend, late of Canton, China. Reprinted from the "Folk-lore Record."

Mr. Friend in this little *brochure* has gathered together quite a number of instances of this custom, which have been noticed by himself and others in China. To most of our readers most of his instances will appear as old friends; it is however an advantage to get them collected together in an accessible form, and encouraging to find that our Celestial friends, who have been so long thought outside the pale of humanity in their habits, have as regards Tabu and Euphemism much in common with Kaffirs, Zulus, Dyaks and Burmese; Greeks, Turks and Infidels.

The Chinese Recorder and Missionary Journal. November–December, 1881. Mission Press, Shanghai.

"A Friend of Progress" writes a paper on the *Recuperation* of China, whatever that may mean. Mr. Piton contributes an essay on the "decree of B.C. 403," which is indicative of research. Mr. Henry's paper on "Facilities for Itineration in Canton" is eminently readable and conveys a vast amount of useful information concerning the Geography and means of transit in that Province.

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NOTES AND QUERIES.

NOTES.

SLAVERY IN CHINA.—As the question of Slavery in China has attracted some attention of late, the subjoined literal translation of an article on the subject from the pen of a well-read Chinese scholar may not be without interest, illustrating, as it does, the condition of slaves and the view taken of slavery by intelligent men in China five hundred years ago when serfdom was the rule in Europe. The article, which but quite lately happened to come under my notice, will be found in the 17th Section of the "Records of Suspended Tillage" (輟耕錄) or "Rural Leisure Hours" of T'o Tsung-i (陶宗儀), also styled Kau-shing (九成), a well-known writer of desultory jottings on an immense variety of subjects, author of the 國風尊經, the 說郛 and other collections of miscellaneous notes. This prolix writer was born at the close of the Yuen dynasty, took his Tsun-sz degree during the reign of the Mongols, but failing to obtain office he retired into the country and employed his leisure in extensive reading and collecting miscellaneous jottings. The work from which the subjoined note is taken was published in 1368, A.D. Subsequently its author took an active part in the subversion of the Mongol dynasty and the establishment of the Ming, and held office as Superintendent of Instruction during the reign of the first Ming Emperor (1366-1399, A.D.). The learned Editors of Kien Lung's Catalogue justly class T'o Tsung-i, as author of these "Rural Leisure Hours," among the *feuilleton* writers (小說家) of the Ming period. T'o Tsung-i seems never to have been able to treat any one subject systematically or exhaustively, and his literary contributions are therefore generally imperfect and occasionally somewhat superficial. But he appears to have been a man of culture and, though a *dilettant* in literature, he is always piquant whilst instructive on whatever subject he is writing.

As T'o Tsung-i's terminology differs somewhat from that of the present day, I add the Chinese characters of the principal terms he employs in speaking of Slavery.

[Translation.]

On Slaves, male and female (奴婢).

Modern registers of the personalia of Mongols, when referring to "captives whose lives have been spared" (臧獲), designate the males Nò (奴) and the females

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P'i (婢), and when speaking of them as a class they employ the term "prisoners of war" (驅口).

Now, when the affairs of the present (Ming) dynasty first began to settle down peaceably, the several States kept daily sending in captives (俘). Males and females among these then contracted marriages, the offspring of which have become slaves (奴婢) in perpetuity. There are, however, others, said to have been purchased under red (officially stamped) deeds, that is to say persons sold by their original owners under a deed on payment of a legal tax. For this reason there is now a prohibition against purchasing "free men" (良) and treating them as "prisoners of war" (驅).

Again, there are others who have been acquired by gift as retainers, that is to say persons allotted and transferred as part of the outfit of a bride on her wedding.

Males and females among slaves (奴婢) are limited to intermarriage among themselves and the males are by statute forbidden intermarrying with "families of free men" (良家). If families of free men, however, desire of their own free will to contract marriages with female slaves (婢), they are permitted to do so. But if a male slave (奴) becomes wealthy and his owner, coveting the man's property, waits till he commits some slight offence and then beats and detains him in custody whilst gathering up his property and sweeping it away, people simply call it "confiscation" (抄佔). On the other hand, there are some (slaves) who of their own free will hand in their property with a view to obtain "liberation and exemption from the status of slavery" (脫免奴籍), whereupon their owners write out and deliver to them deeds to be held in proof. This is called "discharging (slaves) as freed men" (放良).

According to the Penal Code, illicit slaughtering of (another person's) oxen or horses is punished with 100 strokes. Slaying (another person's) "prisoners of war" (驅) is a crime by one degree removed from the capital crime of causing the death of an ordinary person, and it is punished by 170 blows. Hence it would seem as if slaves (奴婢) were looked upon as hardly differing from oxen and horses.

According to the Ritual of the Chow dynasty (circa 1100 B.C.) the sons of male slaves (奴) supplied the class of lictors and official menials, whilst their daughters supplied the ranks of domestic servants hulling rice and washing clothes. The Shwoh-wên (A.D. 121) defines the term "male and female slaves" (奴婢) as anciently designating "convicts" (罪人). In the case of modern slaves, however, their ancestors were not originally convicts nor criminals and yet they are held in bondage for generation after generation, which makes their case rather a painful one. Again, the sons of slaves (奴婢) are called "children to the manor born" (家生孩兒). According to the Catalogue of the Han dynasty literature, there is a book called "the Memoirs of Ch'an Shing" in which it is stated that the Ts'in Government (255-209 B.C.) ordered a certain Sub-Prefect, Chéung Hon, to restore to liberty all "sons born in slavery" (奴產子) of persons who had been transported (as convicts) to Li-shán. Sze-kú (circa 650 A.D.) says, the term "sons born in slavery" (奴產子) has the same meaning as the common term "slaves to the manor born" (家生奴). Hence there is some warrant for the phrase "children to the manor born" (家生兒).

E. J. EITEL.

Feb. 27, 1882.

ROTATION OF DEPARTMENTAL DUTY AT PEKING.—All readers of the *Peking Gazette* are familiar with the announcement at the commencement of each issue that on such and such a day such and such a Board, Department and Banner are on duty, but the regular rotation in which the Boards,

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&c. serve may perhaps have escaped notice. This rotation is shewn in the following table:—

10	9	8	7	6	5	4	3	2	1
…	…	理	…	工	刑	兵	禮	戶	吏
…	…	藩	…	部	部	部	部	部	部
…	…	院	…	…	…	…	…	…	…
…	…	鑾	內	鴻	都	太	宗	通	翰
…	…	儀	務	臚	察	常	人	政	林
…	…	衞	府	寺	院	寺	府	司	院
…	…	光	國	…	大	太	欽	詹	…
…	…	祿	子	…	理	僕	天	事	…
…	…	寺	監	…	寺	寺	監	府	…
待	八	廂	正	廂	廂	正	正	正	廂
衞	旗	監	監	紅	白	紅	白	黃	黃
處	兩	旗	旗	旗	旗	旗	旗	旗	旗
…	翼	…	…	…	…	…	…	…	…

I have not as yet found any departure from the above order, although it is possible that special circumstances may at rare intervals introduce a change. It will be observed that the departments in the upper three lines run without variation for eight days, whilst the Banners on the fourth line run for ten days, before recurring; so that, although, for instance, the T'ung Chêng Sŭ and the Chan Shih Fu are always on duty on the same day as the Hu Pu, the Chêng Huang Ch'i will, on its next occasion of duty, be serving with the Ping Pu, and so on. The order of the six Boards is the same as that given by Mayers, and a reviewer of his *Chinese Government* states that "the order in which they (the Boards) are enumerated is not arbitrary. As in England, where the Treasury is more aristocratic than the India office, and the Home Department than the Colonial Office, so in China the Board of Civil office ranks first, as would be expected in this land of officialdom." (The reviewer, it may be remarked, does not follow out the analogy). From this it would seem probable that the order observed in the second and third lines is not arbitrary either, although it is not followed by Mayers, and this probability is supported by the fact that in the fourth line the 上三旗 are duly followed by the 下五旗.

It would further be interesting to know if the departments on duty on the same day have any connection one with another. For instance, it does not seem strange that the Censorate and the Grand Court of Revision should serve on the same day with the Board of Punishment, but the connection between the Imperial Clan Court, the Board of Astronomy and the Board of Ceremonies is not quite so clear. I have no doubt some reader of the *China Review* will be able to throw light in these points.

J. N. T.

Canton.

QUARLES' "EMBLEMS" AND THE LOK Ü. —During the reign of Charles I., a certain Francis Quarles (1592-1644) who, at one time, enjoyed the post of "Chronologer to the city of London," published a book of *Emblems*, which was received at once with great favour.

There were at that time a great many poets who took a prodigious delight in being dismal, and who spent their whole lives in striving to make humanity aware of its miserable defects and deplorable destinies. Francis Quarles and the emblematists were of this order. It was their business to get up little allegorical pictures, founded on some of the distressing characteristics of mortality, carved on wooden blocks in the roughest manner, and accompanied by verses of such dismal harshness as to set the moral teeth on edge and leave a bitter taste in the mouth for some time after. But there was

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a vein of real poetry in Quarles, which all the self-imposed duty of depressing the spirits of his fellow-creatures could not destroy. His life, if we may judge by the delights of fatherhood, was not an unhappy one, as he was the father of eighteen children by one wife; his death, however, which occurred at the age of fifty-two, was immediately induced by a false accusation of a political nature, not an uncommon circumstance in those troublous times. Quarles' *Emblems* were frequently printed during the seventeenth century, but fer the last 150 years the book has become very rare.

About 73 years after the death of Quarles in England, 宮夢仁 published the 讀書記數略, a collection of numerical categories, in China. This work, which has now become quite scarce, is the best modern collection of those curiously wonderful numerical categories which were first brought into form by the profound scholar Wang Yêng Lin, more than six centuries ago. Many of these combinations or categories bear a striking resemblance to the numerical theories and philosophisms of Pythagoras and the Pythagorean school, as Mayers and other recent writers have so clearly pointed out; but I would call especial attention to the similarity of many of these categories of *Kung Meng Yen* with the vagaries of the emblematistic school as portrayed in Quarles' *Emblems*.

One of the best examples is given in Quarles' poem on "Time," on the one hand, and the Lok Ü or "Six Similitudes of Life," on the other. We can read 如 "Probabilities" as well as "Similitudes," and thus the meaning of Quarles' poem is much more closely approximated. Every one of the "Six Similitudes" is embodied in the poem, except the second a "Mirage;" but if we consider the "rainbow" as equivalent to the Chinese "Mirage" we find all the six represented. I subjoin Mayers' translation of the Lok Ü:

1. A dream—the baseless fabric of the imagination.

2. A mirage—which begins by reversing the true position of objects.

3. A bubble—which has but a moment's duration.

4. A shadow—which fleets away.

5. A dewdrop—which disappears in the sunlight.

6. A lightning-flash—which passes quickly out of sight.

TIME.

Time's a hand's-breath; 'tis a tale;
'Tis a vessel under sail;
'Tis an eagle in its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight;
'Tis a short-lived fading flower;
'Tis a RAINBOW on a SHOWER;
'Tis a MOMENTARY RAY,
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a SHADOW; 'tis a DREAM;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a BUBBLE; 'tis a sigh;
Be prepared, O man, to die!

F. W. EASTLAKE.

LIMIT OF RESPONSIBILITY FOR EFFECTS OF WOUNDS ACCORDING TO CHINESE LAW.—In connection with the assassination of the late President Garfield, it may be interesting to note the following laws laid down in the 大清律例 under the head of 保辜限期, or Limits of responsibility for the effects of a wound.

"Section LVIII., page 16.—In cases of violent injury to the limbs or body, or of fracture or dislocation of bones....., whether the wounds have been inflicted with hand or foot *or by any other means* (他物 by any other thing) the period of responsibility shall be fifty days.

"Section LVIII., page 15.—Should the victim die after the term of responsibility has expired....., the crime shall not be one of murder, but shall come under the law relating to assaults where wounds are inflicted."

Thus, supposing a Chinese Guiteau, his liability to be tried on the capital charge would have ceased fifty days after the fatal

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shot was fired, and he would have been punished according to the *previous apparent gravity* of the wound inflicted; that is, he would have received somewhere about 100 blows and been banished for a lengthened period.

J. N. T.

Canton.

"SUI" AND "TSU."—In the article devoted, in No. 3 of this *Review*, to "The Emperor Cheng" mention is made of one Fan Ts'in, who for a time was chancellor of the State of Ts'in. The characters of that name are 范雎, but about the pronunciation of the second of them, there seems to prevail some misunderstanding, for Mr. Mayers (in his *Manual*, I., 129 and 727) gives its pronunciation as Sui. But in doing so, Mr. Mayers has confounded two very different characters, namely:

雖, pronounced Sui, composed of the radical, 目, and the primitive 隹; and 雎 pronounced Tsü, composed of the radical 隹 and the character 且.

Mr. Mayers mistook the cognomen of the two individuals spoken of in the said two articles, to be the former of those two characters, while it is the second, as a reference to the 佩文韻府 shows.

The spelling Sui ought therefore to be changed in the two articles 129 and 729 of the *Manual* into Tsü, just as it is given in the article 295.

As for the spelling of Mr. Balfour as Ts'in, I cannot imagine how it could be accounted for.

CH. PITON.

A CORRECTION.—The necessity of adopting a uniform mode of spelling for the romanized transcription of Chinese characters, has been repeatedly pressed upon authors writing on Chinese subjects. The urgency of coming to some understanding in this matter has become more manifest again by the article on "The Emperor Cheng" contributed to No. 3 of this *Review*. On p. 187, column *a*, the author says: "The next in power and importance to the King of Ts'in, was the King of Chou." Now every one possessed of the least knowledge of the history of feudal China, having read as far, thinks at once of the King of 楚, who alone could be said to have occupied the said rank among the feudal princes. But on reading further —"who represented the dynasty from which this period of Chinese history takes its name," —the reader at once becomes aware that he has fallen upon a curious confusion, the dynasty mentioned in the relative sentence being that of 周.

The habit of some of spelling both characters 楚 and 周 in a similar way, has here led even the translator of Chuang Tsze to commit a great blunder.

There ought moreover to be no great difficulty in distinguishing the phonetic rendering of these two characters: 楚 is spelt by Williams Ch'u and 周 Cheu, and Mayers spells the former Ts'u and the second Chow. Could some French authority (?) which Mr. Balfour says he has consulted have caused him to fall into that mistake? Pauthier, for instance, spells 楚, Tchou.

CH. PITON.

ERRATA.

CHINESE OATHS IN BORNEO AND JAVA.—In the second column of p. 216, between the lines 13 and 14, the phrase: "that chickens not bigger than a fist were used for swearing, and I cannot help thinking,"—has been entirely omitted.

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Travels in China, by John Barrow. London: 1804. 4to.

Travels of the Russian Mission, by George Timkowski. London: 1827. 2 vols. 8vo.

Address, Librarian N. C. B. R. A. S.,
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C. P.

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THE CHINA REVIEW.

A JOURNEY IN NORTH SZ CH'UAN.

(Continued from page 185.)

As I have said before, at Fou-t'u Kwan, the road from Ch'ung-k'ing westwards separates into two branches; and, early in the month of June, I took the north-western road, which runs for a few miles within view of the Hoh Chou River. Looking down as we descended from the rock, we obtained a most glorious view. There was the dangerous gate of Shih-mên-'rh almost covered by the muddy waters, and forming a strong contrast with its winter aspect, when it stands high out of the clear and limpid current. The hills on the left bank were bathed in fleecy clouds, intervals between which gave play to the brilliant rays of the rising sun. The *pa'-tsz*, or 'plain,' which extends in labyrinthian undulations up to the range of hills of which Ko-lo Shan is the most prominent, was literally reeking with richness. The dull and leaden aspect of the paddy-fields was now changed into a green freshness, as the transplanted shoots had grown sufficiently tall to hide the water from the eye. With the exception of the four feet of stone road, not an inch of vacant ground was to be seen. The dividing ridges were covered both above and down the sides with "yellow" and "green" beans. Tobacco in huge worm-eaten leaves, maize already shewing its red hairy-looking efflorescence, spinach, Barbados millet, pea-nuts (*Arachis hypogaea*), and a sort of parsnip or potato called *ʂniu ʿwei ʂshao*, or *peh shoh* or *ʿshan yü*, occupied those patches of land which were not taken up by rice. Numerous little birds cheerfully sang in the summer, and, to add to the bucolic and classical illusion, the rustics wore garlands of peach-leaves round their heads—with the purely practical object of keeping them cool. Bamboos, *ʂwu-ʂt'ung*,* (*Sterculia platanifolia*), cedars, willows, (*ʂyang ʿliu*, ? *Salix communis*, and *ʂma-ʿliu*, of which I have a specimen), fig-trees (*ʂhwang koh*), yews, firs, pines, all in fresh leaf, gave varied colour to the landscape. The *ʂt'ung* trees were now in fruit, and innumerable wild flowers and berries enabled me to make a speedy collection, which I trust will some day gladden the eyes of a botanist. Though it was very hot in the sun, I thoroughly enjoyed a walk under the protection of a quilted umbrella, and whistled "Simon the Cellarman," as the coolies relieved themselves with nasal snatches of celestial song. We stopped for tea at Siao-lung-k'an, a village 15 *li* from Fou-t'u, the entrance to which is under a notched and gnarled banyan which arches romantically across the road. I don't know whether it is that

* Not to be confused with the *ʂt'ung* or *Aleurites*.

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my nostrils are now becoming inured to powerful odours, or how, but I perceived no stench at all from the paddy fields, nor was my pleasure marred by the spectacle or smell of any of those pits or receptacles which are such a distinguishing feature of Foochow and Shanghai rurality. The *ʂyang ch'üo*,* or *ʿkwei ʿku ʂyang*, which utters a treble-note in the form of three whistles, the middle one of which is an octave higher than the other two, defied all my efforts to get a glimpse of him. The only new tree was the *chieh-kuh-ʿtan* or "bone-joining elixir," a stinking plant with long, pointed, willow-like leaves used as a "simple." The road to the coal-mart of Ts'z-ch'i K'ou, where the river turns north, branches off to the north-west, whilst we skirt the brae of Ko-lo Shan, and mount painfully westwards up two miles of steps to Kan-tien-tsz, (1,200 feet above the sea), 45 *li* from Ch'ung-k'ing, and 30 from Fou-t'u.

After leaving Kau-tien-tsz, we get a glorious view of a very considerable plain (for Sz Ch'uan) called Hia-pa, and shortly afterwards find ourselves in the valley, where the road again divides, the western branch running to Pih-shan Hien, and ours north-west, bisecting the plain, to T'u-t'u Ch'ang, beyond which it is called *Chung Pa*. Here my followers and the townsmen had a free fight, which appears to have arisen from the fact that the former were no longer in mourning for the Empress-Dowager, and that the latter were as yet unaware that the officials of Ch'ung-k'ing had two days ago resumed their red tassels. The appearance of a foreigner amongst a crowd of irate Sz Ch'uanese may be compared to that of the Emperor Nicholas in a Russian mob. Though armed with nothing more formidable than a *Pall-mall* (I should say *St. James'*) *Budget*, this weapon applied indiscriminately to the heads of the combatants soon secured a deferential hearing. The accused person, whose meddlesomeness had caused the affray, and who appeared to be a *literatus*, went down on his knees, and I sentenced him on the spot to knock his head thrice upon the ground, or, on his pleading that it was dirty, upon my umbrella. As I turned to go away, the crowd seemed to suspect that this was somewhat comic justice, and set up a derisive laugh, upon which I restored solemn order by saying that my lenity must be considered an act of grace, and that I should require one hundred persons to knock their heads if any more disturbance was raised. The river which we crossed, or ought to have crossed, last month at Pê-shih Yih runs through this village, and we crossed it again at Sz T'ang, a mile further on. It is nothing more than a rocky cataract, which winds purposelessly about in this and the Pê-shih Yih plain or *Shang Pa*. It joins the Hoh Chou River at a place called Pê-pei, 90 *li* from Ch'ung-k'ing.

Passing a village called Si-muh Kwan, another 15 *li* brought us to Pa-t'ang Miao, a place which seemed to consist chiefly of a druggist's shop. The Æsculapius had a gentle and scholarly appearance, with his spectacles over his nose, and, whilst refreshing myself with tea, I took the opportunity of putting him through his facings in respect to "simples," of which I had gathered not a few. The day was so hot that we all required more tea at Yen-k'an, a village half way up the hills at the other side of the plain, 100 *li* from Ch'ung-k'ing. Three more *li* brought us to Ch'ing-muh Kwan, (920 feet), a place where I succeeded in obtaining a tolerable, in place of a vile, inn by the simple expedient of making my fourteen bearers jointly responsible for my decent lodging. I recommend this system to future travellers. Wine-money at the rate of a penny a man a day, to be docked twopence on each occasion that the inn is intolerable, I being the sole and irresponsible judge of tolerability.

Leaving Ch'ing-muh Kwan, we proceed along a narrow valley, which is blocked up

* Perhaps this is Williams' *Shuh chwang*, or "Sz Ch'uan cuckoo."

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by a crenulated wall at the further end. Our road branches into two before reaching the wall, through which one branch runs west to Pih-shan, (25 *li*), and the other to T'ung-liang, (85 *li*), and Hoh-chou. The latter, which we follow, runs north west after passing through the Siao Kwan,—the name given to the pass in question. The defence was thrown up in 1864 at the time when the Yün Nan opium rowdies were in revolt, and in possession of Pih-shan. At Wan-ch'ang K'ou—so-called from the saucer pottery which forms the greater part of the village—the T'ung-liang road separates from ours, which now runs due north, and we keep this course with, but slight deviations throughout the day. There is a coal-mine at Wan-ch'ang K'ou, the entrance to which is quite close to the road. The country gradually becomes more uneven and rocky, and maize shares with paddy the possession of the soil. The other crops as before, with the addition of taros, buck-wheat, and French beans, (*sz'-chi' tou*, short flat, and curved, and *chiang tou'*, long, course, and baggy). I noticed no new trees the whole day, but I again secured a very rich collection of wild flowers. We met singularly little traffic on the road, and passed comparatively few farm-houses. Twenty *li* further on, after passing Wên-t'ang Yih, or Luh T'ang, a road again branches off to a place 30 *li* distant called Chiu-hien Ch'ang, or the 'Old City Market,' which appears to have been the seat of a District Magistrate under the Ming dynasty. Wa-tien-tsz is 35, and Ch'i T'ang 45 *li* from Ch'ing-muh Kwan. I forgot to say that one of the two bridges at this last place forms the boundary between the Pa Hien and Pih-shan Hien territories. The day was broiling hot, and I was consequently glad to put up with very indifferent accommodation at Pah-t'ang, only 65 *li* from Ch'ing-muh Kwan. The way in which these chair-bearers will carry you briskly along, up and down long flights of steps, in a broiling sun, with the thermometer at 90 degrees in the shade, is really marvellous. Their capacity for enduring discomfort ought to make the Chinese the best soldiers in the world. The labourers and rustics along the road were all engaged in a process called *hauing* the rice; that is, treading down the outer or weakly shoots in each bunch, together with any weeds there may be. We are now in a region where it evidently pays better to get salt from Hoh Chou than from Ch'ung-k'ing. Porters carrying loads of Shê-hung pan-salt, worth 28 cash the catty at Hoh Chou, and 32 at Ch'i-t'ang, were met coming from the north. We also met Shan Si coolies with their masters' bedding on poles bound for Ch'ung-k'ing intending to carry on the drug trade there. The only place between Ch'i T'ang and Pah T'ang is Man-fu Ch'ang, where I presented the crowd with a copy of the *Home News*. After it had been carefully examined, one old man took pains to explain to me that not one of them could read it, whilst my coolie explained to him that it was a newspaper fashioned after the manner of the Shanghai *Shên Pao*, each paragraph of which pointed a moral or adorned a tale.

We had to mount in a north easterly direction up to a pretty high pass after leaving Pah T'ang. It is called Fêng-ya, and forms the very appropriate boundary between Hoh Chou and Pih-shan Hien. We had a severe storm during the night, during or in consequence of which the aneroid barometer may have considerably varied; but, apart from that possibility, the pass is about 500 feet above the winter river at Ch'ung-k'ing, and 1,300 feet above the sea. The view from the summit or *col*, as we descended into a wide undulating plain, was very striking and lovely. The night's rain had freshened everything up, (though, indeed, nothing but the air required freshening), and the eye could light on no spot which was not thick with verdure or foliage of some sort. The descent from Fêng-ya is not immediate. First the road skirts the heights, and winds through a sort of

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elevated pass, of which the sides are, however, anything but what would be called mountainous. The only place after this of anything like importance in a very humble sense—is Shih T'ang, where I found the dark, black, and grimy "parlour" a very grateful retreat from the sun's rays, which a better room would have not been to so complete a degree. The distances for the day are Fêng-ya 10 *li*, Shih T'ang 30 *li*, Hoh Chou 20 *li*, sixty in all. Just before coming in sight of Hoh Chou, I caught sight of the river which runs down from T'ung-liang Hien and Chiu Hien, forty *li* apart. It is said to be navigable a good way above T'ung-liang, and joins the Shê-hung River five *li* above Hoh Chou. The word *T'ang*, so often used in the course of the past three days' journey, signifies "stage" of 20 or 25 *li*, and at each stage there are or should be a row of from three to five conical *tun* or mortar pillars such as one sees so often all over China.

Hoh Chou I have already described, when I saw it under different conditions in the winter. The river had, early in June, covered all the exposed bank on which the shipbuilding took place in February, and had reached almost to the bottom of the steep flight of steps which leads to the Gate. I was favourably impressed with the town as I rode through in my chair, and I should be disposed to rank it above Lu Chou in everything but size. It is also decidedly cleaner than Ch'ung-k'ing, or even than any other town I have as yet seen in Sz Ch'uan, except, perhaps, K'wei-chou Fu.

Our road from Hoh Chou towards Sui-ning Hien was a direct cut to the north-west. We had already had to cross the T'ung-ch'uan River once on arrival opposite Hoh Chou, and we now had to cross it again where it turns west at Chao-chia Tu, and once more where it turns south at Pê-sha, 15 *li* from Ho Chou, after which we followed the left bank for fifteen more *li* as far as Wei T'o, where we leave it and cut across a bend for 40 *li* as far as the large market-town of Ta-ho Pa, 70 *li* from Hoh Chou. There is nothing of special interest to be noted on the road, which, between Pê-sha and Wei T'o, degenerates into a mere bridle path along the sandy bank. Maize is more common than rice, owing to the comparative steepness of the undulations. Brinjals and tobacco, together with the vegetables previously specified, are the other crops. Some of last year's, (or perhaps the winter and spring crop), tobacco was being aired and dried on the shore, under a sort of low shed made out of mats, to the top of which the leaves were suspended in valance-like rows. Tobacco in these parts is usually brought to market in bundles about the size of a besom.

Tobacco seems to be most extensively cultivated in the neighbourhood of Ch'êng-tu. The largest quantity, and this made up chiefly if not entirely as "sz yen" or "cut tobacco," comes from P'i Hien, where the use of oil-cake manure (*yu k'u tsz*) is most advantageously pursued. Its usual price at Ch'ung-k'ing is about 110 to 120 cash the catty, or 80 cash in the leaf. There are, however, three qualities, the *ta* (great), *êrh* (second) and *chüoh* (foot or lowest), but the last named does not come to Ch'ung-k'ing. The prices of the two others in August 1881 were Tls. 13.2 and Tls. 10 the 100 catties at Ch'ung-k'ing. The best tobacco comes from Kin-t'ang Hien, and it is said would, if properly dried with fire instead of in the sun, compete successfully with any in the world. Its colour is good, and its flavour soft and mellow. The usual price at Ch'ung-k'ing is about 160 cash the catty. This tobacco is done up in open bundles (*k'un*) of from 30 to 40 catties, only one-fifth the size of the P'i Hien bundles. A third kind comes from Shih-fang Hien, but this is hotter and stronger than either of the other two, usually costing at Ch'ung-k'ing about 130 cash the catty. The bundles are about the same size as those from Kin-t'ang. The prices of all the above descriptions are often 25 per cent. higher in the late autumn than when the new crop

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has just been gathered. The statements of the Shanghai Delegates made in 1869 regarding the tares are corroborated with unimportant discrepancies at the present day. The hong scale is 16 ounces and $\frac{3}{10}$ to the catty, and payments are made with discounts of *chiu k'ou chiu ch'i*, which is probably what the Delegates mean by Tls. 8.7.3 for Tls. 10. The wholesale prices of all these tobaccos vary very much with the time of the year. The new leaf from P'i Hien costs in May, at Ch'ung-k'ing between Tls. 7 and Tls. 8 the pecul, in autumn from Tls. 9 to Tls. 11. But in some seasons it has gone up as high as Tls. 15.

The tobaccos from K'ü Hien (also chiefly *sz yen* or pressed and planed tobacco) and Ho Chou are known at Ch'ung-k'ing as *t'u* or "local" tobaccos, and cost about 30 cash the catty in the leaf. Prepared and cut, there are three qualities, the *t'ou hwang* at 50 cash; the *êrh hwang* at 60 cash; and the *t'iao sz* at 130 cash the catty. The *t'u yen* is dry and yellow compared with the *p'i yen*, which is oily and dark inside.

The hong charges, according to my informants, somewhat differ from those given by the Delegates. The buyer is said to pay two mace the bale for certain tobaccos, and the seller one mace. This is called *san fên yung*, or "3 per cent. charges." A kind of tobacco (which does not make its appearance in Eastern Sz Ch'uan) called *nan-hwa yen*, grown from Kan Suh seed, is produced in Kien-ch'ang and Ch'ing-ch'i Hien, near the Tibetan frontiers. There was once a large trade in this tobacco with Ch'ung-k'ing, but now other and nearer places demand all that can be supplied thence.

The export of tobacco from Sz Ch'uan cannot be ranked amongst the first class items of trade. Hu Kwang (Hankow and Ch'én Chou) appear to be the chief markets, and their combined import probably does not much exceed Tls. 400,000 a year, much of it being re-exported water-pipe tobacco. Snuff is imported entirely from Canton and Peking, probably in the first instance from abroad. The higher qualities fetch enormous fancy prices. Regular snuff-takers usually satisfy their appetite with a quantity of the coarser description, and "top" the indulgence with a pinch or two of superior, just as dinner claret is topped with a glass of burgundy or *liqueur*. Water-pipe tobacco is said to be entirely imported into Sz Ch'uan from Lan Chou and Shen Si.

A considerable quantity of *sz yen* is also imported from Fu Kien. This, (*fu-yen*), and the tobacco known as *mien yen* from Mien Chou near Ch'êng-tu, are amongst the most expensive kind of all, and fetch from 140 to 150 cash the catty.

A visible improvement in the deportment of the people took place as soon as we passed north of Hoh Chou. Certainly, they displayed some little curiosity at the rare spectacle of a foreigner in European attire, but their manner was quiet and even respectful, and they did not beset me in the inns to a disagreeable extent, even in places where fairs were going on. They very often rise from their seats when they see an official chair approaching, and even uncoil their queues, or remove their umbrella-like hats—which last movement is, I apprehend, rather intended to make way than to present an uncovered head;—but, in the exceptional instances where these marks of civility were shewn, the actors often shewed unmistakable symptoms of discomfiture when they perceived that it was "only a foreigner."

I made the discovery of a novel industry to-day. I had several times noticed a man walking along country lanes, and, apparently purposelessly, blowing a small horn: it turned out that this instrument was the signal of a pig and cow gelder. I also made the agreeable acquaintance of a remedy against mosquitoes in the shape of paper ropes filled with ground land-eel bones, sulphur, and sawdust, which, when lit, slowly smoulder and emit an odour which certainly keeps mosquitoes off, even in candle-light: these ropes are called *wên yen* or "mosquito smoke," and remind one of

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the *zanzare* pastilles of Venice. Another sort is made out of various kinds of *Artemisia*.

At Wei T'o I perceived a number of Man-tsz Tung in the rocks of the left bank. Some of them looked very old, and others much larger than any I had seen hitherto; but they were all unapproachable except with the aid of ladders, and most of the largest entrances were blocked up with stones. I have remarked so far that these caves are almost invariably situated near an important river junction, which would seem to point to the conclusion that they were "royal residences" or "capitals" of Man-tsz tribes; and, indeed, the great unwashed of that ilk could scarcely afford to hollow out a stone cave for each family. Near one of the caves was an inscription in the rock "the city-wall was built in Ch'êng-hwa's reign," (A.D. 1465), but I failed to discover any signs of an ancient city in the neighbourhood. Very likely it refers to An-chü, a former district city, now belonging to T'ung-liang District, 30 *li* below Ta-ho Pa and 30 *li* above Wei T'o. As we cut across the bend which the river makes here, we did not see this place, nor the embouchure of the river which comes from Loh-chih and An-yoh. We saw no new trees to-day, and not so many of the sorts already passed so far; but I succeeded in adding another half dozen to my collection of wild flowers. There are some pretty severe climbs between Wei T'o and Lu-lung P'u, a tea-house 18 *li* from Wei T'o. From that point to a fine fig-tree, the next resting place, whence is obtained a fine view of the river and of Ta-ho Pa, the road is fairly level for Sz Ch'uan. From the tree down to the town is nominally 5 *li*, but in reality not more than a mile.

Above Hoh Chou the manners of the people are supposed to grow more frugal. A Christian photographer who was turning Tls. 20 a month at Hoh Chou, and who was next going to Kwang-an, said that it was no use his going further north, as the people in that direction would not spend money. As the extravagant and luxurious people I have hitherto travelled amongst in Sz Ch'uan themselves live like cattle and hostel me like a pig, I shudder to think what horrors are before me in the Spartan north. The inn at Ta-ho Pa was a sorry affair, drenched with piggy smells, and reminding me sorrowfully of its namesake at the foot of Kin Shan, where, true, I slept like a cow in a shippon with twenty coolies in the same room a few feet above me, but, anyhow, enjoyed the fresh air of nature. In spite of the extraordinary filthiness of the Chinese in their household arrangements, I feel bound to record the opinion that, miserable though their habitations are they are at least ill-built enough to be perforce ventilated, and their atmosphere is not nearly so offensive to me as that of many a crowded London theatre. Indeed the defectiveness of ventilation all over Europe was one of the things which most disgusted me after a long residence in dirty China. I hope Europe will take the hint against my next arrival.

At Ta-ho Pa I made my first acquaintance with Sz Ch'uan silk, the yellow sort which abounds in the Pan-ning and Shun-k'ing Prefectures. At the inn there were also large numbers of coolies conveying loads of Tls. 1,000 in silver to Mien Chou for purchase of silk for the Ch'ung K'ing trade. These loads are placed in the inn-keeper's chest at night, and somebody sleeps on the top; the inn-keeper is responsible for losses which take place in his hotel, or rather his pen: in a case where I was robbed myself the inn-keeper was at once made to pay the value of the missing articles. But, indeed, there is great security for property in this Province, and I doubt if anywhere else in the world a simple unarmed coolie could travel 500 miles with £300 attached temptingly to the end of his pole. To return to the silk; the Chinese say that the worms which eat the *'shui 'sang*, (lit. water mulberry), produce yellow, and those which eat the *'tsz 'sang*, (lit. young mulberry), produce

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white silk, and that both colours are produced, and both trees eaten, in Kia-ting Prefecture; but this statement about the different mulberry leaves requires confirmation, and may be compared with others, made by Chinese in Kwei Chou, if reference be made to a former narrative of mine. The ordinary silk mulberry is simply *ˌsang shu* or *ˌhwang ˌsang*. The *ˌye-ˌsang*, *ˌma-ˌsang* and *ˌshui-ˌsang* are little used for silk. During the winter the eggs are, in this part, kept in the family wardrobe or strong-box, and, to use the native expression, are "nourished by the perspiration in the clothes." In the third moon, at the Ch'ing-ming Festival, they are taken out and kept in the bosom for a few days, after which they are placed on bamboo trays and fed for forty days on mulberry leaves, being carefully tended all this time. They then proceed to crawl up on hedge-like sticks or stalks placed handy for that purpose, and, in two days, they, and the cocoons they have spun around themselves, are ready for boiling. A little potash is put in the water "in order that the head of the worm may be found." The silk I saw was *kuo-p'ên-sz*, or silk which had had the benefit of two courses of water. The merchant said that eight cocoons went to the thread; that the water used was nearly but not quite boiling; and that most of his silk went to Shanghai. The "books" which I saw hanging up for sale reminded me very much of the Japanese silks which I have seen the immortal Pepper and Stapleton unearth from the cavernous abysses of Cutler Street and Fenchurch Street, for inspection by the Manchester manufacturer and his portly broker; but the colour was darker and brighter. Each *ˌtsz* or twisted skein weighed from six to eight ounces, and 10 *tsz* went to the *ˌpa*: one hundred and sixty ounces make one *ch'éngˀ*. The price on the spot was from 150 to 210 cash the ounce, about the price of injurious opium, (which, however, is much cheaper this year). It was market day at Ta-ho Pa, and a very brisk silk trade was being done: but I shall have more to say upon this anon.

Our course the next day was still north-west, perhaps a little more west. We followed the left bank of the T'ung-ch'uan River as far as Shih-hsing Ch'iao, 18 *li* from Ta-ho Pa, and crossed to the right bank at Sz-fang Pei, three *li* above Ye-mao Ch'i, 22 *li* from Shih-hsing Ch'iao. All the above places are in the District of P'êng-ch'i, 280 *li* distant, by a very difficult mountain road of four stages, from Sz-fang Pei. Directly we had crossed, we found ourselves in a cotton and tobacco country, the former crop just above the ground, the latter almost ready for picking. Great quantities of an earlier crop were being stretched on light wicker frames and dried in the sun. I did not know until to-day that there were two sorts of taro, the *ˌshui-yü* which grows in the slop-lands, and the *hanˀ-yüˀ* which grows on the slopes. We now followed the right bank as far as Tsz-t'ung Chên, 30 *li* beyond Ye-mao Ch'i, passing, about half way, the boundary between P'êng-ch'i and Sui-ning, of which latter District Tsz-t'ung is a sub-district. Here my "protectors" got into a dispute with the townsmen, and hastened to seek my aid. By simply walking to the crowd and looking straight at the prominent disputants on both sides, silence was restored without my having to utter a word. I have no idea what it was all about. Beyond this place the river takes two very sharp bends within the short space of a mile, forming the rapid of Kwan-tau Shih. We happened to arrive at the corner of the headland which commands a view of the bends just at the moment that two huge empty junks were descending. One nearly ran its fore-sweep foul of a large coal barge which was painfully ascending by another channel, and the other ran aground as it was turning a sharp corner. This headland is a place of some celebrity. All elevated points which surmount dangers are semi-sacred in China, and in this case a colossal Buddha, sixty feet in height and forty in breadth, has been

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carved out of the solid rock. A seven-tiered roof, slanting backwards, and somewhat resembling that of Shih-pao Chai on the Upper Yang-tsze, covers in the Buddha, and forms a sort of telescope case for him. The sight of such a stupendous work slightly overawed my coolies, who, with a jaunty air, as much as to say: "Well, well, we are all sinners; and, anyhow, we are poor coolies, and very tired, and a short pray won't harm us," performed a few obeisances. A larger Buddha, similar in other respects to this, is said to exist in Lo-shan District of Kia-ting Fu, and one very little smaller three *li* outside of Jung Hien near Tsz-lin Ching. We now entered upon a remarkable plain called Hia Pa, or Hsia-hsien Pa, which extends in all directions about two miles, and is, to use the colloquial expression, almost literally "as flat as a pancake," a few hamlets and tombs only breaking the expanse. At this season of the year, it is nearly covered with cotton, and in the winter with the poppy and carrots. This region is noted also for its peanuts (*Arachis hypogæa*), which now occupied also no inconsiderable part of the plain. The native cotton is considered superior to that imported from Hankow, (generically called *Kwang-hwa*, *i.e.* Hu-kwang cotton), and was selling on the spot for over 300 cash the Chinese pound. Hu-kwang seeds have also been planted in Sui-ning District, but I could not distinguish the plant from the local or *t'u-hwa*.

The cotton which is imported into Chungking comes from seven places or centres. Shanghai and T'ung Chow in Kiang Su Province; Hwang-chou Fu, Kiang K'ou, Tung Shih, the Li or "Inner" River (behind or north-east of Sha Shih), and Sha Shih, all in Hu Peh Province. The best description, *Chia-hsiang* or "home sort" from Hwang Chou, the place whence most of the Sz Ch'uan importers hail, is known by the name of *Chien-chwang* or "sturdy." The next best comes from Shanghai, Kiang K'ou and T'ung Chow are about even in quality. The Li River and Tung Shih sorts also run even. The cotton from Sha Shih is the worst in quality. In all cases but that of Sha Shih the bales weigh about the same, that is 180 catties or almost exactly two hundred-weight: the Sha Shih bale is about 20 catties lighter. The price of all kinds of cotton was in September 1880 from Tls. 5 to Tls. 6 a-bale dearer than towards the close of the year and the beginning of 1881. It is said that one of the chief reasons was that the Shanghai market had been glutted in consequence of the small purchases made by the Tientsin traders who were apprehensive of a war with Russia, and consequently slow to speculate. Every bale of cotton that passes the Custom House at K'wei-chou Fu has to pay Taels 0172 duty and as much *likin*. On arrival at Ch'ungk'ing every bale has to pay further seven candareens *octroi* or *lŏti shui*. All cotton imported into Ch'ungk'ing must be reported at, and sold in conformity with, the Customs of the *hang* or [cotton] guild, whose wholesale scale weighs $17\frac{2}{10}$ ounces to the catty. The buyer elects how many bales he will weigh from each parcel purchased, and is free, if he chooses, to weigh them all. Before weighing, the tare is removed, and the cotton alone placed in the scale. A discount of from 4 per cent to 6 per cent is allowed when the credit does not exceed 6 months. The buyer has to pay to the *hang* Taels 016 for each bale purchased, and the seller one per cent of the price received, which would amount to another two mace. In return the *hong* guarantees to the seller the quality of the silver [批買主] two mace. The taxation and hong charges laid on each bale of cotton from the time it passes K'wei Kwan to the time it reaches the consumer's hands thus amount to about Tls. 08 a bale, or about five per cent on its cost price in Hu Peh and Kiang Su. Freight and charges on all kinds from Hankow to Ch'ungk'ing come to about Tls. 5 the bale. The cotton thus sold by the importers (*tsz-hao*) to the dealers (*p'u-tsz*) at $17\frac{2}{10}$ ounces to the catty, is retailed by the latter to the scutchers (*t'an hwa*) at

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the rate of 18 ounces to the catty. The scutchers again retail it to the people, for wadding or weaving purposes at the usual rate of 16 ounces to the catty. There is some difficulty however in ascertaining the custom regarding these variable scales.

The following were the importers' prices ruling at Ch'ungk'ing at about the commencement of September, 1881:—

1. Chia-hsiang, equal to Tls. 17–18 the 100 catties.

2. Shanghai, equal to Tls. 19.0 the 100 catties.

3. Chiang K'ou and T'ung Chow, equal to Tls. 18.0 the 100 catties.

4. Li River and Tung Shih, equal to Tls. 17.0 the 100 catties.

5. Sha Shih, equal to Tls. 16–17 the 100 catties.

At the zodiacal term *Pai-lu* (about the eighth of September) great feasting and rejoicing takes place amongst the Ch'ungk'ing cotton traders if it rains, for then it is said it will rain day after day, and the price of cotton rise: if, on the other hand, it does not rain, the rice pot is reversed, and no feasting takes place.

Cotton re-exported from Ch'ungk'ing has to pay an export *likin* of Taels 0172 the bale, and the same amount again on passing or landing at Lu Chow. Cotton not deposited at Ch'ungk'ing merely pays a transit duty of Tls. 009.

A considerable quantity of cotton is also grown in Sz Ch'uan. The best comes from Sui-ning, (where there is a market for it), Ta-tsu, She-hung, T'ung-liang, and An-yo, all a little to the north-west of Ch'ungk'ing, but only in good years does this suffice for local consumption. The Sz Ch'uan market, which also supplies Yün Nan, is affected by the import of Burmese cotton into the latter Province from Ava. The Burmese cotton is of longer fibre than the Chinese, but is not so warm. At present it is not found beyond Hwui-li Chou, but it is said that the Kwang Si roads into Yün Nan are once more being opened.

In the year 1856, and again in the year 1862, Surats were imported viâ Shanghai into Ch'ungk'ing, but they would not sell as the material had not sufficient warmth.

The above account of the taxation on cotton is open to doubt. Some say that the taxation at I-ch'ang is 400 cash the bale, and the total exaction at K'wei Kwan Tls. 096. The discrepancy is considerable, but probably the Tls. 0172 previously alluded to is on the 100 catties, and *likin* may be more than double the regular duty.

Crossing a low range of red sandstone hills we descended upon the market town of Shwang-chiang Chên, which, strange to say, is not built on the river, but half a mile away from it. Here we put up for the day, having made a very good 100 *li*. All the way from Kan-tien tsz, (where we took our first day's breakfast), the country has been remarkably red, and its mountainous aspect has given way to what may be better described as "hilly." From Hoh Chou, and, indeed, from a day's distance south of Hoh Chou, the hills have had a strange circular, telescoped appearance, and sandstone has seemed gradually to soften into sand. The country has not been so plentifully wooded as south of, and near to, Ch'ungk'ing, but with the exception of pines and firs, which disappear with the mountains, there is little change in the nature of the trees. Mulberries grow more plentifully the farther north you go, and the *ʂhwang-koh shu* grows larger. Perhaps the commonest tree of all is the *ʂT'ung-ʿtsz* (*Aleurites vernicia*) now in fruit in every possible situation. I succeeded in getting specimens, with flowers, of all trees but the *hwang-koh*, so that I hope before long, with the assistance of one who is well known to be always obligingly ready with it, to settle what they are. Our journey this day was a trifle more to the west, but, roundly speaking, still north-west. The boundary between Hoh Chou and P'êng-ch'i on the left bank is near the rapid of Kwa-fu T'an, about a mile to the south-east of Shih-hsing Ch'iao. At this

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spot I saw a sort of grey heron which the Chinese called a *ch'ing chwang*. I saw no other wild fowl of any description whatever: man, vile man, is much too thick in Eastern Sz Ch'uan to permit of birds finding a quiet spot. An unusual number of hemps attracted my attention, and I gathered specimens wherever I could. Yams and lotuses were the only other horticultural novelties for the day.

The stages to Sui-ning are Yao-chia Tien, 12 *li*; Hwang-chia Ch'iao, 25 *li*; and Sz-t'i P'u, 50 *li*; all from Shwang-chiang. At Yao-chia Tien, I was overtaken by a French priest, and we had a glass of port wine together on an ashpit,—much the cleanest, handy spot, either inside or outside the hotel enclosure. For the first time I saw a field of saffron flowers, but withered, and waiting to be plucked up.

The chief centres of the safflower trade in Sz Ch'uan are (1) the environs of Shun-k'ing and (2) Kien Chou (near Ch'êng-tu), though other places produce the article in unimportant quantities. The total production of the above named two centres in average years probably falls little short of Tls. 800,000 a year in value, and Shun-k'ing stands for about twice as much as Kien Chou. The superior or Shun-k'ing variety, called by the Shanghai Delegates *k'wai-tsz hwa*, was described to me as *p'ien-tsz hwa* or "sliced saffron." And of this there are two qualities, the *pê lu* or "northern," and the *nan lu* or "southern," of which the former excels the latter in both quantity and quality. After the "heart" of the flower has been removed the remainder is pounded in a trough or trodden upon by men in a sort of ditch, and the more completely it is pounded the better is the quality: the yellow water is then allowed to drain off, and the sodden flowers are heaped up to dry. The next thing is to press the flowers in a machine, and carve them into slices or cakes which weigh from one to one and a-half mace a piece. The customs of the Shun-k'ing trade are said to be simple and honourable. Brokers are employed both by the buyer and seller, who make their purchases from samples. The samples are weighed, boiled, and again washed clear of their "yellow water." They are again boiled in potash water, and the colour is taken upon coarse paper pulp, with the aid of a blackish liquid obtained from a decoction of the *wu-mei* or "black plum:" this brings out the red colour, and the pulp is allowed to dry during a day upon the table, when the buyer can judge the quality of the dye. The best silver without deductions or discounts is alone used by the trade, and after the market (*ʂp'an-tsz*) has been opened (*ʻk'ai ʂp'an*) no change is made in the price fixed for each quality during the season, but, according to the briskness or otherwise of demand, the "scale" is raised or lowered. The first scale is always 105 catties actual for 100 catties nominal, and the price is fixed by a senior broker in conclave. The blocks of slices, weighing five catties each, are carefully packed in bags protected by oiled canvass. By the custom of the trade certain perquisites called *ʻhwo ʻhwa* and *kwei˃ ʻhwa* are allowed by the seller to the purchasers' servants, and the purchasing broker presents the samples *yang˃ hwa* to the buyers. The whole of these perquisites together, which are perhaps distributed in a way not quite accurately described above, amount to about five catties the *pao*, or 2½ per cent. The sales at Shun K'ing used to average about 5,000 bags (*pao*) a year, each bag weighing as near as may be 200 catties. The highest prices within the past 10 years have been Tls. 60 per 100 catties, ordinary scale, but this year (1881) they were as low as Tls. 046 the catty or Tls. 46 the 100 catties, at 130 the scale. The Shun-k'ing description is that most purchased by exporting merchants, for sale at Hankow, Shanghai and in Japan. About 400 bags were exported during the 1881 season.

The *ʻk'o-ʻtsz* or *ʻchu-ʻtsz hung-hwa*, from Kien Chou, is not, as stated by the Shanghai Delegates, made out of the heart of the

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flower. The main difference between it and that of Shun-k'ing is that it is pulled about instead of being made up into slices, and consequently the lumps are irregular and the dye is coarser, and better suited for dying common cloth. On the other hand, the dye, though too much charged with "yellow water," is more lasting and tenacious. The price per 100 catties, is usually less by 10 per cent than that of Shun-k'ing.

Inferior sorts are grown not only in Ho Nan, but also in Yün Nan and Hwui-li Chou (Kien-ch'ang).

The greatest demand for safflower was about the years 1849–52, when the production at Shun-k'ing reached 7000 bags a year. But aniline dyes [品紅] which, though less tenacious, are easier of manipulation, have largely replaced the safflower dye in Sz Ch'uan, especially in the case of red paper. Opium, too, which appears to spread everywhere in Sz Ch'uan, has taken its place as a spring crop.

I also got a specimen of the *pao'-kê-'tsao* or "crackling flea," a tree which has been identified by some with the wax tree. A mile or two beyond Sz-t'i P'u, we passed a road running off west to P'êng-ch'i, 150 *li* from the spot in question. This road crosses the river at Lo-tsz T'o, 12 *li* away. There are 50 more *li* from Sz-t'i P'u to Sui-ning Hien, the chief places passed being T'ien-ch'ih Ch'iao, 18 *li* from the former, and Lung-fêng Ch'ang, 20 *li* from the latter. The last 20 *li* are over part of the celebrated Nan Pa, the second largest flat space in Sz Ch'uan. It is about 20 miles long north and south, by from four to eight broad, and in June is covered with cotton, sesame, Barbadoes millet, pea-nuts, and a drug, extensively cultivated here, called *pêh 'chih*, (? *Iris florentina*) of which I have secured flower, leaf, and root. They say that it does not matter much if the cotton gets little rain, unless this little positively dwindles to almost nothing: the soil is grey and sandy, and the country looks like a cross between the rustic environs of Shanghai and the western part of the Peking plain. The ground is never allowed any rest—opium, carrots, beans, and *pêh 'chih* forming the winter crops. At Tsz-t'ung and Ta-ho Pa, where there was a good deal of Shanghai cotton, the latter was quoted at Tls. 18 to 19 the 100 catties, and native at Tls. 21. The chief trade of the river is, however, in coal upwards, and salt downwards, grain going both ways according to ruling prices. At Hwang-kwo Shu, (a place already elsewhere described), on the Hoh Chou River, half way between Ch'ungk'ing and Hoh Chou, and opposite Pê-pei above mentioned, a local picul (2,500 catties !) of coal costs about Tls. 3.5, or, say, two cash a catty at the wharf. Ten or a dozen men are required to drag the boat up to Sui-ning and Yang-tau Ch'i, each man receiving about 2,000 cash for the journey. The coal sells at the salt wells for about four cash the catty. The riverine population is largely supported by this clumsy trade, which, in accordance with Chinese principles, is calculated rather to distribute industry than to develop it. A certain number of monopoly Districts, Ch'ungk'ing, (both banks), Chung Chou, Wan Hien, Nan-ch'uan, Fu Chou, &c., are obliged to consume a certain proportion of Little River salt: on the other hand, the wells could supply much more if the "consumption routes" were left unfettered. P'êng-ch'i Hien also produces large quantities of salt, and supplies by overland carriage, for which "myriads" of porters are required, Shun-k'ing Fu, Yo-ch'ih Hien, Kwang-an Chou, Ting-yüan Hien, Liang-shan Hien, P'êng Chou, Ta-chuh Hien, Jung-shan Hien, and K'ü Hien. The production of P'êng-ch'i is about 20,000 tons a year. Strange to say, Sui-ting Fu, above K'ü Hien, takes, *up* the river, the Tsz-liu Ching salt, which is also consumed in K'ai Hien, Tung-hiang Hien, and T'ai-p'ing Hien. The monopoly Districts which consume a proportion of Little River salt are also bound to consume a share of Great River salt.

Sui-ning is an important District, with

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32 licentiates, and nearly Tls. 100,000 land-tax, counting all exactions. Like Shwang-chiang, it is situated half a mile away from the river. It is reported to be a dissolute town, but I found a most agreeable change in the manners and facial expression of the people. The "Sz Ch'uan rat" of Ch'ung-k'ing, and within 100 miles radius, is to my thinking one of the least pleasing specimens of the Chinese race: he has all the dangerous cunning without the enterprising pluck of the Cantonese, and though he has the timidity and comparative gentleness of the most orderly Chinese, he has none of the manliness of the northerner or the good nature of—well, I have never met it anywhere except in individuals. It was quite exhilarating to get amongst honest faces once more, and many was the pleasant running conversation I had at the tea-houses or with the rustics along the road. But alas! it did not last long; in fact, it ended with the first market-town in Shê-hung District, a mile from the P'eng-ch'i boundary. After leaving Sui-ning city we continued along the plain until we got into a region of *ʂmao* grass, a sort of marshy junk which not even pigs will eat, but which is valuable for fuel. Shih-chi Sz is 20 *li* from the town, and, after breakfasting here, and holding a pleasant conversation with the robust old landlord, a man of 78 years of age, (who remarried and begat at 63) crossed by ferries two *ʂhao*, or semi-stagnant branches of the river running through the dank grass marsh. Talking of old men, I noticed an unusual number of them about this time, and remarked also a hairiness and difference of facial type which led me to believe that the people belonged to the *ʿlao ʿpên* or "old stock," a few isolated groups of which, (as for instance, east of the Kung-t'an River), escaped the great massacre of the seventeenth century. But, no! they all insisted upon it that they or their ancestors came from Hu Kwang and Kiang Si, and, moreover, I listened in vain for traces of dialectic differences.

Having now described a two hundred mile circle round Ch'ung-k'ing, and passed along half-a-dozen radii, I am in a position to say that in no quarter, (with the exception of purely local and rustic uncouthnesses), does the language vary sufficiently to deserve any separation into dialects, and over all this space the language differs in a very slight degree from that spoken at Hankow. The main points of difference are (1) that the departing tone is the same as that of the Foochow Dialect, (but this distinction from that of the Hankow Dialect would not be perceptible to a person only knowing the latter); (2) that the *ê* vowel, which at Peking is in many cases in a transition state with *o*, has entirely disappeared, and given place to the Canton *e*; (3) that a final *g* is often placed after the syllables ending in *an*. But it *is* a dialect, and I hope to go into it at length on a future occasion, merely adding now that it differs on the whole less from the Hankow Dialect than the Tientsin Dialect does from that of Peking. Persons not regarding tones would consider that it differed much more.

Well, to return to our journey, we reached the inn of T'ang-chia Tien, 20 *li* from Shih-chi Sz, as we debarked after five *li* of a boat, from the second ferry, and found ourselves once more on the left bank in P'êng-ch'i District. Jan-chia Tien is 12 *li* further on; and now the country becomes more hilly, and very much barer and less productive. We pass over the *ʿya-ʿk'ou* or *col* of Ts'ao-sz Ya, and look down upon another *pa'-tsz* or flat spit, around which the river bends, similarly cultivated to those already described, and known as Ch'ang-p'ing Pa. We descend and traverse this, always in the same north-westerly direction, and in a short time come upon our first salt-wells. Then we pass under a "virtuous" arch, and over a remarkably picturesque roofed bridge which forms the boundary between P'êng-ch'i and Shê-hung, and enter the thriving town of Ch'ing-ch'i

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Tu, the place where, as I have said, the honest faces most abound, and beyond which they cease. I held a sort of reception whilst we were bundling into the boat, and harangued the curious but charming crowd, telling them that they seemed to me an honest lot, and very different from the "Ch'ung-k'ing rat." We crossed once more to the right bank, and made our way through a barren grassy jungle to a spot 10 *li* distant opposite Yang-tau Ch'i, where we again took boat for a mile up and were finally deposited on the left bank both of the river, and of a creek running into it at Yang-tau Ch'i, the great salt region. This creek is crossed by a bridge of planks, supported by numerous strong stone piers, and is navigable some little distance up for small boats. The total salt production of Shê-hung Hien is about 30,000 tons a year, of which Yang-ch'i Chên or Yang-tau Ch'i produces about 20,000, the precise figure for the latter being five *yin* a day. Each *yin* here consists of 50 *pao*, and each *pao* of 160 nominal and 240 actual catties. I fortunately happened to come across the chief salt merchant, who is a very friendly fellow, and he showed me round both wells and boiling houses. He also showed me that the gross production of Tsz-liu Ching and Kung Ching together, pan-salt and granular, was 7,000 *yin* a month, or 84,000 *yin* a year; making allowance for local consumption and cheating, say, 85,000. A *yin*, on the average, there now consists of 10,000 catties, or 7½ tons, so that 600,000 tons may be safely put down as the gross annual production of the Fu-shun River.

The wells of the T'ung-ch'uan (*i.e.* variously, the Hoh Chou, Shê-hung, or Little River) are very "one-horsed" affairs compared with those of Tsz-liu Ching. There is no natural fire or gas; they range only from 200 to 600 feet in depth; they are worked entirely by two or three men apiece; their *ʂhan-ʂtou* or degree of saltness only ranges from 5 to 20 per cent; and few of the wells yield more than a couple of buckets night and morning. Over the well stands a large wheel, something like a mammoth Chinese spinning-wheel, about 10 feet in diameter and two feet across the "tire-edge," which is made like a treadmill or mouse ladder. The bamboo rope falls over the edge into the tiny well, and supports a valved bamboo bucket not more than two or three inches in diameter, and about thirty feet long, but not so highly finished nor yet so strong as those at Tsz-liu Ching. When this has reached the bottom it has to be "jabbed" by gentle treads off and on against the slush below, which forces its way up drop by drop through the valve. Then two men walk round the wheel half a dozen times, and the tube is hauled up. The quality of the salt is better than that of Tsz-liu Ching, and, moreover, it is of snowy whiteness, to obtain which the *ʂp'u-ʂt'i* fruit (of which I obtained a fresh specimen) is in some way used. The value of the brine is about 400 cash the 100 catties, and few wells produce more than 100 catties each night and morning. No one sells the brine, but each boiler owns a dozen or more of wells. The piercing of the wells only takes a few months, and is done in much the same way as at Tsz-liu Ching. The coal is the chief expense in the manufacture, eight local *tou* of 50 catties each, at from 4 to 6 cash the catty, being required for each cake of 160 (*i.e.* 240) catties. The pans cost from Tls. 9 to Tls. 10 each, and all come from Fêng-tu below Ch'ung-k'ing, and each pan makes on the average 40 cakes, the merchant considering that 400 cash wear and tear of the pan must be added to the cost of each cake. The iron is bought here as well as the pans, (which are not very much larger or thicker than the very largest kitchen pans), and of course the boiler may sell the old iron. Then the *lekin* and charges of about 8 cash the catty in all, which (levied on 160 catties) adds another 1,200 cash; besides which wages, oil, ropes, sticks, &c., in all bring up each cake of 160 official catties to about 4,500

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cash, or nearly 30 cash the catty,—the selling price as far as Hoh Chou. The freight to Ch'ung-k'ing is 14,000 cash the *yin* of 8,000 (12,000) catties,—say 10 tons, which adds, with minor expenses, another two cash the catty, so that things would most evidently be worked at a loss unless, as above explained, a spade (*i.e.* 240) was *not* called a spade (*i.e.* 160). The largest boilers only own 10 pans, and most but one or two. It is easy to estimate the riverine import of coal. Shê-hung produces 3,000 *yin* a year, or 150,000 packages each requiring 400 catties of coal. But only half the salt above Yang-tan Ch'i is worked with coal, so we may strike off 30,000 packages and say 60,000,000 catties or 80,000,000 pounds of coal a year, almost exactly 50,000 tons. Roundly speaking, therefore, two pounds of coal are required for a pound of salt.

Crossing over the creek by the plank bridge, we traverse another flat expanse of jungle and cotton, and reach the village of P'u-chia Hao, 15 *li* from Yang-tao Ch'i, passing numerous salt wells and boiling houses on the way. Most of the cotton on this flat seems to be from Hu Kwang seed. We then again cross over in a ricketty old boat to the right bank at Wu-siang Ngai and enter some more jungle. In a short time we come in sight of T'ai-ho Chên, 15 more *li*, a place which bears much the same relation to Northern Sz Ch'uan that King-tê Chên does to Kiang Si. The whole aspect of the country has now changed, and the usual Red Basin configuration completely vanishes. Yellow sandstone, sandy soil, bald and woodless hills, flat plains at their feet between the bends of the river, take the place of the red soil and wooded hills, the incessant crevasses and creeks, and the varied crops. Sorghum and cotton are now almost the only things to be seen besides the coarse grass. Both the country and the people with their houses begin to remind one of the north, and the atmosphere is fresh and cool. Before entering the very large town of T'ai-ho Chên, we pass a tremendous collection of black buildings, a sort of mixture between a theatre, a market, and a temple; the place seems, indeed, to be a vegetable market. I was fairly taken aback by the size and business-like look of T'ai-ho Chên. A new wall has of recent years been built of granite blocks, neatly fitted together, and "as clean as a whistle." It is about 20 feet high by 12 broad, and is paved with slabs of granite several inches thick. Though of course not so vast as the walls of many an eastern Chinese city, it is certainly, taken all in all, amongst the most respectable I have ever seen in China, or, in fact, anywhere. The plain in which the town stands is so flat that it is very difficult to get a fair view of the whole town, or to form an estimate of the population, but I should think that, both in size and numbers, it exceeded Ch'ung-k'ing. I do not think there is in Ch'ung-k'ing any one street so long and well stocked as that I passed through at T'ai-ho Chên, and I only saw a fraction of the town. The importance of Ch'ung-k'ing seems to me to have been systematically exaggerated by all travellers, who have probably been misled by the reports incessantly dinned in their ears by the travelling Sz-ch'uanese who are inordinately proud of their filthy city, but most of its trade is simply like the "trade" of Hong-kong, which has been of recent years enthusiastically laid at a stupendous figure; that is, full-laden ships stop there for a few hours, or, what is the same thing to Chinese, days. The actual trade is, I believe, very much indeed below that of any two of Hoh Chou, Fu Chou, and Lu Chou together. In very round numbers, £1,000,000 sterling of each of cotton, drugs, opium, piece-goods, and salt pass through and are transhipped, and that is all. Canton, besides, being quite as much a centre of distribution, is a hive of varied industry, whilst most of that which goes up and down to and from Ch'ung-k'ing passes Hankow

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first. In point of internal resources, I do not believe one twentieth of the Canton wealth hoard could be found in Ch'ung-k'ing, and in refinement and civilization it is infinitely below the former.

Shen Si opium was advertised for sale in T'ai-ho Chên: silk and cotton, with native piece-goods, were the most valuable goods exposed, but there were quantities of iron and other metals, grass, and hemp cloths,—in fact of everything but foreign goods. The main street was much broader than any Ch'ung-k'ing street, and, besides, had covered causeways on each side equally broad. So far, I have never seen a single wheeled vehicle in Sz Ch'uan, and not very many mules and horses; certainly not one single donkey. A mile below this place, there is rather a serious rapid called Yang-chia T'an, where the river descends like a wedge between two shingly banks. Above, again, is an equally bad rapid called Lo-sz-ts'z. We pass over another cotton plain after leaving T'ai-ho Chên, and mount up to a rock (Mu-k'un Ya) above the rapid: then we follow the lower of two roads along the bank, and pass a large number of salt wells. These are so far different from those at Yang-tau Ch'i in that they are worked by a pulley at the top of somewhat larger shears than the mere sticks used lower down. The fuel used is chiefly jungle grass, enormous "haystacks" of which, (saving the privileges of Ireland), are piled up near the boiling houses. Soil could be distinctly seen oozing out of the soil like frost. In addition to using the well-water, the saltness of which was only 12 per cent., lumps of mud were placed in huge mud vats or cisterns, and slaked with fresh water, which filtered through a pipe below, and had an increased *han-t'ou* of 30 per cent. There was no waste here, the smoke from the furnace was conducted through another vat of mud bricks, and the mud furnace itself was taken to pieces and boiled down every few days, in order that every atom of salt might be got out of the business. Working night and day, the owner of the five pans I saw said he could raise two cakes, and that he consumed 8,000 cash worth of fuel in the operation. He had to get considerably over 5,000 cash for each cake of 240 catties in order not to be a loser,—that is, exactly a penny a catty, or about tenpence a stone. His other information agreed with that of my previous friend. I suspect, however, that he exaggerated the cost of his fuel under the impression that I was some official on the look-out for profits. We now once more left the river and cut across a barren piece of country, in which, however, were numerous walnut trees. This led us up a steep ascent to Shou-shih Ya, where an old woman suddenly flung herself on her knees before me, and begged for assistance as she had no money wherewith to pay her travelling expenses back to Yo-ch'ih Hien, six days away. Remembering a similar case which turned out to be a "sell," I cross-examined the old lady so closely that she burst into tears under the operation. It seems that she had stumped it all alone in order to bring some cloth to the market, and very probably had the proceeds in her pocket, or in some of the holes or rags of which she was outwardly composed. She estimated her expenses at from one and a penny three-farthings to two-pence and one sixteenth a day, as she would eat at least two "cat's polls" a day, (*i.e.* two bowls of rice clapped tight into one). I accordingly ordered up 300 cash—about thirteen pence,—and gently "engaged" the old woman to *man-man hwai-chia ch'ü*, or "get her quietly home," a movement which, however, she subordinated to the more pressing one of counting the cash. I was rather disappointed with the crowd for not "looking dumber" with admiration; but the expression on their faces was rather one of disappointed greed, as much as to say: What a fool *I* was not to have told that story!

Descending from Shou-shih Ya, I observed to the left a remarkable stone, which resembled a huge grinning monkey squatting

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on its ham, and hands, and, strange to say, to-day we passed two men with live monkeys attached to leading strings. Just before reaching Shê-hung, we passed over a very strong and noble flat bridge of immense blocks of stone which spans a small river running up to Chin-shih Wan. The navigation of the T'ung-ch'uan River for the largest-sized junks ceases at T'ai-ho Chên: above that point the river is still a fine and noble stream, but there are numerous rapids and shallows which do not permit of much draught. Notwithstanding this, very comfortable looking craft, capable of carrying a ton or two of cargo, and perhaps 100 passengers, abound on the higher river. The aneroid (which must have gone up with the fine weather) makes Shê-hung Hien out to be only 750 feet above the sea. But this must be at least 100 feet out. Shê-hung is a poor and bleak-looking place, both inside and out, and in its surroundings. The silk in this part of the country, which I occasionally saw being wound off on to the wheel, looks a purer colour than that we saw at Ta-ho Pa: it is also done up in different skeins, and, instead of being twisted, is gathered in at one end, and neatly tied into a sort of gland-knot about two or three inches from the other. It looks almost like the golden hair of a fair young English girl, the very mention of which makes me sigh lackadaisically in my solitude, and at once veers me round to the subject of women. They decidedly improve the more you get out of the "rat" country, looking more healthy, vigorous, and good-natured. Maternity and womanliness in the whole history of mankind can never surely have elsewhere been basted into anything so bad as the hobbling, dirty, noisy, unwholesome creatures of interior China. Here, too, the women have small feet, but not quite so disgustingly small as in more civilized spots. I have not as yet seen a single large Chinese female foot in Sz Ch'uan, and I am sure if I did I should fall in love with so charming a spectacle at once,—there would be so much humanity in it,—whatever the face was like. Rash youth passes through three stages: first he thinks he must have beauty: then he slyly reflects that a robust digestion is better: lastly, he says, Away with your beauty, make the best shift you can with a digestion, but oh! for Heaven's sake, have a foot!

No salt comes from above Shê-hung town, at least to the west, the only trade of which is in silk, cotton, (native), and opium: the people look as haggard and miserable as their country. We followed the right bank of the River to Yang-chia Pa, passing on the way the boundary of San-t'ai Hien,—the District city of T'ung-ch'uan Fu. The country gets more and more barren, and we see nothing but rush, brake, sorghum, and cotton. Healthy-looking rustics were flocking to the fair at Yang-chia Pa, with their poor simple wares, the total value of which for the day I should not place at above £100, including the silk. We leave the river for a short time after quitting Yang-chia Pa, to rejoin it, after crossing a *col*, at Ma-i-tung, the most dangerous rapid on the river. Its configuration is not unlike that of the celebrated Yang-kwo Ch'i Rapid on the Kung-t'an River, but its depth and velocity is of course nothing like so overwhelming. We can now see the pagoda of T'ung-ch'uan Fu to the west-north-west, and, descending into the small flat plain in which it stands, we cross by the ferry a small river running past the south side of the city, and enter by the south gate. The small river in question is navigable up to Chung-kiang Hien, 120 *li*: indeed it is navigable for small boats up to Lo-kiang Hien, but, owing to the falling off of trade in that direction, this latter has almost ceased. Cotton, silk, and opium are the chief productions of T'ung-ch'uan Fu, a Prefecture having under it the eight Districts of San-t'ai, Shê-hung, Yen-t'ing, Chung-kiang, Sui-ning, An-yo, Lo-chih, and P'êng-ch'i, and the Sub-prefecture of T'ai-ho Chên. Opium had been selling at

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60 cash and 120 cash the ounce, fresh or dry respectively, and had been very plentiful, but, of course, it was too late in the season for me to see with my own eyes. But neither Hoh-chou, Sui-ning, nor Shê-hung produce anything like as much as Pa Hien or Yung-ch'uan, for instance. The quantity of cotton did not strike me so forcibly as the silk, which was hanging up in the shops, being hawked about the streets, and being carried into town by numerous rustics. Like that we had seen at Shê-hung, it was left free as taken off the wheel with the exception that it was knotted near one end in order to keep it from ravelling. The price varied from 160 cash to 180 the ordinary ounce, but it was usually quoted at 210 to 250 cash the local ounce, being $\frac{1}{16}$ of a catty containing 20 ounces instead of $\frac{1}{16}$ of a catty containing 16. The local *'tsz* or skein, as taken off the wheel, was usually about two ounces, but I bought a couple which only weighed two (local) ounces between them. The local *'pa*, or "book," consists of 80 ordinary ounces. I witnessed the winding operations in several places. A woman sits on one bar of a very simple oblong frame, just wide enough to contain her legs, and allow free movement. In the middle, running parallel with the long side of the frame, and equidistant from each of the short sides, is a treadle, about two feet long, and 6 inches broad, like a double pedal of a piano. Through the middle of this treadle runs a stick about three feet high, and as the woman plays with each foot, or rather each shod stump, upon the two sides of the treadle one after the other, of course the stick wags from side to side. To the top of the stick is affixed another stick about half as long as the frame, and running parallel with its long side. At the other end of this last-named stick is fastened the outer end of a zigzag piece of wood, or an iron crank, the inner end of which fits into a wooden roller about the size of a large bread roller. This roller is the axle-tree of a six-spoked wheel about two and a half feet in diameter. There is a double row of spokes, that is, six running out of each end of the axle, and each spoke is connected with the one opposite to it by a stick, these six sticks forming, so to speak, the felloe or tire of the wheel. So far, we see that the wheel is turned when the woman presses the treadle. At the woman's right hand (the wheel being at her left) is a small stove keeping almost on the boil a gallon or two of water, in an ordinary iron cooking-pan, two feet in diameter. The frame is prolonged so that one short side ends in a bar running over the middle of the pan, and on this bar is set another frame, (like a Bahl saw), having as its middle part a small roller, (usually divided off into two or three separated portions), of bamboo slips. In the lower part of the small frame, on the woman's side, are fixed two or three hooks or two or three copper cash with suitable holes, (accordingly as the rollers and the wheel carry off two or three skeins), and through these hooks or holes the woman inserts five cocoon threads selected from a bundle of several *dozen which she holds in her other hand or keeps hanging to a counterbalancing chopstick. The thread of five strands thus brought through the hook or cash is then made fast to the small roller which is a few inches to the woman's left of the hook or cash, and a few inches above. It is then brought over the roller and back on to the circumference of the large wheel which, when revolved, of course turns the small rollers very rapidly, but, owing to their small size, with very little jerk upon the cocoons, and the silk is wound on to the circumference or six felloe-spokes of the wheel. Every second or so one or more, or even all, of the strands forming the skein thread breaks, but the woman with great and almost invisible dexterity joins others on to those remaining attached which are themselves almost invisible. This joining is effected under the hook or cash, and therefore requires no pause to pass it through the

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hole, unless all five break together, when she must pass a new thread up the hole. The cocoons which are attached float promiscuously about with the others, or bob about, like fishes catching the rain, just under the hooks. The skeins are about three or four inches broad, and the same distance from each other. The way in which the silk is distributed over this breadth instead of becoming all ravelled in a narrow rope is ingenious in the extreme, and I will endeavour to describe it. At the other (that is not the crank) end of the axle is a prolongation about four inches beyond the spokes. This prolongation is a mere shade thicker than the rest of the axle, and is, moreover, roughened. Over this runs a wooden wheel or block about six inches in diameter, and three inches in tire thickness, the axis of which is at right angles to the axle of the great wheel. The roughness of the axle-prolongation causes this block wheel both to revolve and to bob slowly and gently, the first in a horizontal and the second in a perpendicular direction, and is, in fact, a rough application of the slanting cog principle. The axis of the block wheel in the shape of a stick runs up and supports a crutch-like top which is often carved in the fanciful form of a canary. The canary thus goes whizzing round, and both over and to either his head or tail is fastened by a nail or lath, the other end of which runs to and fro' over a small bar running parallel to the long side of the large frame. The bird is really nothing more than a small crank. At intervals of four inches apart in the lath, are affixed tiny crutches about four inches high, having tops or hooks not more than an inch across. Through these tops the thread is made to run before it is attached to the large wheel, and as the tops move two or three inches from side to side in a direction across the felloe of the wheel, and parallel with its axle, of course the thread never remains in a straight line but is wound slightly diagonally. The whole machine, stove, pan, woman, and all, could easily be carried by a strong man, the woman suspended by her ears (in default of toes) at one end of a pole and the miscellanies at the other. One quart (*shéng*) of cocoons produces about a local ounce and a quarter, (1½ oz. ordinary), of silk, and costs about 240 cash. Thus about 60 cash profit on each ounce comes of the labour, and a woman can wind off 6 or 7 ounces a day. The value of the woman is probably below that of her clothes, (women being cheap in Sz Ch'uan, and, I was told at Sui-ning, largely exported into Shen Si); but, anyhow, her labour is not worth more than 20 or 30 cash a day, whilst, as a matter of fact, the work being usually family work, no wages need as a rule be counted in at all. The only expense is a very trifling quantity of coal, and the cost of the machine, stove, and pan, all of which, except the last, are probably home-made. Thus 250 cash a day, one shilling, a very handsome income for a rustic family, may be earned by one woman during the short silk season. The water is not changed during the day, and but one pan is used, of course in the cases under notice only.

T'ung-ch'uan Fu is a poor but (for China) not dilapidated town, perhaps four miles in circumference, with public buildings decidedly above the average. We left it by the east gate, and once more crossed by the ferry to the left bank of the (here called) Great River which is navigable up to Mien Chou (180 *li*) and Lung-an Fu. We made sixty *li* in a winding but generally north-easterly direction as far as Ch'iu-lin Yih, mounting gradually first 20 *li* to Kan-tien-tsz, (like its Ch'ungk'ing namesake, 1,300 feet above the sea), then passing An-loh Ch'ang, 18 *li*, and after a descent, following up the left bank of a small stream which joins the Great River (*i.e.* the Little River) opposite Yang-chia Pa. I did not notice this embouchure yesterday. Here I may mention that the water of the T'ung-ch'uan or Hoh Chou River is (at least at this time of the year), what the Chinese call "black." Even where it runs through the red sand-

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stone country lower down, it does not appear to mix freely with the sand, like that of the Yangtsze, but looks a grayish yellow, and curdles in an unwholesome looking way suggestive of pickled snakes with marble skins. In the winter I found it as pure as crystal between Hoh Chou and Ch'ungk'ing. The country is now more barren than ever, and sadly lacks water; the hills are deprived of their trees in most cases, except that a few cedar-wood forests are left here and there. Rice, near the streams; a little cotton and sorghum; taros and beans; these were about the only vegetables. Medlars, peaches, jujubes, and walnuts the occasional fruit trees. The people looked no poorer than around Ch'ungk'ing, whilst their houses, chiefly of mud and thatch as at Peking, were decidedly an improvement on slimy wood and leaky tiles. The people were respectful, not to say polite, and only evinced curiosity when in crowds. We met a good deal of salt, both *shui hwa* and *kwo-pa*, being carried from Nan-fung Sz and T'ien-pien Sz, and other places about 15 to 30 *li* off our road to the left. It appears that the T'ung-ch'uan city, and Lo-kiang, Tê-yang, and Tsz-t'ung Districts, are supplied by these wells with granular salt, whilst Chung-kiang Hien takes pan-salt. It is not allowed in Shê-hung. From the account given to me by an old wayfarer, the production is "over a myriad a day" which would make Tls. 4,000,000 a year. He added, however, that the production was not equal to that of T'ai-ho Chên, which as we have seen produces about 10,000 tons. Supposing that he meant over a myriad catties, say 10 tons a day, that would give at the utmost 4,000 tons a year, a much more likely figure. The selling price on the road (of the granular sort) was 26 cash a catty, (? of how many ounces). It was said by the old man to go in very large quantities to Han-chung Fu in Shen Si, and to have displaced thence the more expensive *ɕchao-ɕyen* (the Hwai or Yang-chow salt) since the time of "the wars."

Between An-lo Ch'ang and Ch'in-lin, we passed on our left a striking temple on a picturesque hill called Sê-chiang Shan. I also met a man carrying three birds which he called *ɕsha-ɕho-shang*, and which had the appearance of a cross between a thrush and a gosling with cobalt blue wings. The shape and size were of the thrush, the down and colour of the gosling, and the wings of the kingfisher. I had serious thoughts of buying them,—they were only a few hundred cash each, but botanical cares (an intolerable nuisance) take up so much time, that in this case I decided to let ornithological science "rip." By the way, near Yang-tau Ch'i we met some rough and honest-looking fellows from Ho Chou in Kan Suh, carrying down some fox skins for sale. A little to the north east of T'ung-ch'uan we also encountered some hunters carrying leopard skins and bones, (the latter for medicine), from the hills in the Kwang-yüan District. And, by the way, also about here, we saw some dull black coloured birds like blackbirds, which the people called *ɕniu ʿshih pa:* and this also brings to my recollection that a number of apparently tame white egrets occupied groves near some of the villages.

E. H. PARKER.

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NOTES ON CHINESE PORCELAIN.

The literature on Chinese Porcelain is by no means exhausted by Professor Julien's meritorious translations from the "Record of the potteries of King-tak-chan" (景德鎮陶錄), published in his standard work entitled "*Histoire et Fabrication de la Porcelaine Chinoise.*" There is yet much left to be translated that would afford useful materials for the history of Chinese porcelain when it comes to be written. The works of principal importance for this purpose, the "History of the Fau-léung District" (浮梁縣志), and the "Discourses on criticisms of ancient art-treasures" (格古要論) by Ts'ò Ming-chung (曹明仲) of 1387, A.D., are not accessible to me and I must therefore leave them to others to translate. But as a contribution towards the same end I subjoin a few notes on Chinese porcelain, culled from works which happen to be in my possession, viz. from the writings of T'ò Tsung-i (A.D. 1368) and Chéung Ying-man (A.D. 1595), from Kanghi's Imperial Tonic Dictionary (A.D. 1711) and from the special monograph on porcelain by Chü T'ung-ch'ün (A.D. 1736–1795). It may not be out of place if I preface each extract by a few remarks as to the work from which it is taken and its author. As my renderings of the technical terms connected with porcelain manufacture are occasionally doubtful and in most cases open to improvement, I add the Chinese characters which will enable those better acquainted with the technicalities of the subject to correct my renderings.

I. Notes on Porcelain by T'ò Tsung-i (A.D. 1368).

The subjoined extract is translated from the "Record of suspended tillage" (輟耕錄), or "Rural Leisure Hours" of T'ò Tsung-i (陶宗儀), a writer of the Ming dynasty but born under the Yuen. The preface of the book is dated A.D. 1366, but the book was not published before 1368, A.D. The Editors of Kien Lung's Catalogue describe the book as "a miscellaneous record of contemporary observations on trifles," and quote the dictum of a writer of the 15th century, Ip Shing, who asserts that T'ò Tsung-i plagiarized ancient works whilst pretending to be an original writer. But the fact that many of these ancient works which our author is said to have plagiarized are now entirely lost, makes it not only impossible to test the truth of the charge brought against him but enhances the value of his excerpts, plagiarisms though they be. The Editors of Kien Lung's Catalogue admit that these "Rural Leisure Hours" contain many aesthetic criticisms regarding books, pictures and works of art which provide abundant materials for any one wishing to gain an insight into the literary activity of the period during which the author lived. The charge of indecency which Ip Shing brings against the book is demurred to by the Editors of Kien Lung's Catalogue, who remark, "the 'Shui-tung-yat-ki' by Ip Shing is by no means wrong in censuring the 'Rural Leisure Hours' gravely as a work filled with improprieties and profanities, but the minute information which

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the book affords from first to last is nevertheless such as to make it deserve the most careful preservation." A celebrated scholar of the reign of Kang Hi, Chü I-tsün (A.D. 1629–1697), praises the "Rural Leisure Hours" as the most important historical source of information regarding the affairs of the Yuen Dynasty.

(*Translation*).

PORCELAIN (窑器).

A writer of the Sung Dynasty, Ip Chi-ún, remarks in his book, entitled "Chái-pat-hang," that "pottery ware (陶器) existed since the time of Shun (B.C. 2255), for that is, he says, what from the Three Dynasties (Ha, Shang and Chow) down to the Ts'in and Han Dynasties was designated stone ware (璧器)." The specimens now-a-days left of primitive (Shun period) and secondary (Three Dynasties) antiquity are of substantial and thick material and show no attempt to produce rich colouring. In these latter days (of the present), beauty is prized most, and whilst gold and jade are not much esteemed, bronzes and porcelain (磁) are highly valued. Hence there is even such a thing as "porcelain ware of privileged colour" (秘色窑器). Tradition says that, at the time when the Ts'in family (Sung Dynasty) obtained the Empire, the Üt provinces (Fohkien and South-China) presented for Imperial use baked ware (燒) the use of which was prohibited for both officials and the common people, and therefore it was called "privileged colour ware" (秘色). Luk Kwai-mung (a poet of the T'ang Dynasty) says in one of his poems, "in the ninth moon, in autumn, when wind and dew prevail, the porcelain (窑) making of Üt (Fohkien and South-China) is resumed, for then it may take the shine out of the thousands of mountain peaks with the purplish colour (翠色) it then assumes, and gather it up, as it were, amidst the ether, in the vessels made, which are imitations of (ancient) wine tankards and emulate the cups that have come down from antiquity." From this passage we learn that (porcelain) was already in existence at the time of the T'ang Dynasty (618–905 A.D.) and did not originate with the Ts'in family (Sung 960 A.D.). Under the present Dynasty (Ming) the white porcelain ware of Ting-chau (定州白磁器), being gritty and unfit for presentation for the use of the Court, an order was accordingly issued for the manufacture of the blue porcelain ware (青窑器) in Ü-chau (汝州). In consequence there is now such porcelain to be had at Ho-pak, T'ong-chau, Tang-chau and Iú-chau, but the Ü porcelain (汝窑) is the finest. At Lung-ts'üen (龍泉), a district of the Ch'ü-chau Prefecture in Kiangnan province, there is porcelain made the body (質) of which is somewhat coarse and thick. During the reign Chêng-ho (A.D. 1111-1117) the Government started porcelain baking and manufacturing at the capital (Hang-chow-fu) and (this porcelain) was therefore called "government porcelain" (官窑). When (the Sung Dynasty) was in its zenith and moved to the South of the Yang-tsz (A.D. 1127), there was one Shiú Shing-ch'éung (邵成章), an Inspector of a secondary department, who established a factory called the Shiú factory and manufactured porcelain at a place called Sau-noi (修內) according to the traditional methods of the (above mentioned) factory at the capital. Under his superintendence blue ware (青器) was made there (at Sau-noi) which was then called "Noi porcelain" (內窑). He used levigated clay (澄泥) to make the moulds (範) from which he produced wares of the most finished make, rich colouring of the brilliancy of gem being then the fashion of the time. Subsequently a new kind of porcelain was made at a separate establishment set up some distance below the Altar of Heaven and Earth, and the ware there made is entirely different from former porcelain. Besides these

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there are yet other kinds of porcelain, such as black clay porcelain (烏泥窯), Ü-hong porcelain (餘杭窯) and Tsuk porcelain (續窯), which three kinds bear no comparison with Government porcelain (官窯). As to the ancient porcelain of Üt (越窯), it is not to be seen since.

II. Notes on Porcelain by Chéung Ying-man (A.D. 1595.)

An interesting chapter on Chinese porcelain is to be found in the "Treasury of rare curiosities" (清秘藏), a small volume published by Chéung Ying-man (張應文), also called Mau-shat (茂實), who lived under the Ming Dynasty during the reigns Kia Tsing, Lung K'ing and Wan Li, *i.e.* between 1522 and 1619, A.D. His son wrote a preface to the book which is dated 1595, A.D. According to the Editors of Kien Lung's Catalogue, Chéung Mau-shat competed repeatedly at the literary examinations, but failed because his mind was quite absorbed in antique curios, books and paintings. It is also stated that Chéung Mau-shat, when on his death-bed, enjoined his son Him-tak (謙德) to publish the "Treasury of rare curiosities" which was then ready in manuscript, and that Him-tak accordingly published it, improving the style here and there but otherwise leaving the book as it came from his father's pen.

Subjoined is a literal translation of the 6th chapter of this book, the only one referring to porcelain.

(Translation.)

NOTES ON PORCELAIN WARE (論窯器).

Speaking of porcelain ware (窯器), it is absolutely necessary to distinguish the kinds called Ch'ái porcelain (柴), Ü porcelain (汝), Government porcelain (官), Ko porcelain (哥) and Ting porcelain (定).

As to Ch'ái porcelain (柴), there are no specimens to be had now. There is, however, a tradition regarding its make, to the effect that it was "blue as the sky, bright as a mirror, thin as paper and sonorous as a sounding stone." Such detailed description must have been derived from personal observation. I once saw a damaged fragment of this kind of porcelain which had been made to serve as a girdle clasp. The brilliancy of its colouring agreed (with the above description), but the fragment differed from it by its thickness. Note also that Ts'ò Ming-chung (曹明仲) says that "Ch'ái porcelain frequently has yellowish earth at the bottom." I do not know whether this is correct or not.

As to Ü porcelain (汝窯), I constantly meet with specimens of it. Its colouring is white as the fluid white of egg, with a glaze (瑩) like a film of fat. But in the flux (汁) there are pores as in cones, barely disclosing themselves, in the form of crabs' claws. At the bottom there are tracings of Sesamum flowers delicately chiselled, and this is a characteristic of genuine specimens. Compared with Government porcelain (官窯), the substance and make of these is far more delicate and rich.

As to Government porcelain (官窯), its characteristics are on the whole much like those of Ko porcelain (哥窯). So far as the colouring is concerned, those specimens of both these kinds which are bluish-white are prized most highly, next to them rank specimens of pale white colour, whilst those of a darkish yellow colour rank lowest. As to decoration (紋), specimens with cracks like ice, resembling eels' blood, are prized most highly, next to them rank specimens with patches of hawthorn flowers with dark lines, whilst those with fine lines of cracks (細碎紋) rank lowest. Specimens with ferruginous basis (鐵足) are valuable. Those with purplish inner rim are good.

But there are also differences (between Government porcelain and Ko porcelain). The fine lines on the body (質) of Government porcelain are somewhat like crabs' claws, whilst the fine lines on the body of

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Ko porcelain are rather like spawn, and the material of its fusible substance (汁料) is not quite so exquisite as that of Government porcelain.

As to Ting porcelain (定窯), there are two kinds, viz. specimens of plain glaze (光素) and specimens with raised decorations (凸花). Ting porcelain is considered to be uniformly white. Specimens of the infusible substance (骨), which is white with an enamel paste (泑水) superadded, so as to resemble traces of tears, are exquisite. There are also purple coloured specimens and some black specimens which are not of much value.

As to the porcelain made in the Kwan-chau prefecture (均州窯), there are specimens of red colour like rouge which are prized most highly, next come blue colours like the purplish blue of onions and purple with blackish tint. Specimens with plain colour, having one or two numerical characters at the bottom, are exquisite. Those with variegated colouring are not worth consideration.

The first rank below Kwan-chau porcelain (均州窯) is occupied by Lung-ts'ün porcelain (龍泉窯). Old Lung-ts'ün porcelain made under the Sung dynasty has fine earth, thick substance and deep purplish-blue colouring. The very best of it competes with Government porcelain (官窯). But it has few patches of tracings, its infusible substance (骨) is purplish and its base ferruginous. Moreover it withstands the effects of handling extremely long, and does not easily crack. But the workmanship is somewhat clumsy and its design has not much of classic beauty. Some specimens are made of white clay with an enamel paste (泑水) smeared over the outside of a pale-blue colouring through which traces of the white ground are shining forth. These have been made by descendants of the Chéung (章) Clan under the Sung dynasty, wherefore this kind of porcelain is called Chéung porcelain (章窯). Compared with Lung-ts'ün porcelain, it may be considered as excelling in minute finish and delicate texture.

The porcelain of the Süan period (A.D. 1426-1436) of our present Dynasty is of a material which is fine, but thick, with barely recognizable tracery resembling the lines on orange peel. Those with protruding lines of cracks, resembling ice or eels' blood, are rather emulating Government porcelain and Ü porcelain, viz., those with engraved tracings, those with red tracings, those with azure tracings, which did not exist in ancient times but are now the *ne plus ultra* of the present day, far excelling Lung-ts'üin and Kwan-chau porcelain. There are also specimens of porcelain made during the Yuen dynasty with the hall mark 樞府, also cups with azure tracings of a fine sort from the Yung Loh period (A.D. 1403-1425), and cups with variegated vines of the Ch'êng Hwa period (A.D. 1465-1488). Each of these kinds has some good qualities, but they are all inferior to Lung-ts'üin and Chéung porcelain. Note.—As to "those with engraved tracings" mentioned above, there are on the inside very fine tracings of dragons and phœnices burned in. At the bottom there are engraved the six characters 大明宣德年製 (made in the Süan Têh period of the Ming Dynasty). As to "those with red tracings" mentioned above, these tracings are made by using the powder of some western gem stone, and painting with it flowers, birds, fish and insects and such like pictures which are burned into the infusible substance (骨) in relief with a rare brilliancy of dazzling fresh red. As to "those with blue tracings" mentioned above, these tracings are made by blue colour made of sulphate of cobalt (蘇泥勃) with which they paint dragons, phœnices, flowers, birds, insects, fish and other figures, all very closely massed together. These are lovely.

E. J. EITEL.

(To be continued.)

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CANTON SYLLABARY.

In the May and June number of the *China Review* of 1880 appeared a "Canton Syllabary," compiled by that indefatigable and instructive writer on Chinese, Mr. E. H. Parker of H. B. M.'s Consular Service. It occurred to the present writer in going over this Syllabary that it might be useful to give the meanings of the sounds not given by Williams, and asterisked in the Syllabary; more especially as many of them are common colloquial words. It may be that there are students of Cantonese already acquainted with these words. To such we would say that their dog-in-the-manger policy of keeping the good things to themselves is not altogether worthy of admiration, and not likely to lead to the placing of Cantonese on such a satisfactory basis, for example, as the Pekingese dialect. As a rule colloquial books in Cantonese contain too much of the foreign element: the Chinese has been made to fit the English, instead of the English being, at any rate to some extent, accommodated to the Chinese. English should not be forced into Chinese, nor *vice versâ*. We refrain from mentioning any handbooks in particular, though it seems surprising that some of them were ever allowed to see daylight. To Mr. Parker a debt of thanks is due by all students of the dialect for reducing to something like order the sounds of Cantonese as well as the tones. The system of spelling is a great improvement on that of Williams, though we must never be forgetful of that scholar's meritorious work. All beginners may remember the confusion arising in their mind when, for example, they saw 除 (ch'öü) and 主 (chü) spelt in the same way, but still pronounced differently. It is much to be regretted that Dr. Eitel's almost completed Dictionary, though excellent in many ways, has not modified the spelling in Williams.—Some of the asterisked sounds in the Syllabary, *i.e.*, those not given in Williams, have been objected to as not existing, or as not being pure Cantonese. No change, however, has been made without due deliberation, and in going over the Syllabary the writer had the opportunity of consulting Mr. Parker, as well as one or two Chinese teachers and students of Cantonese. A few extra sounds have been added, and corrections have been made of mistakes arising evidently from printer's errors or through oversight.

J. H. Stewart Lockhart.

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1 *A* 下平 an exclamation, 'indeed!'
下去 (*a*) an exclamation, (*b*) sz' a^2 (四十) = forty.

2 *Ai* 下平 exclamation of disapprobation.

6 *An* 上平俺 "I."

12 *Cha* 下去烚 (*a*) "to fry with much oil." In this sense read 上去, as also in the sense of "bursting." 炮烚 (*b*) "to stop," "hinder."

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13 *Ch'a* 上上 "a guard station," (*a*) 汎卡 sun˃ ʿch'a: also pronounced ʿk'a. (*b*) 衫衩 ˂sham ʿch'a. "Split or opening," *e.g.* in a coat-tail, shirt.

下上 (*a*) lün˧ ˅ch'a "to scribble;" (*b*) ˅ch'a "to talk at a person," chiefly used by women.

15 *Ch'ai* 上平 exclamation of displeasure.

下平 ˂ch'ai ˂ngai "broken down," "want of go."

下上 ˅ch'ai "almost done for" (as a cracked article).

16 *Chaai* 上上 This sound does not seem to exist.

20 *Cham* 上平 This sound does not exist.

21 *Ch'am* 上平 does not exist.

下平 攙, "stick," "stab," ought not to be asterisked.

上上 簪, "a basket:" given in Williams as ʿts'ám.

下上 (*a*) "to pierce," by holding the handle above, and the blade of the knife below; (*b*) "to daze."

26 *Chap* 上平 chap˥ chap˥ ˂shing, "noise of eating like a pig."

28 *Chat* 下入 chat˨ chat˨ ˂shing, "sound of grass sandals on a wet day."

28 *Chat* 下入 (*b*) ˂chi chat˨ ˂p'o, "a gadabout whose bound-feet are large."

32 *Chaan* 下去櫂 "to row."

34 *Che* 下平 "dab out," as a light. This sound is not 下去 as given by Mr. Parker.

˂Chi ˂chi ˂che ˂che, "whispering."

42 *Cheng* 下去鄭 a surname.

43 *Chêng* 下平 ˂chi ˂chi ˂chêng ˂chêng, "hum of voices."

46 *Ch'êt* 上入 "to rub," as with a brush: same as "ts'êt˥".

47 *Chi* 下平 ˂chi ˂t'ong ˂mei, "to catch a dragon fly;" ˂chi ˂chi ˂chêng ˂chêng, *vide* 48; ˂chi chat˨ ˂p'o, *vide* 28.

53 *Chin* 下去纏, chin˧ kök˩ "to bind the feet."

55 *Ching* 下去 a corruption of 剩; can hardly be recognised as a pure tone.

57 *Chip* 上入 chip˥ chip˥ ˂shing: "sound of eating something good," "smacking the lips."

58 *Chit* 下入 chit˨ chit˨ ˂shing: same as No. 28 (*a*).

59 *Ch'it* 上入 same as 徹 or 揭 "to take off."

61 *Ch'iu* 下上旐, formerly called 銘旌.

71 *Chöü* 上去 chöü˃ löü˧, "verbose," "troublesome by repeated enquiries."

72 *Ch'öü* 上去吹, is sometimes read 上去 as well as 上平.

77 *Chun* 上去圳 is read *chun˃* by Williams, but it appears to be pronounced "tsun˃" in Cantonese, 下去. Lun˧ chun˧, "muddled," "unintelligible muttering."

78 *Ch'un* 上去 "stupid," "silly."

82 *Ch'ung* 下上重 is colloquially so pronounced.

85 *Chüt* 上入 chüt˥ chüt˥ ˂shing, "sound of rats;" ʿpei tám˧ chüt˥ ˅nei ʿyêm, "give milk to you," said by women to children.

86 *Ch'üt* 上入 Ch'üt˥ ˂shing hū lok˨ "out of sight in a moment;" ch'üt˥ ˂shing seems to be a corruption of

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ch'ut, ˏshing. This sound ought to be asterisked, as Williams is without it.

88 *Êt* 上入 This sound ought to be marked with a cross, as it is found in Williams, but does not exist.

89 *Êm* 上平 "to cover," ought to be asterisked.

下平 ˧êm shik₂ la˩, said when feeding children.

上去 (*a*) for 暗; (*b*) êm˩ 仔瞓 "to nurse a child to sleep."

90 *Êng* 下平 also pronounced "˧ngêng." In baby-talk, "a tiger."

97 *Fan* 下上聲, "evil influences."

100 *Fe* 下平 sound of a cracker, when the report is dull.

101 *Fei* 上去 evidently a slip for 翡, 下去 generally read 上上 in Cantonese.

106 *Fit* 上入 "to strike with a rattan."

下入 fit₂ fit₂ ˏshing "noise of a serpent;" ˏni kin² sz² noi² ˏchung ˋyau ˏti fit₂ ˧lai, "there is a reason for this thing." Fit₂ in this phrase is pronounced with "a variable tone."

113 *Fung* 上去諷, "recite," "hum over."

116 *Há* 上上 exclamation of interrogation.

117 *Hai* 上平 low colloquial.

120 *Hàm* 上平 This sound does not exist in Cantonese.

123 *Hap* 上入 "luckily:" also read *hêp*,

124 *Hau* 下上厚, so pronounced in colloquial.

125 *Haan* 下平 "lascivious," applied to women.

126 *He* 上去 ˧le he˩, "clumsy."

127 *Hek* 中入吃 is so pronounced in Cantonese colloquial.

129 *Hêm* 上平, 龕神 "a shrine": also read "ˏhom."

下平 ˧hêm ˧hêm ˏshing, "noise of a great fire."

上上 also read ˋhom.

上去 „ hom˩

下去 „ hom²

130 *Hen* 上平 ˏtên ˏhên, "lascivious."

上去 This sound is not heard in pure Cantonese for "to sleep." It may be heard in 西樵 and 佛山.

131 *Heng* 下去 heng² ˏheng ˋshau, "gently, gently!"

133 *Hêp* 下入 same as 合: should be asterisked.

138 *Hip* 上入 This sound does not seem to be Cantonese.

142 *Hö* 下平 ˧hö ˏshing, "noise of breaking up of a crowd" *e.g.* after a theatre. ˏCh'ui ˧hö ˏtö "blow a trumpet," from the sound of the instrument.

147 *Hong* 上上 yêt, pung² ˋhong mei², "a musty smell."

下上 This sound is neither in Williams, nor does it seem to exist.

上去 "to roast," "toast," omitted, though in Williams: it is also read "k'ong˩."

164 *K'a* 上平 "force," "compel."

上上 "a station at a pass."

上去 K'a˩ la˩ chü˩, "double entendre." 卡 is sometimes read 上去, *e.g.* 守卡口.

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168 *K'aai* 上平 does not seem to exist.
下上 omitted in the Syllabary: the common colloquial sound for "to bring," &c. Williams gives it unaspirated.

172 *K'an* 上平 "a pot for boiling opium."

174 *Kap* 下入 This sound does not seem to exist.

175 *Kat* 下入 yêt$_3$ chek$_6$ kat$_2$ tsat$_2$, "a cockroach."

179 *K'aau* 上平, 上上. Both these sounds appear not to exist.

180 *Ke* 上平 or 上上. Williams and the Syllabary are without this sound which is pronounced either 上平 or 上上. It is a 背語 equivalent to ko^3 ʻti.

181 *K'e* 上平 laai^2 ʻk'e, "to relieve nature."

184 *K'ek* 上 and 中入. This is evidently a slip for 中 and 下入.

185 *K'êk* 上入 lêk$_2$ k'êk$_3$ "rough," "rugged."

189 *K'ên* 下上 近, "near," is colloquially so pronounced, but not invariably.

190 *Keng* 下去 Keng^2 ʻkeng ʻshau, "gently, gently."

191 *K'eng* 下平 "a brim," "margin": omitted in the Syllabary.
上上 does not seem to exist.
下上 ʻtêng ʻk'eng, "a lamprest."

193 *K'êng* 上平 ʻmêng ʻk'êng, "cross." This sound ought to be asterisked.
上上, "to stick in the throat." This ought also to be asterisked.

194 *Kêp* 中入 also kop$_6$, "to subscribe money" for shares, &c.

199 *K'ik* 上入 "tie a knot," "impede."

201 *K'im* 下上 "name of a fish."

202 *Kin* 上上 蹇, according to the Dictionary this sound is "ʻkin," but in Cantonese it is pronounced "ʻchin."

206 *Kip* 上入 "a gun-cap."

208 *K'it* 上入 k'it, ʻshing siu^3 ʻhei ʻlai, "to laugh in spite of oneself."

209 *Kiu* 下去 kiu^2 ʻhei, "to prize up"; Kiu^2 ʻt'in kong^3 "a spendthrift;" kiu^2 ʻngaan ʻyên, "he is a thorn in my side"; kiu^2 ʻma kok$_6$ "to argue against."

210 *K'iu* 上上 ʻk'iu miu^2, "cunning."
下上 "wind up."

211 *Ko* 上上 ʻko ko^3, "that."

212 *Kö* 上平 ʻkö ʻshing, "noise of spilling water;" ʻsêm ʻlai ʻm ʻkö ʻk'öü, "not well disposed to one."
上去 kò, "to saw" (cf. köü^3).

213 *K'ö* 下平 ʻk'ö ʻshau, "a deformed arm;" ʻa ʻk'ö, "one so deformed."

214 *Koi* 上去 "a cover."

215 *K'oi* 上上 taai^2 ʻk'oi, "probably."

216 *Kok* 下入 kok$_2$ tok$_2$, "noise of cocks and hens."

221 *K'om* 上平 ʻk'om ʻk'om ʻshing "coughing of an old man."
上去 k'om^3 k'om^3 ʻshing, "noise of a copper drum." Both of these ought to be asterisked.

224 *K'ong* 下平 ʻk'ong ʻp'aai "to brag." This ought to be asterisked.

上上夯 This character should be 上上 in theory. In Cantonese, however, it is pronounced 上去.

228 *Kot* 上入 "Court:" corruption of the English word.

232 *Ku* 下平 (*a*) ʻku ʻku ʻshing, "rum-

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bling of the stomach;" (*b*) "to stomach one's anger."

233 *K'u* 上平 "to bind with hoops;" yêt, ˌk'u ˏshaai, "a bundle of firewood."

235 *K'ui* 上上檜, (also read *fúi*), "cypress."

上去 k'ui˃ sün˃, "reckon up the whole." K'ui˃ ˋtsz ˋshau, "an executioner."

240 *K'ün* 下上 This sound does not seem to exist.

242 *K'ung* 上平 yêt, ˌk'ung ˌfa, "a bunch of flowers;" yêt, ˌk'ung ˌtsiu, "a bunch of bananas."

243 *Kut* 上入 knt, ˌshing, "noise of swallowing;" knt, ˌshing ˋyêm saai˃ ˋˏk'öü, "to take it down at a gulp."

244 *K'ut* 中入 ˌpáu k'ut, "include."

245 *Küt* 下入 tsit, ˌhoi ˋˏlöng küt, "cut in two."

246 *K'üt* 中入 "a vacancy."

下入 k'üt, k'üt, ˌshing, "noise of snoring."

248 *K'wa* 上上褂 This is wrongly given in Williams as 上去 and unaspirated.

上去 k'wa˃ ˋˏma, "ride a horse."

250 *K'wai* 下上愧 Originally 上去: in Cantonese is pronounced 下上.

252 *K'waai* 下上 ˋˏlaai ˋˏk'waai, "untidy," as in one's dress. This sound is not in Williams or the Syllabary.

下去 "naughty," applied to a child. It is used by the 蛋家, and not the educated classes of the Provincial Metropolis, who use *waai*² in this sense.

253 *Kwak* 上入 kwak, ˌshing, "a crash."

254 *K'wak* 上入 "to noose:" also read 中入.

下入 "noise of walking on a wooden floor." The Syllabary is without this sound.

256 *Kwang* 上平 "noise of crockery falling to the ground." This sound ought to be asterisked.

下去 "to walk about."

257 *K'wang* 上去 k'wang˃ lan² ˌsham, "to tear one's coat by catching it on something."

259 *Kwe* 上平 ˋch'e ˌla ˋhai ch'ü˃ ˌkwe ˌkwe ˌshing, "away with your babbling."

260 *Kwên* 上上滾 This ought to be asterisked.

261 *K'wên* 下上 "a mushroom."

262 *Kwêng* 下平 ˏkweng ˌshing, "noise of falling to the ground."

263 *K'wêng* 上去 (*a*) "impede" (*b*) ˏmou k'wêng˃ nêng˃, "brazen-faced."

265 *Kwi* 上平 ˌkwi ˌli ˌku ˌlu ˌshing, applied by Chinese to the language of foreigners: "gibberish." This sound ought to be asterisked.

267 *K'wik* 上入 k'wik, ˌpui. When asking a friend to drink, the speaker moves his finger under his nose, uttering the above two words. Kw'ik, chók, ko˃ ˋfo, "strike a light," as on a tinder-case.

273 *K'wong* 上去曠 In Williams read "fong˃."

274 *La* 下平 ˏla ˏla ˌshing, "the noise of heavy rain."

下上 ˏla ˋcha, "dirty."

276 *Laai* 上上 "Lap up," as a dog or cat,

下上 v. 252. ˏLani ˏk'wani,

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"untidy." This ought to be asterisked.

277 *Lak* 上入 kak$_{o}$ lak$_{,}$ ʿtai (pronounced kalak$_{,}$ ʿtai), "the armpit."

中入 Lak$_{o}$ ˏchʿa chuk$_{,}$, "a kind of bamboo," originally "lêk$_{2}$"; ʿta chʿik$_{o}$ lak$_{o}$, "naked."

280 *Lang* 上平 Ham^{3} ˎye ˏlang, "an auction." This ought to be asterisked.

上上 yêt$_{,}$ ˎtʿiu ʿlang kom^{3} ˏto tei^{2} ˏfong, "a strip of land."

282 *Lat* 中入 Lat$_{o}$ ˏli, "a kind of ringworm."

284 *Laau* 下平 "fish up," &c. This sound is also read 上平.

285 *Le* 下平 ˎLe he^{3}, "clumsy."

上上 ʿLe ʿle lei^{2}, "hesitating"; is not found among the educated classes of Canton, but in 上番禺.

286 *Lei* 上平 Lat$_{o}$ ˏlei, "a kind of ringworm," which breaks out on the head.

下平 ˏPo ˎlei (or ˏlei), "glass."

下上 } In Williams, Lí instead of
下去 } Lei.

287 *Lek* 上入 "a clever boy."

中入 does not seem to exist.

288 *Lêk* 上入 Lêk$_{,}$ kʿêk$_{,}$, "rugged."

289 *Lêm* 上上 "to butter one."

上去 "to fall down," off a wall: also read 下去.

290 *Lên* 下平 ˎpʿên ˎlên, "in a hurry."

291 *Leng* 上平 "to cut slant ways." This ought to be asterisked.

下平 ought not to be asterisked.

上去 "pretty," ought to be asterisked, as it is not 下去 as Williams has it.

下去 yêt$_{,}$ leng^{2} ˎtʿin tei^{2}, "a strip of land." Williams has this sound, though given to a wrong character.

292 *Lêng* 下平 ˎLêng ˎlêng ˏshing, "the noise of many people walking."

下上 for ˎlang, "cold."

下去 ʿta têk$_{,}$ yêt$_{,}$ ˏshên lêng^{2}, "Beat him black and blue" (變音).

295 *Li* 下平 This sound does not appear to exist.

298 *Lin* 上上 "roll on the ground," "wriggle."

299 *Ling* 上去 "bright," same as leng^{3}: not 上入, as misplaced in the Syllabary.

302 *Liu* 上上 "stir up."

303 *Lo* 下上 "to get," "fetch:" also read 上上.

304 *Lö* 下平 This sound does not exist in Cantonese.

上上 "to give recompense," for death of anyone; "to tease," as children, beggars, &c.

下上 ˎkʿöü ˎlöng ˏha ʿhou ˎlö, "they are fond of one another."

上去 "cut."

下去 ˏkʿö lö^{2}, "all in confusion."

306 *Lok* 上入 Lok$_{,}$ ˎnei ˏti ˎnga, "knock out one's teeth."

307 *Lök* 中入 a mode of cooking somewhat similar to 炒: also pronounced "lok$_{o}$".

308 *Lom* 上平 ˏFa ˏlom, "buds:" ˏLing ˏlom ʿku, "a rattle."

下平 ˎLom ˎlom ˏshing, "noise of thunder."

上上 "flatter," "blarney."

309 *Long* 上平 ˏLong ˏlong ˏshing, "noise

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of bells on a horse." Hou˃ ˩long, "fond of dress."

311 *Lou* 上去 Lou˃ yêt˧, "that day," is not Cantonese.

312 *Löü* 上平 an oyster found in fresh water; ˩Löü ˂tou tei˃, "fall down."
上去 Löü˃ ˂sz ˂nei, "cut to death" (with a blunt knife), said of an executioner not up to his work. Löü˃ kau˃ ˩chu yuk˧ ˂lai shik˧, "cut off a piece of bacon for eating."

Lu 上平 ˩kwi li ˩ku lu, v. 265, omitted in the Syllabary.

313 *Luk* 中入 evidently a mistake for 上入.

314 *Lun* 下上 ˂Lun ˂lun ˩shing, "the speech of a bore."

315 *Lün* 上上 ˂樂 a surname.
下上 變童 a sodomite (also read 上上). Both ought to be aspirated.

316 *Lung* 上上 mêt˧ ˂lung: ˂haai ˂lung: ˩sham tsau˃ ˂lung, "inside of a stocking, shoe, sleeve."

319 *M* 上平 exclamation of disapprobation.
下上 This sound does not seem to exist in Cantonese.

320 *Ma* 上上 not found in Cantonese.

321 *Mai* 上上 ˂mai ˂ha ˂mai ˂ha ˂kom ˂hang, "to proceed as if walking on hot bricks."

322 *Maai* 上平 ˩maai ˂maai: a low colloquialism. The latter ˂maai is pronounced in a "variable tone."

323 *Mak* 中入 mak˧ taai˃ ko˃ ˂hau, "open the mouth."

324 *Man* 上去 applied to trees and grain in the sense of "poor," "weak."

325 *Mang* 上上 ˂ts'ou ˂mang, "a grasshopper."
下上 猛 "fierce," "strong," &c.
下去 孟子 "Mencius."

328 *Maau* 上平 "a cat."

329 *Me* 下平 ning˃ ˩ch'e ˂me, "spin a top." The "˂me" is pronounced in a "variable tone."

330 *Mei* 上平 ˩mei ˂maai ko˃ ˂tsöü (˩mei not so common as "˩mi"), "purse the lips."
上去 mei˃ ˩ti kom˃ ˩to, "taste the least drop"; "mei" also pronounced in 上平. This ought to be asterisked.

331 *Mêk* 上入 used for the English "mug," "mop."

333 *Mên* 上上 ˂mên ˂keng ˂m shik˧ fan˃, "a child refusing to eat after being scolded;" cf. "in a pet."

334 *Meng* 上平 "to paste up," as window chinks; is not Cantonese.

335 *Mêng* 上上 "to partly dry in the sun."

342 *Miu* 上平 ˩miu ˩miu, "a cat call."
上上 ˂miu ˂tsöü ˂miu shit˚, "to pull a face in sign of disapproval."

343 *Mo* 下上 ˂mo tsz˃, "wait a moment before you do it."

344 *Mok* 上入 "peel."

345 *Mom* 上平 shik˃ ˩mom ˩mom, "baby talk."

347 *Mou* 上平 fat˚ ˩mou, "to be mouldy." This ought to be asterisked.

348 *Mui* 上上 "to munch," (like a toothless, old man).

349 *Muk* 上入 "to reckon," "cogitate," "eat slowly."

351 *Mung* 上上 ˂mung ˂tung, "doltish:" "˂mung" is also read 上平.

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352 *Mut* 上平 mut, ˏmaai ˏt'iu ˈtsöü, "shut one's mouth without saying a word."

353 *Na* 下上那 an interrogative particle.

354 *Nai* 上上 and 上去 These do not seem to exist in Cantonese.

355 *Naai* 下平 Kui² ˏnaai ˏnaai "tired out."
上上 ˈnaai ˏts'êu "tread on."

357 *Nan* 下上 No such sound exists.
下去 is omitted in the Syllabary.

358 *Nap* 中入 (1) "biting of a crab." (2) "intrigue," either male or female. This sound should be asterisked.

360 *Nau* 下上 "a button."

364 *Nêk* 下八 "to help a child to relieve the necessities of nature."

365 *Nêm* 上平 ˏLöng ˏka ˈhou ˏnêm, "they are very fond of one another."
上上 This seems to be a 上潘嵩 sound.

366 *Nên* 上平 ˏoh ˏa p'in' ˏin ˏnên, "motion of an opium smoker."

372 *Nga* 上上 ˈnga ˈhau "dumb;" "ˈnga" is also pronounced "ˈa."
上去 another way of pronouncing 啞 "a'." This sound should be asterisked.

373 *Ngai* 上平 "urge," "importune."
上上 same as 矮 "ˈai."
上去 ˏt'in ˏshi ngai', "hot weather." "ngai'" for "ai'" 曖.

374 *Ngaai* 上平 for ˏaai, "lean upon."
下上 This sound does not seem to exist.
上去 for aai'.

375 *Ngak* 上入 "to swindle."
中入 for aak₀, "a bracelet:" seldom spoken.

376 *Ngam* 上上菡萏 applied to the brilliant opening of flowers.
下上 ts'o' ˏngam, "luckily."

377 *Ngan* 上平 yêt, ˏngan ˏts'in, "one cash"; low colloquial.
上上 "to gild."
上去 for 晏 "an'."

378 *Ngang* 上平 for 甕 ˏang, "a jar."

381 *Ngau* 上上 for ˈau, "to vomit."
上去, 溫 au', "to soak." This sound should be asterisked.

382 *Ngaau* 上上 (or ˈaau), "to snap a thing in two."
上去 (or aau') ngaau' ˈkeng, "obstinate."

383 *Nge* 上平 ˏnge ˏnge ˏshing, "whining of a child."

384 *Ngêk* 上入 same as 上入 375.

385 *Ngêm* 上平 ˏngêm ˏmaai ˏk'ün ˏt'au ˈta ˏyên, "shut the fist and strike."
ˏNei ˈahau ˏngêm ˏti mêt, ˏye, "what have you in your hand."
上上 same as ˈêm, "to cover."

387 *Ngêng* 上平 ˏngi ˏngi ˏngêng ˏngêng, "sound of puppies." ˏNgêng also pronounced ˏêng.
下平 ˏngêng ˏngêng ˏshing, "the sound of groaning," under the weight of years or a burden.
上上 also pronounced ˈêng; ˈngeng it₀, "sob;" shek₂ ˈngeng, "a boil on the foot."
上去 also pronounced êng'; ngêng' ˈhou, "very good;" ngêng' ˏchi ˏm hai², "certainly!" "of course."

389 *Nget* 下入 nget₂ nget₂ ˏshing, "sound of a sedan chair."

392 *Ngip* 中入 interchangeable with ngap₀, "tuck up," &c.

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393 *Ngit* 上入 "creak."

394 *Ngo* 上平 fan² ⸢ngo "a ball of rice, given to children to entice them to eat."

395 *Ngŏ* 上平 ⸢ngŏ ⸢ngŏ ⸢shing: "sound of boiling water."

396 *Ngoi* 上平, 上上, 上去 interchangeable with ⸢oi, ˋoi, oi˃.

397 *Ngok* 上入 ngok˩ ngok˩ ts'öü˃ ⸢fa ⸢shêng, street cry of the sellers of ground nuts. Ngok˩ the sound of eating what is crisp.

中入 interchangeable with 惡 ok₀.

398 *Ngon* 上平, 上上, 上去 interchangeable with ⸢on, ˋon, on˃.

399 *Ngong* 下上 ˢngong min², "fall backwards."

下去 "Silly." Both should be asterisked.

400 *Ngop* 上入 same meaning as 397, ˋngok˩ ngok˩ ts'öü˃.'

下入 ngop₂ ngop₂ ⸢shing, "to eat with musical honours," "noise of frogs."

401 *Ngou* 上平, 上上, 上去 interchangeable with ⸢ou, ˋou, ou˃.

402 *Ngung* 上平, 上上, 上去 interchangeable with ⸢ung, ˋung, ung˃.

403 *Ngūt* 上入 "dead" (spoken by women). It is rare.

下入 "sound of pigs."

406 *Nim* 上上 捻 匪 (also read ⸢nim, ˢnêm.) Robbers of Honam.

413 *Noi* 下上 餒 also read as in Williams "ˢnöü". This should be asterisked.

415 *Nong* 上平 kök₀ ⸢nong, "calf of the leg."

下去 fu˃ nong², "crutch of trousers." This sound should be asterisked.

416 *Nŏng* 上平 ˋtou ˋshi ⸢nŏng, "scavengers."

424 *O* 下平, 上上, 上去, 下去 Exclamations. The Syllabary is without the last, 下去.

426 *Ok* 上入 interchangeable with ngok˩.

427 *Ök* 上入 ˋta ˋpaau ök˩ "to belch," in 官話.

下入 ök₂ ök₂ ⸢shing, "sound of belching." This sound should be asterisked.

428 *Om* 下平 ˢom shik₂ "baby talk."

429 *On* 上上 paai˃ ˋon "to vow." This should be asterisked.

433 *P'a* 上上 (1) 怕 "fear," pronounced at times 上上; (2) 帕 "a kerchief." This should be asterisked.

438 *Pak* 上入. 迫 (if 逼 pik˩) pik˩ pak˩ ˋtsai, "a small cracker."

439 *P'ak* 上入 pik˩ p'ak˩ "crashing noise."

440 *Pan* 上去. 扮: also read pan²; This ought to be asterisked.

442 *Pang* 上平 ˢwang ⸢pang ⸢pang, "to do things in the wrong way." ⸢Pang ⸢pang ⸢shing "noise of breaking crockery." This sound should be asterisked.

下平 ˢping ˢpang ⸢shing, "sound of firing off a cracker" &c.

下去 pang² ˋpei ap₀, "to walk with the legs apart like a duck."

443 *P'ang* 上平 (*a*) 烹 "to cook;" (*b*) ⸢p'ang ˢwên, "divide equally;" (*c*) ⸢p'ang ˢk'öü ch'ut˩ höü˃, "drive him out."

下上. 棒 "a club."

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上去 p'ang' p'ang' ˏshing, "sound of the gong beaten on the occasion of fires, and during the 游 刑."

444 *Pat* 上入 pat, ˏshing ˋta ˋnei, "sound of striking."

下入 "a kind of basket for fish or vegetables."

445 *P'at* 上入 "beating the buttocks;" also pronounced "p'it,."

下入 yêt, p'at, ˋhau ˋshui, "a spit;" yêt, p'at, ˋshi, "a lump of excrement."

446 *Pau* 上平 "to squat:" also pronounced "ˏmau."

447 *P'au* 上平踣 "fall down;" 掊 "grasp," 剖 also read 上上. These sounds should be asterisked.

上去 "flabby," "unreliable." This should also be asterisked.

448 *Paau* 上去 paau' lit, "cracked;" ˏnan ˏnau paau', "grumpy." The asterisk has been omitted in the Syllabary.

下去 paau² ˏnga, "projecting teeth." 鮑 as a surname is read either 上平 or 下去: as the name of a fish 上平.

450 *Pe* 下平 ˏPe ˏPe ˏshing, "the sound of rice almost boiled." Williams and the Syllabary are without this sound.

451 *P'e* 上平 exclamation of displeasure: also pronounced "ˏp'ei."

下上 "reel," as when intoxicated.

454 *Pek* 中入 "a kind of bamboo screen;" pek, ˋkeng shüt, wa², "words prompted from anger." This should be asterisked.

455 *P'ek* 下入 "to throw away," as useless; "to throw," as a stone.

458 *P'én* 上上 ˏhöng ˋp'ên tei², "fragrant;" ˋp'ên 賁 originally 上去.

460 *P'eng* 上平 ˋi ˏp'eng, "a chair back."

上去 (*a*) "noise of a small gong, such as those carried by beggars"; (*b*) yêt, p'eng' "a slice."

464 *Pi* 上平 ˏch'öü ˏpi ˏpi, "to blow a whistle made of bamboo."

465 *Pik* 下入 pik, lik, pak, lak, "noise of rain falling on roof."

467 *Pín* 下平 This sound does not seem to exist.

469 *Ping* 下平 ˏping ˏpang, "a crash."

471 *Pit* 中入 鼈 "a turtle." The Syllabary has omitted this sound.

472 *P'it* 上入 (*a*) lün² kom' p'it,, "coarse talk." (*b*) "to beat the buttocks."

下入 p'it, p'it, ˏshing "sound of things boiling;" ˋchü p'it, p'it, "said by children playing at cooking."

474 *P'iu* 上上 tong' ˋp'iu, "a pawn-ticket."

475 *Po* 下去 po² po² so' so', "spreading," as a tree. This sound should be asterisked.

477 *Pok* 上入 pok, ˋnei ˏt'au hok, "to rap the noddle;" pok, ˏkang, "to beat the watch."

478 *P'ok* 上入 "a blister."

480 *P'om* 上去 p'om' p'om' ˋlou, "a dentist," so called from the sound of his drum. He is the dread of children.

481 *Pong* 下去 "to support with the hand," "rely for support on." "A pound," from the English sound.

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484 *P'op* 上入 t'êm' têk, ˊnei p'op, p'op, ˏshing, "completely took you in;" also pronounced "p'ok, p'ok, ˏshing."

下入 This sound does not seem to exist.

485 *Pot* 下入 rarely used for "put$_2$."

488 *Pu* 上平 ˏch'öü ˏpu ˏpu, "sound of blowing a shell." This should be asterisked.

492 *P'ut* 上|入 "to overturn," "to fall flat."

494 *P'un* 上上 拚 "to reject," "disregard."

下上 ˊwên ˏyên tsou^2 ˊp'un, "to seek a companion."

495 *Pung* 上上 sometimes used for "ˊp'ung," but appears not to be pure Cantonese. Admitting this sound, this column ought to be 上, 上去,† 下去.

496 *P'ung* 上上 "to hold in the hand," "to scoop up with the hand."

上去 "to bump against," "meet." Both these sounds should be asterisked.

497 *Put* 上入 put, ˏshing höü', "went away suddenly;" cf. 86, which is more common than put, ˏshing höü'.

499 *Sa* 上平 ˏsa a^2, "thirty."

502 *Sak* 上入 sak, sak, ˏshing, "noise made by knife-grinders."

503 *Sam* 上|去 sam' ˏaz, "deliberate." This should be asterisked, as Williams has it 下去.

Sang, 上平 ˏsang ˏsang ˏshing, "jingling of keys"; ˏsing ˏsing ˏsang ˏsang, "grating of a chain."

Seng 上平 Williams and the Syllabary are without this sound.

508 *Saau* 下平 yêt, ˊshau ˏsaau ˊcho, "to snatch."

511 *Sêk* 下入 sêk$_2$ sek$_2$ ˏshing, "noise of walking."

512 *Sêm* 上上 "to sprinkle."

514 *Seng* 上去 "rust." This should be asterisked.

515 *Sêng* 下平 "to hit."

519 *Shai* 下平 ˏnga ˊch'i ˏlai ˏshai, "to show the teeth."

520 *Shaai* 下平 ˊfo ˏshaai, "matches." This should be asterisked.

525 *Shap* 下入 omitted in the Syllabary.

527 *Shau* 下平, 愁 omitted in the Syllabary.

532 *Shên* 上上 ˊshên ˊshên tei^2, "a kind of unpleasant taste," applied to fruit.

下上 "silly," said to be heard among those who have relations with foreigners.

腎 given by Williams as 下上, is in reality 下去, but pronounced in a "variable tone."

540 *Shin* 下平 this sound does not seem to exist. The characters given in Williams as "ˏshin," appear to be pronounced "ˏshim."

542 *Ship* 下入 lip$_2$ ship$_2$ "a kind of barnacle," found on the bottom of ships.

543 *Shit* 上入 "to beat with a rattan."

546 *Shok* 上入 "to strike," with a fan or rattan; shok, shok, ˏshing, "a crispy sound."

548 *Shong* 下平 "a bed."

554 *Shun* 上上 瞬 given in Williams, but omitted in the Syllabary.

下上 No such sound seems to exist.

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558 *Shüt* 下入 shüt$_2$ shüt$_2$ ˌshing, "the noise made in eating sugar cane."

559 *Si* 下平 ˌsi ˌsi ˌsa ˌsa, "noise of scraping," "sound of small rain."

560 *Sik* 下入 sik$_2$ sak$_2$ ˌshing, "noise of walking."

562 *Sing* 下平 ʿta têkˌ ˌsing ˌsêng ʿhöng, "sound of blows."

566 *So* 下平 ˌso ˌso ˌshing, "a rustling of a newly-starched garment."

上去 ˌpo ˌpo soˀ soˀ, "spreading," as a tree.

567 *Sö* 上平 ˌsö ʿhou ˌto ˢye kaˀ, "he has eaten a lot;" ˌsö ˌsö ˌshing, "sound of emptying rice or money from one basket into another."

574 *Söü* 上上 sêp, ʿsöü ˢye, "fragments."

575 *Suk* 下入 used for 俗 tsuk$_2$.

578 *Sung* 下平 ˢsung ˌtaai ʿtsz, "stupid."

Sap 下入 sop$_2$ sop$_2$ ˌshing, "sound of cutting," "to filch." Williams and the Syllabary are without this sound.

580 *Süt* 下入 "to steal," spoken in a "variable tone."

582 *Ta* 下平 ˢti ˢti ˢta ˢta, "sound of rain."

上去 ˌchʿöü ˌti taˀ, "to blow a kind of trumpet."

586 *Taai* 下去大 Omitted in the Syllabary.

587 *Tʿaai* 上平 This sound does not seem to exist.

上上 tʿaaiˀ ʿtʿaai, "wife of an official."

588 *Tak* 上入 tak, tak, ˌshing, "sound of a small drum."

590 *Tʿam* 上上 This sound does not seem to exist.

593 *Tap* 上入 "to taste."

595 *Tat* 上入 ˌti ˌti tatˌ tatˌ "noise of rain dropping from eaves."

中入 "fall down;" "chukˌ tat$_o$ "a kind of bamboo screen;" ˌni tat$_o$ tei^2 ˌfong, "this spot."

598 *Tʿau* 下上 ˢtʿau ʿfo, "to light a fire." Williams and the Syllabary are without this sound.

599 *Te* 下平 ˢte ʿtsau, "shirking one's liquor."

601 *Tek* 中入 "run," "make off."

604 *Têm* 上平 "to hinder," "interrupt."

下平 ˢtêm ˌtêm ˌshing, "sound of a large drum."

606 *Tên* 上去 tênˀ ˢtsʿai, "knock even," as papers, &c.; tênˀ tsekˌ "shake a mat."

下去 ˢwên ˢwên tên^2 tên^2, "giddy."

607 *Tʿên* 下平 ˢfei ˢtʿên ˢtʿên, "fat," "greasy;" chênˀ ˢtʿên ˢtʿên, "shiver;" ˢlöng ˢtʿau ˢtʿên, "restless;" ˌfong ˢtʿên ˢtʿên, "apprehensive."

608 *Teng* 上平 "a nail."

上去 yêtˌ tengˀ ˌshêng ʿkwo, "a pile of fruit."

609 *Tʿeng* 下平 "an ornamental kind of arrangement used on festive occasions."

610 *Têng* 下平 ˢtêng ˢtêng ˌshing, "sound of walking."

611 *Tʿêng* 上上 for 等 ʿtêng.

614 *Têt* 上入 têtˌ ʿtou ˌni shüˀ ˢlai, "put it here." This should be asterisked.

615 *Ti* 下平 ˢti ˢti, "a duck call." The former *ti* is pronounced in

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a variable tone. ˏTi ˏti ˂shing, "sound of ducks drinking."

620 *Tin* 上去 "to advance money," "to wedge."

621 *T'in* 上上 This sound does not seem to exist.

623 *T'ing* 上上 for 等.

624 *Tip* 上入 same as tap˩, "gluttonous."

627 *T'it* 上入 t'it˩ t'it˩ ˂shing, "sound of slippers."

628 *Tiu* 上上 A low colloquial word.

630 *To* 上去 There seems to be no such sound.

632 *Tö* 上平 ˂tö ˂tö ˂shing, "talkative to excess;" ˂ti kom˃ ˂tö, "the smallest piece in the world."

下平 ˏtö ˏt'ö ˂shing, "noise of water falling."

上去 does not exist in Cantonese. It is a 順德 word.

635 *Tok* 上入 ˂kai kok˩ tok˩ "cackling of a hen."

640 *T'ong* 下上 ʿt'ai ˏt'ong se˃, "look out for spilling it." The "se˃" is pronounced in a "variable tone."

649 *Tsaai* 上平 "split," "cracked": also pronounced "ˏch'ai."

650 *Ts'aai* 下平 (*a*) Ts'aai (纔) tou˃ ˏmou noi², "just arrived;" (*b*), ˏts'aai ˏt'oi, "to laugh at bad theatricals."

ˏTs'aai ko˃ ˂sin ˂shang ˏm shik˩ tsz², "to laugh at a teacher for not knowing characters." Williams and the Syllabary are without this sound.

上上 There appears to be no sound pronounced in the 上上 tone.

652 *Tsam* 上去 tsam˃ ˏhaai ʿtai, "put the sole on Chinese shoes." The Syllabary and Williams are without this sound.

654 *Tsan* 下去 "to splash and wet." This ought to be asterisked.

657 *Tsat* 中入 "to start up" (from sleep), "to spring over."

659 *Tsau* 上上 is omitted in the Syllabary.

666 *Tsêm* 下去 yêt˩ tsêm² ˏyên, "a crowd of men;" yêt˩ tsêm² ˂in, "a puff of smoke." This should be asterisked.

668 *Tsên* 上上 "to move."

669 *Ts'ên* 上去 Ts'ên˃ ˂ka, "to betroth"; ts'ên˃ ˂ka ˏlong, "the bearers of the goods, &c., sent to meet the bride;" the "ˏlong" is pronounced in a "variable tone." This sound should be asterisked.

671 *Ts'eng* 下平 情 may be sometimes so pronounced by women, never so by men.

下上 ˏlang ˏts'eng, "lonely."

676 *Tsêt* 上入, "to wipe or brush." This should be asterisked.

677 *Ts'êt* 下入 A low colloquial word.

680 *Tsim* 上上 "to dip." This sound does not seem to be pure Cantonese, though heard in the country. It corresponds to the Hakka "ʿts'iam."

683 *Ts'in* 下上 "to tread upon," "trample."

688 *Tsit* 上入 No such sound seems to exist.

691 *Ts'iu* 上平 a kind of hoe. ˂Ts'iu ˏk'öü höu˃, "took him away from me."

下上, 悄 "sad," "sorrowful."

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693 *T'so* 下平 This sound does not seem to exist.

上上瑳 "a white kind of stone," "to smile."

下上 "to sit." This should be asterisked.

695 *Ts'oi* 下上 ˏm ˋts'oi uk, ˋk'ei, "not at home." This should be asterisked.

699 *Ts'ŏk* 中入 This sound does not exist.

700 *Tsong* 上去 The Syllabary omits this sound.

701 *Ts'ong* 上上愴 "grieved."

703 *Ts'ŏng* 上去 "stays of bamboo," to strengthen a basket: "change broken money."

708 *Tsui* 上上 "a dog call." This sound is hardly "tsui;" it seems to be either "ˋtsöü" or "ˋtsoi."

711 *Tsun* 上上. The sounds given under this head in Williams appear to be read "ˋchun."

712 *Ts'un* 下上 name of a fish: "to stuff oneself."

713 *Tsŭn* 下去 ˋshöü tsün², "an eddy," tsun² originally sün².

714 *Ts'ün* 上上, 忖 according to the Dictionary is ˋTs'ün. In Cantonese it is pronounced ˋch'ün.

716 *Ts'ung* 上去 ˏHung ts'ung˒ 倥悤 "busy."

717 *Tsut* 中入 There appears to be no such sound.

上入, 卒 is omitted in the Syllabary.

718 *Tsŭt* 上入 rarely, if ever, heard for tsüt₀, "to kiss."

720 *Tsz* 上去 This sound does not seem to exist in Cantonese.

722 *Tu* 上平, 下平 tsök₀ ˏtu or ˏtu, ˏshing ˏfei höü, "noise of a bird flying away;" ˏni chên² ˏtu ˏtu ˏshing, "He's up in the world now!"

729 *Tung* 下平 tak, ˏtung ch'ang˒, "sound of small drum." ˏTung is not so common as ˏtom.

731 *Tut* 上入, 咄嗟之閒 "in an instant."

732 *Tŭt* 上入 tüt, kwo˒ ˋnei, "don't you wish you may get it!" tüt, ˋshöng ˏlai, "bob up."

733 *T'üt* 下入 t'üt₂ t'üt₂ ˏshing shik₂ ˏla, said by a parent in coaxing a child to eat. Williams and the Syllabary are without this sound.

736 *Ui* 上上 ˋui lou², "to bribe."

738 *Un* 上平 ˏun uk, "to move one's dwelling;" also, and generally, read ˏpun.

744 *Wai* 下上, 偉 "great," "extraordinary," "rare." This should be asterisked.

746 *Wak* 上入 wak, wak, ˏshing, "jabbering."

中入 (*a*) ˏyau têk, wak₀ wak₀ ch'ik₀, applied to the appearance of a house newly painted or gilded; (*b*) ˏch'ong wak₀ ˏnung, applied to the pain of a boil come to a head. (Also called ˏch'ong ch'it₀ ˏnung).

747 *Wan* 上上莞爾 "smilingly."

上去 ˋchün yêt, ko˒ wan˒, "turn a bend."

748 *Wang* 下去 "cross-bar," of a chair, &c. pronounced in a "variable tone."

749 *We* 上平 ˏwe ˏwe ˏshing, "crying of children."

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上上 This is not pure Cantonese, but may be heard in the country.

下上 ˊwe ˌhoi koˋ ˊhau ˏlai hamˋ, "to open the mouth in crying."

Wêng, ˌwêng ˌwêng shing, "a ringing sound in the ears." This sound is also 上平. The Syllabary and Williams are without this sound.

751 *Wet* 中入 for wat$_o$ or wat$_2$ is not a pure Cantonese sound.

756 *Wo* 下上 ought not to be asterisked as it is in Williams.

757 *Wok* 上入 ˏü wok$_o$: the opposite of ˏü ˌchˊun.

759 *Ya* 下平 ˏya ˏya ˌshing, "cry of pain."

上上 ˊya, "to eat."

上去 does not seem to exist.

761 *Yak* 上入 expression of pain.

762 *Yang* 上平 name of a person: very rare.

上去 "to kick."

763 *Yap* 中入 "to beckon"; for "ngap$_o$."

765 *Yaau* 上平 ˊshai ˊtso ˌyaau, "left-handed."

下去 yaau^2 ˊha yaau^2 ˊha, moving to and fro of a fan. Williams and the Syllabary are without this sound.

766 *Ye* 上平 ˌye ˌtse, "effeminate."

767 *Yem* 上平 not Cantonese.

770 *Yeng* 上平 "to be carried" by two men.

771 *Yêp* 中入 This sound does not seem to exist.

777 *Yöü* 下平, 裊 "growth of plants."

779 *Yun* 上平 "tough" is not Cantonese.

上上 There is no such sound in Cantonese. In the phrase ˌchü yun^2, the yun^2 is pronounced in "a variable tone," different from, though resembling the 上上 tone.

上去 "to moisten," "nourish."

ON THE CHINESE CALENDAR.

In a small work, entitled "On Chronology and the Construction of the Almanac with special regard to the Chinese computation of time compared with the European," I have explained the principles, upon which are based the Chinese and European Calendars, and beg to give here a short extract from this treatise, in regard to the Chinese computation of time.

The Chinese compose nearly all their cycles—for instance their cycle of 12 hours (a day), of the 12 signs of the zodiac, of 60 days, 60 months, 60 years, etc.,—of two elementary cycles, one of ten and the other of twelve members.

The names of the decimal cycle or the ten stems are 十干:—

TABLE I.

1. Kiah	甲	6. Ki	己
2. Yih	乙	7. Kêng	庚
3. Ping	丙	8. Sin	辛
4. Ting	丁	9. Yên	壬
5. Wu	戊	10. Kwei	癸

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And the names of the duodecimal cycle or of the twelve branches 十二支:—

TABLE II.

1. Tsze	子	7. Wu	午
2. Ch'ow	丑	8. Wei	未
3. Yin	寅	9. Shên	申
4. Mao	卯	10. Yeo	酉
5. Ch'ên	辰	11. Sü	戌
6. Sze	巳	12. Hai	亥

When combining these stems and branches two by two, beginning with Kiah-Tsze and repeating both series so often, until both commence at the same time, the same combination returns, after the decimal cycle is repeated six, and the duodecimal cycle five times. Thus we obtain the following sexagesimal cycle, called Kiah-Tsze:—

TABLE III.

1. Kiah-Tsze	31. Kiah-Wu	
2. Yih-Ch'ow	32. Yih-Wei	
3. Ping-Yin	33. Ping-Shên	
4. Ting-Mao	34. Ting-Yeo	
5. Wu-Ch'ên	35. Wu-Sü	
6. Ki-Sze	36. Ki-Hai	
7. Kêng-Wu	37. Kêng-Tsze	
8. Sin-Wei	38. Sin-Ch'ow	
9. Yên-Shên	39. Yên-Yin	
10. Kwei-Yeo	40. Kwei-Mao	
11. Kiah-Sü	41. Kiah-Ch'ên	
12. Yih-Hai	42. Yih-Sze	
13. Ping-Tsze	43. Ping-Wu	
14. Ting-Ch'ow	44. Ting-Wei	
15. Wu-Yin	45. Wu-Shên	
16. Ki-Mao	46. Ki-Yeo	
17. Kêng-Ch'ên	47. Kêng-Sü	
18. Sin-Sze	48. Sin-Hai	
19. Yên-Wu	49. Yên-Tsze	
20. Kwei-Wei	50. Kwei-Ch'ow	
21. Kiah-Shên	51. Kiah-Yin	
22. Yih-Yeo	52. Yih-Mao	
23. Ping-Sü	53. Ping-Ch'ên	
24. Ting-Hai	54. Ting-Sze	
25. Wu-Tsze	55. Wu-Wu	
26. Ki-Ch'ow	56. Ki-Wei	
27. Kêng-Yin	57. Kêng-Shên	
28. Sin-Mao	58. Sin-Yeo	
29. Yên-Sh'ên	59. Yên-Sü	
30. Kwei-Sze	60. Kwei-Hai	

In the Calendar of all nations and also in that of the Chinese, the fundamental unit is the solar day, reckoned from midnight to midnight; it is divided into 12 equal parts (hours), 時 denoted by the 12 branches, Table II.; every Chinese hour is again divided into two equal parts, distinguished from each other by the additions c'huh 初 and cheng 正 so that

11 p.m.	in Chinese	is	called	Tsze	c'huh
Midnight	,,	,,	,,	,,	cheng
1 a.m.	,,	,,	,,	Ch'ow	c'huh
2	,,	,,	,,	,,	cheng
3	,,	,,	,,	Yin	c'huh
4	,,	,,	,,	,,	cheng
5	,,	,,	,,	Mao	c'huh
6	,,	,,	,,	,,	cheng
7	,,	,,	,,	Ch'ên	c'huh
8	,,	,,	,,	,,	cheng
9	,,	,,	,,	Sze	c'huh
10	,,	,,	,,	,,	cheng
11	,,	,,	,,	Wu	c'huh
Noon	,,	,,	,,	,,	cheng
1 p.m.	,,	,,	,,	Wei	c'huh
2	,,	,,	,,	,,	cheng
3	,,	,,	,,	Shên	c'huh
4	,,	,,	,,	,,	cheng
5	,,	,,	,,	Yeo	c'huh
6	,,	,,	,,	,,	cheng
7	,,	,,	,,	Sü	c'huh
8	,,	,,	,,	,,	cheng
9	,,	,,	,,	Hai	c'huh
10	,,	,,	,,	,,	cheng

One Chinese hour is equal to 8 k'eh 刻, one k'eh equal to 15 fên 分 (minutes) and 1 fên equal to 60 miao 秒 (seconds).

The period of time, properly deserving the name of the Chinese week, is that of 60 days, designated by the above mentioned 60 characters, of the sexagesimal cycle, Kiah-Tsze (Table III.), and used from a very early date.

Although our week of seven days in Chinese life is not used, it is mentioned in the Chinese Calendar and the days are designated by help of the characters of the 28 Moon-stations (Su 宿). By means of these 28 fixed stars, whose names and position are inscribed in the following Table IV., the Chinese have determined already in ancient time the position on the heavenly sphere of the Planets, Comets, Sun and especially of the Moon.

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TABLE IV.

No.	*Chinese names of the 28 Moon-stars.*	*European names.*	*Magnitude*	*For* 1850		*The corresponding Moon-stars designate.*
				Longitude.	*Latitude.*	
1	角 kao	α Virginis	1	201°46′	− 2° 3′	Thursday
2	亢 kang	κ Virginis	4	212 23	+ 2 56	Friday
3	氐 ti	α Librae	3	223 0	+ 0 21	Saturday
4	房 fang	π Scorpii	3½	240 51	− 5 27	Sunday
5	心 sin	σ ,,	4	245 42	− 4 1	Monday
6	尾 wei	ε ,,	3	253 16	−11 42	Tuesday
7	箕 khi	γ Sagittarii	4	269 10	− 6 57	Wednesday
8	斗 teu	φ ,,	4½	278 5	− 3 56	Thursday
9	牛 nieu	β Capricorni	3½	301 57	+ 4 37	Friday
10	女 niü	ε Aquarii	4½	309 38	+ 8 7	Saturday
11	虛 hiü	β ,,	3	321 18	+ 8 37	Sunday
12	危 wei	α ,,	3	331 15	+10 40	Monday
13	室 she	α Pegasi	2	351 23	+19 26	Tuesday
14	壁 pi	γ ,,	2	7 5	+12 37	Wednesday
15	奎 kuei	ϱ Andromedæ	4	18 30	+17 37	Thursday
16	婁 leu	β Arietis	3	31 52	+ 8 29	Friday
17	胃 wei	35 ,,	4	44 51	+11 18	Saturday
18	昴 mao	η Tauri	3	57 54	+ 4 2	Sunday
19	畢 pi	ε ,,	3½	66 22	− 2 35	Monday
20	觜 tsui	λ Orionis	4	81 37	−13 24	Tuesday
21	參 tsan	δ ,,	2	80 16	−23 35	Wednesday
22	井 tsing	μ Geminorum	3	93 12	− 0 51	Thursday
23	鬼 kuei	θ Cancri	5½	123 38	− 0 47	Friday
24	柳 lieu	δ Hydrae	4	128 13	−12 25	Saturday
25	星 sing	α ,,	2	145 12	−22 24	Sunday
26	張 chang	υ′ ,,	5	153 37	−26 5	Monday
27	翼 y	α Crateris	4	171 38	−22 42	Tuesday
28	軫 chen	γ Corvi	3	188 38	−14 29	Wednesday

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The Chinese month is the synodical month, commencing with the New-Moon's day and lasting until the day of the next New-Moon; its average length is 29,53059 mean solar days.

As the months of every Chinese year—of the usual 12 lunations as well as the leap year of 13 lunations—are given always on the 12 names (figures), never 13, the intercalary lunation bearing the same name (figure) as the antecedent lunation, the characters of the sexagesimal cycle Kiah-Tsze, which are added also to the months, end after five Chinese years.

The Chinese year is a Lunar year of 12 synodical months (lunations), brought from time to time into accordance with the course of the sun by the intercalation of a thirteenth lunation (month). For this purpose they have determined since the oldest time (about 2000 B.C.) one of the cardinal-points of the ecliptic, viz., the winter-solstice, observing by means of a gnomon (a vertical pillar) the greatest length of the sun's shadow at noon; and they have before the dynasty of Han commenced their lunar year with the New-moon, nearest to the winter solstice. But since the Han dynasty (206 B.C.) until now the Chinese year commences with that lunation, during which the sun enters the "tsie-khi," called Yü Shuei [*c.f.* Table V.] or Hai (Fishes), a point of the ecliptic, distant from the winter solstice exactly 60 degrees, the longitude of which is 330 degrees. The entrance of the sun in the sign Hai or Yü-shuei occurs, according to the following table (V.), always about the 19th February, and as this day shall be always included in the first Chinese month, the latest date of the Chinese New Year must be the 19th February, and, as the Chinese month has in maximum 30 days, the Chinese New-year cannot be removed backwards more than 30 days from the 19th February, or the earliest date of the Chinese New year is the 20th January. Therefore the Chinese New-year occurs always between the 20th January and 19th February or between the "tsie-khi" Ta Han and Yü Shuei, or, to be more exact, between the zodiacal signs Tsze and Hai, (Water carrier and the Fishes), the former sign corresponding to the sun's longitude 300° and the latter to that of 330°. According to the Chinese work, entitled Wan-nien-shu, wherein the elements of the Chinese Calendar from 1624 A.D. until 1921 A.D., are calculated by the Astron. Board of Peking, the earliest date of the Chinese New Year's day is January 21st, and the latest February 20th, the calculations being made sometimes not exact (*f.i.* for 1852.)

The Chinese division of the sun's course in 24 equal parts ("Tsie-khi" 節氣), the corresponding European division and the date of the Gregorian Calendar, always conciding very nearly with these 24 points of the ecliptic, are compiled in Table V. (see next page).

The time, in which the sun passes over two tsie-khi is on an average throughout the year 30.44 days, whilst the interval between one New-moon and the next is only 29.53 mean solar days. For that circumstance one lunation must exist, during which the sun does not enter into an even tsie-khi *i.e.* into one of the twelve signs of the zodiac. This month is the intercalary month and called "djun yüö" 閏月, not having its own number; but that of the previous month. This intercalary month happens about the time, when the sun is farthest from the earth, or near the aphelium, between April and September (between the Chinese 3rd and 8th month), because, when near the aphelium, the sun's motion is slow, and it passes over two tsie khi or 30 degrees of longitude in 31.5 mean solar days, whilst, when near the perihelium, in January (the Chinese 12th month) the sun makes 30 degrees in 29.4 days. Since the entrance of the sun in the 12 signs of the zodiac always occurs about the 21st of the European months, and the European date of the New-moon recedes every year about 11 days or every month nearly one day, the

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Table V.

No. of the Tsie-khi.	*Chinese names of the Tsie-khi.*	*Translation of the Chinese names of the Tsie-khi.*	*Chinese names of the signs of the Zodiac.*	*Sun's Longitude.*	*English names for the signs of the Zodiac.*	*Approximate date of the Gregorian Calendar.*
1	Li Ch'un 立春	Commencement of Spring	Tzse 15°	315°		Feb. 4
2	Yü Shuei 雨水	Rains	Hai 0	330	Fishes	,, 19
3	King Chih 驚蟄	Movement of larvae	,, 15	345		March 6
4	Ch'un Fên 春分	Vernal Equinox	Sü 0	0	Ram	,, 21
5	Tsing Ming 清明	Clear and bright	,, 15	15		April 5
6	Kuk Yü 穀雨	Grain showers	Yeo 0	30	Bull	,, 20
7	Li Hia 立夏	Commencement of Summer	,, 15	45		May 5
8	Siao Man 小滿	Growth of crops	Shên 0	60	Twins	,, 21
9	Mang Chung 芒種	Planting crops	,, 15	75		June 5
10	Hia Che 夏至	Summer solstice	Wei 0	90	Crab	,, 21
11	Siao Shu 小暑	Lesser heat	,, 15	105		July 7
12	Ta Shu 大暑	Great heat	Wu 0	120	Lion	,, 23
13	Li Ts'iu 立秋	Commencement of Autumn	,, 15	135		Aug. 8
14	Ch'u Shu 處暑	Limit of heat	Sze 0	150	Virgin	,, 23
15	Peh Lu 白露	White dews	,, 15	165		Sept. 8
16	Ts'iu Fên 秋分	Autumnal equinox	Ch'ên 0	180	Balance	,, 23
17	Han Lu 寒露	Cold dews	,, 15	195		Oct. 8
18	Shwang Kiang 霜降	Hoarfrost descends	Mao 0	210	Scorpion	,, 23
19	Li Tung 立冬	Commencement of Winter	,, 15	225		Nov. 7
20	Siao Süeh 小雪	Lesser snow	Yin 0	240	Archer	,, 22
21	Ta Süeh 大雪	Greater snow	,, 15	255		Dec. 7
22	Tung Che 冬至	Winter solstice	Ch'ow 0	270	Goat	,, 22
23	Siao Han 小寒	Lesser cold	,, 15	285		Jan. 6
24	Ta Han 大寒	Greater cold	Tzse 0	300	{Water carrier}	,, 20

New-moon's date must pass the 21st of the European month every two or three years. About this passage we will meet a lunation, which fulfils the conditions of the Chinese intercalary month. This, for example, was the case with the 4th lunation of the year 1879 A.D., because there happened—

The entrance of the sun
in the sign Yeo of the zodiac, ... *Mean Peking Time.* April 20, 7h. 12m. P.M.
New-moon, ... April 21, 9h. 41m. P.M.

Mean Peking Time.
New-moon, ... May 21, 1h. 36m. P.M.
The entrance of the sun
in the sign Shên of
the zodiac, ... May 21, 7h. 6m. P.M.

During the lunation April 21st, 9 h. 41 m. p.m. until May 21st, 1 h. 36 m. p.m. the sun does not enter into a new sign of the zodiac; it was during the whole lunation in the sign Yeo and had not passed over an even tsie-khi, but only over the odd tsie-khi Li Hia,

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the 7th tsie-khi of our table (V). For that reason the lunation April 21st until May 20th in the Chinese Almanac for the Chinese year, commencing in 1819 A.D., received the No. 3, the same as the antecedent month, and was the intercalary month. In consequence of the forementioned arrangement the entrance of the sun in the four cardinal-points of the ecliptic, the Vernal equinox, the Summer solstice, the Autumnal equinox and the Winter solstice must always occur respectively within the second, the 5th, the 8th and the 11th Chinese months. As 19 tropical solar years (a tropical solar year is the time from one passage of the sun through the equator to the next or from one vernal equinox to the next) are equal to 235 mean synodical months (a mean synodical month is the average time from one New-moon to the next) and as 235=12. 12+7. 13, the Lunar year of the Chinese can be rectified and brought into accordance with the Solar-year, when during 19 Solar years 12 common Lunar years consists of 12 lunations and 7 leap years of 13 lunations, or, when in 19 years there are 12 common and 7 leap years. The Chinese leap years are since some hundred years always, with very few exceptions, the third, 6th, the 8th, the 11th, the 14th, the 17th, and the 19th year of the Chinese Lunar cycle, the year of which is equal to the remainder of the division $\frac{\text{year A.D.}}{19}$, whilst that of the European Lunar cycle (the golden Number) equals to the remainder of $\frac{\text{year A.D.}+1}{19}$.

For example, the year 1879 A.D., if divided by 19, gives the remainder 17, therefore the Chinese year, corresponding to 1879, *i.e.* commencing within January 20—February 20, 1879, is a leap year of 13 lunations; the next Chinese year, about 1880 A.D., is a common year of 12 Lunations, and the following Chinese year, about 1881 A.D. again a leap year, because the Chinese golden Number or the remainder of $\frac{1881}{19}$ is 19, and instead of the remainder 0 is always to be taken 19.

The Chinese astronomers—the Astronomical Board at Peking, in Chinese *Kin tien kien* 欽天監—since about 260 years base all their calculations upon European astronomical tables and exact principles. At present they calculate and print ephemerides for Sun, Moon and the greater Planets for every day such as the Nautical Almanac affords, by means of the fundamental tables, constructed in the 18th century by the astronomers De Lambre and Mayer, giving the time of the New moon and the beginning and end of the eclipses exact within a quarter of an hour.

By comparing, for instance, the moments of the beginning, middle and end of two Solar eclipses, observed at Peking in 1872 and 1881, and of one eclipse of the moon in 1880, calculated by the Peking astronomical board (*Kin tien kien*) and by me by help of the Nautical Almanac, I have found, that the Chinese calculation gives all moments of all three eclipses about a quarter of an hour too late. The standard scale of the Chinese Chronology is the cycle of 60 years, similar to our Julian period of 7980 years.

If given the Chinese sexagesimal cycle *c* and the year of this cycle, and if it be required the year T of the Christian era, which has common with y at least 10 months, we find,—

When T negative or B.C. or for all time before and equal to the 57th year of the 44th cycle:

$$T = c.\ 60 + y - 2698 \qquad \text{Equation (6)}$$

and, when T positive or A.D. or all time after and equal to the 58th year of the 44th cycle,

$$T = c.\ 60 + y - 2697 \qquad \text{Equation (7)}$$

When T given and c and y required, we have

$$T + 2698 = c.\ 60 + y\ ,\ \text{T being negative}$$

$$T + 2697 = c.\ 60 + y\ ,\ \text{T being positive}$$

and the rule to find c and y is: when 60 in T+2698 (T being negative) or in T+2697 (T being positive) is n times contained and the remainder of the division $\frac{T+2698}{60}$ or $\frac{T+2697}{60}$ is r, it will be

$$c = n \qquad \text{Equation (8)}$$

$$\text{and } y = r \qquad \text{Equation (9)}$$

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Examples for elucidation:

(1). Given c=22 and y=5; required T.

As c is smaller than 44, T must be negative, and using Equation (6), we get

T=22.60+5−2698=−1373 or 1373 B.C.

(2). Given c=76 and y=17; required T.

As c is greater than 44, we apply Equation (7)

T=76.60+17−2697=+1880 or 1880 A.D.

(3). Given T=−1373, required c and y

T+2698=−1373+2698=1325=22.60+5
=c.60+y

therefore, according to Equation (8) and (9)

c=22
y=5

(4). Given T=+1880, required c and y

T+2697=1880+2697=4577=76.60+17
=c.60+y

therefore c=76
y=17.

It remains now to show, how to find the corresponding day of the Chinese sexagesimal cycle of days, when the European year, month and day are given; and vice versa, how to find the European month and day (the date), when the Chinese year (c and y) and the day of the sexagesimal cycle of days are given. For this purpose the following Table (X.) is constructed, exhibiting the No. and the Name of the Chinese sexagesimal cycle's days at the first January of the Julian Calendar (old style) for the first 80 years of the Christian era.

TABLE X.

	X *Year of the cycle of* 80 *Julian years.*	*N* *Name of the day of the cycle of* 60 *days.*	*M* *Number of the day of the cycle of* 60 *days.*
	1	Ting-Ch'ow	14
	2	Jên-Wu	19
	3	Ting-Hai	24
bissextile	4	Jên-Ch'ên	29
	5	Wu-Sü	35
	6	Kwei-Mao	40
	7	Wu-Shên	45
b.	8	Kwei-Ch'ow	50
	9	Ki-Wei	56
	10	Kiah-Tsze	1
	11	Ki-Sze	6

TABLE X.—*(Continued.)*

	X *Year of the cycle of* 80 *Julian years.*	*N* *Name of the day of the cycle of* 60 *days.*	*M* *Number of the day of the cycle of* 60 *days.*
b.	12	Kiah-Sü	11
	13	Kêng-Ch'ên	17
	14	Yih-Yeo	22
	15	Kêng-Yin	27
b.	16	Yih-Wei	32
	17	Sin-Ch'ow	38
	18	Ping-Wu	43
	19	Sin-Hai	48
b.	20	Ping-Ch'ên	53
	21	Jên-Sü	59
	22	Ting-Mao	4
	23	Jên-Shên	9
b.	24	Ting-Ch'ow	14
	25	Kwei-Wei	20
	26	Wu-Tsze	25
	27	Kwei-Sze	30
b.	28	Wu-Sü	35
	29	Kiah-Ch'ên	41
	30	Ki-Yeo	46
	31	Kiah-Yin	51
b.	32	Ki-Wei	56
	33	Yih-Ch'ow	2
	34	Kêng-Wu	7
	35	Yih-Hai	12
b.	36	Kêng-Ch'ên	17
	37	Ping-Sü	23
	38	Sin-Mao	28
	39	Ping-Shên	33
b.	40	Sin-Ch'ow	38
	41	Ting-Wei	44
	42	Jên-Tsze	49
	43	Ting-Sze	54
b.	44	Jên-Sü	59
	45	Wu-Ch'ên	5
	46	Kwei-Yeo	10
	47	Wu-Yin	15
b.	48	Kwei-Wei	20
	49	Ki Ch'ow	26
	40	Kiah-Wu	31
	51	Ki-Hai	36
b.	52	Kiah-Ch'ên	41
	53	Kêng-Sü	47
	54	Yih-Mao	52
	55	Kêng-Shên	57
b.	56	Yih-Ch'ow	2
	57	Sin-Wei	8
	58	Ping-Tsze	13
	59	Sin-Sze	18
b.	60	Ping-Sü	23
	61	Jên-Ch'ên	29
	62	Ting-Yeo	34
	63	Jên-Yin	39
b.	64	Ting-Wei	44
	65	Kwei-Ch'ow	50
	66	Wu-Wu	55
	67	Kwei-Hai	60

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TABLE X.—*(Continued.)*

X Year of the cycle of 80 Julian years.		*N* Name of the day of the cycle of 60 days.	*M* Number of the day of the cycle of 60 days.
b.	68	Wu-Ch'ên	5
	69	Kiah-Sü	11
	70	Ki-Mao	16
	71	Kiah-Shên	21
b.	72	Ki-Ch'ow	26
	73	Yih-Wei	32
	74	Kêng-Tsze	37
	75	Yih-Sze	42
b.	76	Kêng-Sü	47
	77	Ping-Ch'ên	53
	78	Sin-Yeo	58
	79	Ping-Yin	3
b.	80	Sin-Wei	8
	81	Ting-Ch'ow	14

Table (X.) shows, that after the expiry of 80 Julian years the same Chinese name N or the same day M of the Chinese sexagesimal week, corresponding to the 1st January of the Julian Calendar, again appears.

The reason of this law is, that 6 Chinese weeks are equal to 360 days, and that therefore the figure M increases every common year by 5 and every leap year by 6, and every 4 years of the Julian Calendar by 3.5 +6=3.1, and finally every 80 years by 3.7.20=7.60, or seven whole cycles of 60 days.

As the Table (X.) is so constructed, that the first cycle of the 80 years commences with 1 A.D., the place X of any year T A.D. will be the remainder of the division $\frac{T}{80}$; therefore X=T−n. 80, if T positive or A.D. and n a positive integer or zero; further X=T+1+ n. 80, if T negative and if n denotes a positive integer so selected, that X always positive.

If the division of T by 80 (when T positive or A.D.) or T+1 by 80 (when T negative or B.C.) gives the remainder zero, then is X=80.

Example for elucidation. Required the day of the Chinese sexagesimal week, simultaneous with the 1st January 1880 A.D. of the Gregorian Calendar, 1880 divided by 80 gives the remainder X=40 and table (10) the day Sin-Ch'ow or the 38th day of the Chinese sexagesimal week, corresponding to the first January of the Julian (old style) or to the 13th January of the Gregorian Calendar (new style). Therefore it corresponds to the 1st January of the Gregorian Calendar 1880 A.D., the 38 − 12 or the 26th day of the Chinese sexagesimal week, called, according to our Table (III.), Ki-Ch'ow.

In the Chinese work, entitled Wan-nien-shu (Ten thousand years' Calendar) there are given the elements of the Chinese Calendar for 298 years, from 1624 A.D. until 1921 A.D., calculated by the Astronomical Board at Peking. These elements I have controlled by astronomical calculations and determined the date of our Gregorian Calendar (New style), corresponding to the first day of every Chinese month for all 298 years.

Though there is published an Anglo-Chinese Calendar for 1880-1900 by G. M. H. Playfair, Esq., I add here the right European-Chinese elements of the Calendar for 1880-1900, all dates of Mr. Playfair's Calendar after January 27th, 1884 A.D., being wrong, viz. one day less.

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Foreign year A. D. T	No. of the Chinese Cycle of 60 years. c	Year of the Chinese Cycle of 60 years. y	Year of the Emperor.	Chinese Lunar Cycle.	Chinese name and place of the Chinese New Year's day in the Chinese week of 60 days.	Date of the Gregorian Calendar (New style), corresponding to the first day of the Chinese I, II etc, months and duration of each Chinese month. The intercalary months are underlined.												Annual sum of days.
						I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	
1880	76	17	Kuang-sü 6	18	Ki Sze 6	Fe. 10 30	March 11 29	April 9 30	May 9 30	June 8 29	July 7 30	August 6 30	Sept. 5 29	Oc. 4 30	Nv. 3 29	Dc. 2 29	Dc. 31 30	355
1881		18	7	C.19	Kiah Tsze 1	Ja. 30 29	Feb. 28 30	March 30 29	April 28 30	May 28 29	June 26 30	Jul. 26 Ag. 25 30 29	Sept. 23 30	Oc. 23 30	Nv. 22 29	Dc. 21 30	Ja. 20 29	384
1882		19	8	1	Wu Tsze 25	Fe. 18 29	March 19 30	April 18 29	May 17 30	June 16 29	July 15 30	August 14 29	Sept. 12 30	Oc. 12 30	Nv. 11 29	Dc. 10 30	Ja. 9 30	355
1883		20	9	2	Kwei Wei 20	Fe. 8 29	March 9 29	April 7 30	May 7 29	June 5 29	July 4 30	August 3 29	Sept. 1 30	Oc. 1 30	Oc. 31 30	Nv. 30 29	Dc. 29 30	354
1884		21	10	C. 3	Ting Ch'ow 14	Ja. 28 30	Feb. 27 29	March 27 29	April 25 30	Ma. 25 Jun. 23 29 29	July 22 30	August 21 29	Sept. 19 30	Oc. 19 30	Nv. 18 29	Dc. 17 30	Ja. 16 30	384
1885		22	11	4	Sin Ch'ow 38	Fe. 15 30	March 17 29	April 15 29	May 14 30	June 13 29	July 12 29	August 10 30	Sept. 9 29	Oc. 8 30	Nv. 7 29	Dc. 6 30	Ja. 5 30	354
1886		23	12	5	Yih Wei 32	Fe. 4 30	March 6 29	April 4 30	May 4 29	June 2 30	July 2 29	July 31 29	August 29 30	Sp. 28 29	Oc. 27 30	Nv. 26 29	Dc. 25 30	354
1887		24	13	C. 6	Ki Ch'ow 26	Ja. 24 30	Feb. 23 29	March 24 30	Ap. 23 Ma. 23 30 29	June 21 30	July 21 29	August 19 29	Sept. 17 30	Oc. 17 29	Nv. 15 30	Dc. 15 29	Ja. 13 30	384
1888		25	14	7	KweiCh'ow 50	Fe. 12 30	March 13 29	April 11 30	May 11 30	June 10 29	July 9 30	August 8 29	Sept. 6 29	Oc. 5 30	Nv. 4 29	Dc. 3 30	Ja. 2 29	354
1889		26	15	8	Ting Wei 44	Ja. 31 30	March 2 29	March 31 30	April 30 30	May 30 29	June 28 30	July 28 29	August 26 30	Sp. 25 29	Oc. 24 30	Nv. 23 29	Dc. 22 30	355
1890		27	16	C. 9	Tên Yin 39	Ja. 21 29	Fe. 19 Mr. 21 30 29	April 19 30	May 19 29	June 17 30	July 17 29	August 15 30	Sept. 14 30	Oc. 14 29	Nv. 12 30	Dc. 12 29	Ja. 10 30	384
1891		28	17	10	Ping Yin 8	Fe. 9 29	March 10 30	April 9 29	May 8 30	June 7 29	July 6 30	August 5 29	Sept. 3 30	Oc. 3 30	Nv. 2 29	Dc. 1 30	Dc. 31 30	355
1892		29	18	C.11	Sin Yeo 58	Ja. 30 29	Feb. 28 29	March 28 30	April 27 29	May 26 29	Jun. 24 Jul. 24 30 29	August 22 30	Sept. 21 30	Oc. 21 29	Nv. 19 30	Dc. 19 30	Ja. 18 30	384
1893		30	19	12	Yih Yeo 22	Fe. 17 29	March 18 29	April 16 30	May 16 29	June 14 29	July 13 30	August 12 29	Sept. 10 30	Oc. 10 29	Nv. 8 30	Dc. 8 30	Ja. 7 30	354
1894		31	20	13	Ki Mao 16	Fe. 6 29	March 7 30	April 6 29	May 5 30	June 4 29	July 3 29	August 1 30	August 31 29	Sp. 29 30	Oc. 29 29	Nv. 27 30	Dc. 27 30	354
1895		32	21	C.14	Kwei Yeo 10	Ja. 26 30	Feb. 25 29	March 26 30	April 25 29	Ma 24 Jun. 23 30 29	July 22 29	August 20 30	Sept. 19 29	Oc. 18 30	Nv. 17 29	Dc. 16 30	Ja. 15 30	384
1896		33	22	15	Ting Yeo 34	Fe. 14 29	March 14 30	April 13 30	May 13 29	June 11 30	July 11 29	August 9 29	Sept. 7 30	Oc. 7 29	Nv. 5 30	Dc. 5 29	Ja. 3 30	354
1897		34	23	16	Sin Mao 28	Fe. 2 29	March 3 30	April 2 30	May 2 29	May 31 30	June 30 29	July 29 30	August 28 29	Sp. 26 30	Oc. 26 29	Nv. 24 30	Dc. 24 29	354
1898		35	24	C.17	Yih Yeo 22	Ja. 22 30	Feb. 21 29	Mr. 22 Ap 21 30 29	May 20 30	June 19 30	July 19 29	August 17 30	Sept. 16 29	Oc. 15 30	Nv. 14 29	Dc. 13 30	Ja. 12 29	384
1899		36	25	18	Ki Yeo 46	Fe. 10 30	March 12 29	April 10 30	May 10 29	June 8 30	July 8 29	August 6 30	Sept. 5 30	Oc. 5 29	Nv. 3 30	Dc. 3 29	Ja. 1 30	355
1900		37	26	C.19	Kiah Ch'ên 41	Ja. 31 29	March 1 30	March 31 29	April 29 29	May 28 30	June 27 29	July 26 30	Ag. 25 Sp. 24 30 29	Oc. 23 30	Nv. 22 30	Dc. 22 29	Ja. 20 30	384

H. FRITSCHE.

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SSŬ-LANG'S VISIT TO HIS MOTHER.

"Fifteen years ago," soliloquised Ssŭ-lang —"I became captive; since the time I was taken I have never seen or heard of my relatives. 'Tis very hard. Fifteen years ago I had a father high in office in the court of Sung, a mother I dearly loved, and six brothers, all of whom, together with myself, were in the imperial service.

"Fifteen years ago my brothers, myself, and our followers banquetted at Sha-tan, when we were treacherously set upon, most of my companions were killed, the remainder fled. I was seized and brought before the Empress Hsiao 蕭, and when asked my name, knowing how much my family name Yang 楊 was detested by the Tartars, I gave the name of Mu-i 木易*. The empress, liking my appearance, bestowed her daughter on me; thus I became the consort of a princess, and have been so fifteen years.

"Hsiao T'ien-tso† is in camp at Chiu-lung-fei-'hu-yü (九龍飛虎峪), waiting for the enemy. The Sung monarch himself is leading his troops to attack the camp. My brother is commander-in-chief under him. I hear also that my mother has accompanied the army hither, if so, I must endeavour to see her again; but then I should have to pass the barrier. Even if I had wings I could not fly to her. When I think how near my own mother is to me, and that I cannot see her, I am distracted.

"I am like a poor bird in a bright gilded cage,
My heart is a prey to vexation and rage;
Like the bird I can see the green fields and blue sky,
And would fain stretch my wings, but alas cannot fly.

"Like a wild goose whose covey has left him behind;
Like a dragon for years in a shallow confined;
Like a fish in a bowl, or a frog doomed to dwell,
All his life, 'gainst his will, in the depths of a well.

"The camp is not far from this, and yet there appears a thousand obstacles between us. I look with longing eyes, yet am unable to see her. Alas! if I *do* see her, it will be in dreams only; mother and son may meet there."

While the Prince Ssŭ-lang was thus brooding over his troubles the Princess, his wife, entered; and seeing traces of tears on his face, entreated him to tell her the cause of his melancholy in hopes that she might be able to alleviate it. She told him she was certain he had some secret which preyed on his mind, as for the last few days she had observed his melancholy. Ssŭ-lang asserted he had nothing on his mind and remonstrated with her for being so full of doubts. The princess reproachfully observed "What, you have nothing on your mind when even now your face bears the marks of tears! We are husband and wife, and love each other; why then should you hesitate to confide in me?"

Ssŭ-lang exclaimed, "I *have* a secret then, but even if you were a fairy you could not guess what it is."

* Using the same characters which formed the name of 楊.

† 蕭天左, brother of the Empress.

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The Princess replied, "I am not a fairy, but I have something else to inspire me more potent than the spells of a fairy; it is a wife's love. I think I can guess your secret—the cause of your melancholy."

Ssŭ-lang bade her begin guessing, as he had leisure and would tell her if she guessed aright.

The Princess first guessed, "Is it because my mother (the Empress) does not treat you as well as she ought?"

Ssŭ-lang laughed and remarked that her first guess was wrong; quite the reverse, the Empress treated him as a son.

The Princess guessed again, "Is it that there is coldness or indifference between us; do you love me less than you did?"

Ssŭ-lang observed that they had now been together fifteen years, and it was not probable they were growing colder, but that he loved her more every day.

"Perhaps you love some one else," the Princess guessed again.

Ssŭ-lang replied, "That would be impossible while I have you."

The Princess gave it up in despair and begged him to tell her, but said she would have one more guess, and asked "Is it that you are unhappy at the thought of your friends?"

Ssŭ-lang remarked that—although she was a woman—she had discovered a portion of his secret. He then thought the best thing he could do would be to divulge his real name and throw himself on her generosity not to betray it. He therefore said that although she had to a certain extent discovered his secret, yet that was useless as she could not assist him.

The Princess desired him to tell her all the particulars, and promised to assist him to the utmost of her power. Ssŭ-lang then made her take a solemn oath to keep his secret, and told her that *Mu-i* was not his real name, and after further pressing from the Princess, he told her that his real name was Yang Yen-'hui, (楊延輝), that fifteen years before he and his brothers had sat down to a banquet with her father, that his elder brother personated the Sung monarch and slew her father, and the whole of them were either slain or scattered. "I am Yang Ssŭ-lang," concluded he; "I changed my name and became your husband."

The Princess was naturally much disturbed on hearing that her husband was one of the Yang family, and yet she felt proud that he came of such a good stock, as she had always noticed he was a superior person: she now entreated him to tell her why he had been so mournful recently, and how she could best assist him.

He then told her that Hsiao Tien-tso was making ready for battle, and that his (Ssŭ-lang's) mother was with the invading army —that Chin Lung-yü was not far from the Sung camp, and that he wished to see her: he entreated his wife to devise some plan to assist him in doing so, and he would be eternally grateful to her.

The Princess gave her husband credit for his desire to see his mother; assuring him that she would not throw any obstacle in his way, but would help him to the best of her power. On hearing this, after sincerely thanking his wife, Ssŭ-lang said if she could procure him one of the Empress's warrants he would be able to pass out and could see his mother without interruption.

The Princess expressed some doubts of his coming back again if she gave him the warrant, but Ssŭ-lang solemnly swore that he would return by daylight the next morning.

The Princess having heard her husband so solemnly swear to return, bade him disguise himself as a Tartar, while she went to procure the warrant. This she effected by going into the Empress's apartment and letting her child play with one of them to quiet him, the Empress remarking that he was young to commence wanting to play with warrants, as they were not exactly playthings—she however let the child retain it, and the Princess, watching her opportunity, stole out with it and joined her husband,

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whom she found dressed like a Tartar, and standing by his caparisoned horse, which was held by an attendant.

With a few embraces and endearing words, —and an entreaty on the part of the Princess not to fail in his promise that if the sight of his mother and friends should make him forget *hèr*, to remember his *son*—their child —they separated, and he and his attendant started.

The Princess saw her husband gallop off like the wind, or an arrow out of a bow, and felt proud of his handsome and dashing appearance, but at the same time had a heavy feeling about her heart lest he should not return, but she speedily cast off this feeling of doubt as being unworthy of either him or her, and entered the palace.

Ssŭ-lang reached the barrier, and on being questioned by the guard, replied that he had the Empress's warrant, and was going on important State business to Fei-'hu-yü—producing the warrant at the same time, on seeing which they opened the gate and allowed him and his attendant to pass, but they had their suspicions as they noticed he was attired differently from what he usually was.

Ssŭ-lang and his companion galloped on till they came to the camp of Sung, when they were stopped by the patrol under the command of the commander-in-chief's son, and was, on first inspection, put down as a spy. Ssŭ-lang told them that, although he wore the Tartar costume and came from their camp, he came thither on private family affairs, and desired to see the commander-in-chief, on which he was searched, his sword taken away from him, and he was conducted into the presence of his younger brother Yang Yen-chao, (楊延昭), the commander-in-chief of the Sung army. Ssŭ-lang, in spite of his long absence, recognized his brother immediately, though his brother failed to recognize him, and felt very much affected, but managed to keep his feelings within control.

His brother now asked him who he was, whence he came and what he wanted? To his intense surprise his visitor told him he was his elder brother Ssŭ-lang. In great agitation the general ordered his attendants to quit the tent. Having recognized his brother, the meeting was extremely affecting, and Ssŭ-lang hurriedly related his adventures to the surprised general—how fifteen years previously, he had been captured and had married the Princess, and how he had now come—the princess giving him a warrant at great risk to see his mother and family, and that he must return almost immediately. It is needless to say the two brothers were both overcome and embraced and wept.

The lad hearing the sound of weeping in the tent entered to ascertain the cause, and was introduced to the captive, who his father told him was his uncle. The lad apologized for having made him a prisoner, but Ssŭ-lang gave him great praise for his smartness, and enquired his age; on being told he was only fourteen he complimented his brother on having so worthy a son and bade the lad be seated.

Ssŭ-lang now desired to be led to his mother. The lad was accordingly sent back to his duty, with orders for his men not to say anything about the matter, while Ssŭ-lang went to break the news to his mother, lest the sudden arrival of the son she had thought dead for so many years might be too much for one of her advanced age. Ssŭ-lang waited outside the tent while his brother went in.

The old lady enquired why her son called her at such an unseasonable hour. He replied that he had come to congratulate her. He then carefully told her of the arrival of her son Ssŭ-lang, whom she had so long thought dead. She was for some time at a loss to comprehend the intelligence, but when it fully struck home to her that he was yet living she was quite overcome and hastily desired that he might be brought in.

Mother and son embraced and wept over each other; the mother fondly recalling the

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lineaments of her long absent son to her mind, and childishly rambling of the loss of her other sons,—"Your elder brother was speared; your second brother was thrust through with a sword; your third fell from his horse and was trampled to death; your fifth brother became a priest; your father dashed his head against a tablet; your seventh brother was shot by an arrow; your sixth brother is the only son left—he is a general. I have also your two sisters and your wife living, but they are only women, of no use to uphold our family name."

Ssŭ-lang now briefly and rapidly narrated his adventures to his brother. The old lady made many enquiries concerning his wife, and was gratified to hear her son speak so highly of her, even though she was a Tartar.

The sisters of Ssŭ-lang now came in, and after hurriedly embracing them, Ssŭ-lang was taken in to his wife, when a very affecting scene took place between them, Ssŭ-lang having also to tell *her* his adventures and his marriage with a Tartar princess. His wife naturally reproached him with his faithlessness, till convinced that his safety at the time depended on his marrying the princess, as a refusal of so high an honour would have been a gross insult. His wife then related all her sorrows since his absence. Ssŭ-lang assured her that, although married to another, never a day passed but what he thought of her, and that he dearly loved her, but circumstances over which he had no control kept them asunder. He then told her that he had to return before the break of day. She exerted all her powers to induce him to stay, but he told her he *must* go—he could not break his plighted word. Tears, entreaties and reproaches failed to move his resolution. He had sworn to return and return he must.

As the time for his departure came, finding her entreaties of no avail, she tried with her feeble strength to hold him back; at length he struggled out of her tent into his mother's, his wife all the time clinging to his dress. His mother and sisters used all their entreaties to persuade him to stay, but he was inflexible—he *must* go.

Ssŭ-lang entreated his brother to aid him in persuading his mother to let him go peaceably, and when the war was over he would again return. His brother did so, and eventually, amidst heartrending lamentations from his mother, wife and sisters, Ssŭ-lang tore himself away, mounted his horse, and galloped in the direction of the Tartar city.

We now go back to the time when Ssŭ-lang quitted the city. Shortly after he had been passed out of the barrier by the two officials, they began to feel some doubts as to what he had gone out for, and at the first break of day went and reported the circumstances to the Empress, and the suspicions they entertained that all was not right. They informed her that Ssŭ-lang, disguised as a Tartar, had the previous evening been passed out with her warrant, and had not yet returned; this, coupled with his being a Chinese, and the Chinese army being in the neighbourhood, had roused their suspicions, and they thought it their duty to acquaint her of it—especially as he stated he was going on important secret business.

The Empress was very much enraged and suspected that he had gone to betray her country into the hands of the enemy. Bidding the officers, therefore, keep a strict guard at their post, and bring Ssŭ-lang a prisoner before her when he returned, she dismissed them and retired.

To return to Ssŭ-lang. After leaving the Sung camp, he galloped madly on in the direction of the Tartar camp, a prey to conflicting feelings. On reaching the barrier, he hastily bid the guards open the gate, they did so; but on his entering, he was immediately seized, bound and taken before the Empress, who reproached him with treachery and ingratitude, and, asking why, after receiving her orders yesterday to patrol the camp, he had taken a warrant and gone to the Sung camp.

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Ssŭ-lang, after dilating on the kindness the Empress had shewn him, told her of his mother being in the Sung camp, and of his craving desire to see her once more, but firmly repudiated all thought of treachery or ingratitude—he had simply taken advantage of being in possession of the warrant and had gone to visit his mother; having done so he had returned, and now entreated her forgiveness for his fault.

The Empress was more enraged than ever at this tale; taxing him with his heart being in the Sung camp while his body was here; that fifteen years' residence with them, together with all the kindness that had been shown to him, had not been enough to cause him to be faithful to them, but that he must now try to escape by a plausible tale. She immediately called out for her attendants to thrust him out of her presence and behead him.

Some of her generals pleaded for him, representing that he had been with them now fifteen years and had never before committed a fault, and on this account they entreated that she would forgive him, but the Empress was inexorable, and declaring she would never forgive him, ordered them from her presence. The generals, defeated in their generous attempts to save Ssŭ-lang, now went to the Princess, his wife, and told her of the danger her husband was in.

The Princess at once rushed off to her husband and found him on his knees. She told him, yesterday she felt tempted to stop him from going, but perceiving his intense desire, had allowed it—with this unpleasant result. She, however, bade him not despair as she would try her influence with her mother, and that she *must* listen to her and pardon him. Saying this, she hastily went to the Empress and entreated her to spare him, but the Empress was relentless also to her daughter's pleading. The Princess, in reply to her mother's taxing her husband with treachery, said if he was treacherous, she also was treacherous, as she knew of his going, and remarked that he would not have come back if his motives were bad; that he *had* committed a crime by going without her permission, but she entreated her mother to spare him.

The Empress said that nothing but his life would satisfy her and the law; that all her pleadings would not save him, for she had fully made up her mind to behead him. The Princess on this, threw herself at the feet of her mother, pleaded her love for her husband, with whom she had lived so happily for fifteen years; of the child who would be fatherless, of her unhappy widowhood if her mother persisted in carrying out this severe sentence; but the Empress resisted all her appeals. At length, driven to desperation, the Princess exclaimed, "Kill him, then! But I will not survive him. I will first dash out the brains of my child, and then commit suicide!"

The Empress, seeing that the Princess was in earnest, and being alarmed lest she should carry her threats into execution, endeavoured to pacify her, but could not succeed till she had promised a full pardon for Ssŭ-lang.

Overjoyed at this, the Princess, after thanking her mother, rushed off to bear the news of his pardon to her husband, and informed him that the Empress had pardoned him. The husband soon found out from the Empress that it was through the intercession of his wife, and he felt doubly grateful to her.

Ssŭ-lang thanked the Empress for her magnanimity, and she, having by this time discovered the facts of his story, and that he was really loyal to her, to shew her confidence in his fidelity entrusted him with the command of the very post which it was expected the Chinese troops would attack.

G. C. STENT.

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NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Notes sur les Mollusques terrestres de la vallée du Fleuve Bleu, (by Rev. P. Heude; Shanghai, 1882. Imp. 4to., 87 pp., 10 lithogr. plates).

This important publication forms part of the "Mémoires sur la Chine" edited by the Jesuit Fathers of Sicawei, a series of scientific papers bearing chiefly on the Natural History of China. The volume under review, describing the land-shell fauna of the valley of the Yangtse, is written by the able pen of the Rev. P. Heude, already famous by the valuable descriptions of his numerous discoveries of Chinese fresh-water mollusca and reptiles.

The study of terrestrial mollusca, which by their sedentary habits offer a specially interesting object for the student of zoological geography, has not altogether been neglected in China, but as hitherto chiefly the environs of the treaty ports had been explored, the number of species known from this vast empire was very limited, so that Professor von Martens, in his excellent work on the landshells of Eastern Asia (Berlin, 1867), enumerates but 51 Chinese species. A number of novelties were added by the indefatigable naturalists Swinhoe and David, but neither of them made conchology their special study, finding a richer field for exploration in the higher classes of animals. A few species I described myself in 1874 from Kiukiang, and Professor von Martens named a few collected by Baron von Richthofen. Lately Professor Gredler published some papers on Chinese land-shells based on the collections made by the Franciscan Missionary, Rev. P. Fuchs, in the province of Hunan; and with the help of Brigade-Surgeon Hungerford, Dr. Gerlach, Mr. F. W. Eastlake and others I have been enabled to add about thirty new species to the fauna of Southern China. But with all these instalments, although we begin to see our way now to a complete description of this branch of Chinese zoology, our knowledge was still very fragmentary. In P. Heude's present work we hail a most important contribution to the conchological literature. It deals exclusively with the region of the 大江 and its affluents, and contains 157 different species, the greater half of which are new to science. Of each species a Latin diagnosis, French description, notes on the geographical distribution and habits, and, last not least, very correct figures are given. The learned author is a keen observer and has a sharp, sometimes perhaps too sharp, eye for the often minute differences on which the distinction of species is based. Some of his species will perhaps be considered to be mere varieties by other conchologists, especially by those of evolutionistic tendencies, but by far the greater part of his discoveries are undoubtedly *novæ species* and bear witness of the richness of the Chinese Fauna.

There can be no doubt that there is still much to be discovered, even in the region explored by P. Heude, but especially in the other provinces, and it is to be hoped that

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the publication of the beautiful work before us will encourage foreign residents to take up this branch of zoological researches to which they will find it an invaluable assistance.

The typographical execution reflects great credit on the Sicawei Mission press, and the drawings of the shells, done by the Rev. P. Rathouis, S. J., are excellent.

O. F. VON MÖLLENDORFF.

Supplementary Papers. Published under the Authority of the Council of the Royal Geographical Society, and Edited by the Assistant Secretary, 1 Saville Row. Contents: Travels and Researches in Western China, by E. Colborne Baber. London: John Murray, Albemarle Street.

If any of our readers are in search of a book to relieve the tedium of a long voyage, the wearisomeness of convalescence, or only to make the hours spin along a little faster during the heats of a Summer afternoon, let us recommend to them the volume whose title we have just transcribed. To all appearance the book is only one of the many volumes, very learned, very technical and very dull, which are from time to time issued by the learned Societies to their fellows; but this charming book of travels is happily an exception, the technicalities are relegated to the appendices, and there is nothing to disturb the flow of the narrative, unless it be to make an occasional reference to the maps that accompany the volume. The journey, devoid of such tragic elements as those that accompanied poor Margary's, is nevertheless full of a fascination difficult to describe; here, the reader is led into nooks and dells of wierdly beauty; there, he is painfully climbing mountain heights and passes, where he unexpectedly comes upon some secluded monastery built on the heights overlooking a brawling stream. He is introduced to strange peoples, of lofty character, of indifferent character, and of no character, to Lolo gentlewomen and Sifan hussies. He will farther become acquainted with strange customs, new languages, and new forms of writing. He will find his old friend Messer Marco Polo Milioni verified again and again, and Abbé Huc, whose imagination by critics was thought to have outrun his sense of accuracy, again restored to his position of a sober narrator of travels as seen through French spectacles. And there, too, will he find, men with death, often as not, staring them in the face, alone and unaided, upholding with steadfast and unyielding courage, the banner of their Master Christ!

Mr. Baber's travels began at Ch'ung Ch'ing; he made his way to Ch'êng-tu, the provincial capital, along the Great Western highway of Sz Chuan, considered to be the finest road in China. After an excursion to the Sacred Mountain of Omi, he proceeded to the frontier mart Ta-chien-luh; thence descending the Chien-Ch'ang Valley, briefly described by Marco Polo, he finally made his way homewards along the banks of the Golden River.*

The road from Ch'ung Ch'ing to Ch'êng Tu has, we believe, been previously travelled over by foreigners, and the latter city more than once described. A trip with Mr. Baber is, however, not to be despised, as he has the knack of ferreting out as he travels along curious legends anent the places, and other objects of interest. He "chums" with his Chinese friends, who unconsciously part with whatever information they have. Even his very coolies are at one with him in his sympathy for scenery.

But with these tastes, Mr. Baber is eminently practical withal; he has a keen eye for whatever may have a bearing upon trade, and for observing whatever obstacles may be removed by the introduction of foreign appliances. In this respect the work is

* To those who intend reading this work we recommend them to cut the large map out, and either mount it or place it on the table before them. Mr. Baber's itinerary begins at Chia-ting-fu, at the confluence of the T'ung, the Ya, and the Min Rivers.

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highly suggestive, and both the foreign merchant and the native official have now the opportunities of acquiring much information that is valuable concerning their respective spheres in life.

Along the Great Western Road of Sz-chuan, the land was found to be densely cultivated, every spot, with the exception of a few steep slopes, graves &c. being tilled and most of it terraced. Famines however are not altogether unknown, owing to the supply of rain being irregular, and the fields lying too high above the watercourses to be irrigated from them by the usual native machines. "Nevertheless, the industrious and timely care of a numerous population has made the district the greenest of all Chinese hill-grounds. Without much claim to the grandeur of abruptness, although some of the ranges rise to 1,500 feet above the hollows, the scenery possesses a tranquil charm too varied to be monotonous. The face of the country is all broken up into little nooks, amphitheatres, and dells, so that the road is always turning corners and winding into new prospects, and when it ascends a ridge it sometimes almost loses itself among shrubberies and plantations, which cut off the view of cultivation, and give a sudden impression of seclusion."

In the road to the Capital, Mr. Baber has not failed to observe how the natural advantages of the district have been availed of by the natives as far as their appliances enabled them, and how the development of the country is arrested by their ineffectiveness and costliness. Well watered as this district of Sz-chuan is, yet owing to the height of the fields, they are beyond the usual irrigation methods of the Chinese, and famines, as has been stated, not infrequently occur. If the officials, instead of perfunctorily going through the round of ceremonies proper to the occasion, were to give a little of the time so spent to the discussion and adoption of some practical measures, which the experience of foreigners has suggested, it would not be unreasonable to expect that these scourges to Humanity would cease. During the next famine in China, we shall suggest to the London Committee the desirability of sending out deep-level irrigation machinery. Hunger induces docility; coal and wood are common enough in Western China; iron is plentiful, and villages ring with the clang of smithies.

Again. "Probably there is no Chinese industry to which steam power could be applied with more immediate and obvious advantage than to the raising of brine from these (salt) wells. Those I saw of Nei-chiang are not more than 300 feet deep, but at Tzu-lui-ching some are bored to more than 2000 feet. The gear which connects the revolving drum with the wheel over the well's mouth does not multiply speed, so that the buffaloes at each operation have to march or run the same distance as the depth of the well; hence they have to be driven fast to obtain a remunerative output, and 'it is the pace that kills.' Some adjustment by which they could pull harder, but travel slower, would be an advantage to all parties, but in any case the buffalo is very ill-suited to such work. The substitution of steam for beef power would not diminish the need for human labour; a man at the valve and another in the stable, with a boy to guide the buffaloes, are all that the present system requires for the mere raising of the brine, and as many, or more, would be employed if steam power were used, while the greatly increased outflow of brine would afford occupation for more hands in the evaporating shed. At Tzu-liu-ching the boilers could be heated by gas, the fuel by which the evaporation is now effected."

As was to be expected the population of this district is exceedingly dense. One night when our traveller was seeking for some resting place at a village named Tsou-ma-kang, he found all its male inhabitants spread out lengthways upon the streets. Retracing his steps to find some clear spot on which to take a nap, he spent half an hour in finding a bare space large enough to

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lie on. The roadway was not available, for passengers were trooping along it pretty continually.

Mr. Baber also found in Sz-chuan the same ignorance that is distinctive of the labouring class all over "lettered Cathay." We ourselves have found that, beyond the usual smattering of the elementary classics, which perhaps he did not remain long enough at school to hear explained, the ordinary Chinaman is crassly ignorant of everything outside his business. The following from Mr. Baber illustrates this point: —"Fourteen miles, more or less, beyond Tung-ch'ang we passed the village of Shang-feng-yi, where I was supposed to be the Roman Catholic Bishop of Ch'ung-ching on his way to the capital, summoned thither by the Governor-General to answer for various crimes. On other occasions, I was taken for a Miao-tzu chief, or a high dignitary of the Buddhist church. Captain Gill, I heard, had stopped near Lung-chang to examine an exceptionally fine banyan, and with such baleful effect that, according to my informants, the tree fell down a few days after his departure. I have frequently been asked how many feet into the earth I could see. On the other hand, a Scotch missionary was accosted near Ch'eng-tu, and asked if it was true that all foreigners were blind. Native ignorance of anything extra-Chinese is so dense that it cannot be described; it can only be illustrated. I once stopped to inquire, in Chinese, of course, of two men who were hoeing a field, what was the purpose of a mound hard by. After listening with evident interest to my question, and without making any reply, one of them remarked to the other, "How much the language of these foreigners resembles ours."

To what is such dense ignorance to be attributed? The only answer that can be given is, that it is due to the great struggle for existence in these districts, where the labourer from early youth is incessantly toiling and moiling from morning till night to earn a bare living. A similar state of affairs was not altogether unknown in England so very many years ago, but gradually after the introduction of time and labour saving machinery, there sprang up mechanic institutes, night schools, the ten hours' movement, the Education Act, in short the elevation of the people. It will be the same with China. A certain amount of leisure, and wealth as Buckle has shown, is conducive to a higher culture. Believing then that the introduction of Western appliances will give more leisure, we reckon these as the most powerful factor to the future progress of Mongolian peoples. It would indeed be strange if this practical race, with its quick uptake, should fail to take advantage of the opportunities, if offered to them.

But we must hurry on, and leave much unnoticed interesting to students of Archaeology, Philology and Comparative Religion, —indeed we might say all the Sciences, so wide is the sphere of Mr. Baber's observation. Reaching Ch'êng-tu, he proceeded to Mt. Omi viâ Chia-ting-fu. His description of this Sacred Mountain of the Buddhists, as well as of the indigenous tribes, we would like to transfer bodily to these pages, did not considerations of copy-right prevent us. As Fusiyama is to the Japanese so is Mt. Omi to the inhabitants of Sz-chuan. All that we can do is to transcribe a description of one of the artistic curiosities of the place, —an elephant, probably the part of a great shrine, designed by Indian Buddhists during the Sung dynasty (960 A.D.) "A more artistic work is found in a temple behind Wan-nien-ssu, in a separate shrine. Passing under a dark archway we entered a hall in the middle of which, as soon as we could see through the dim religious light, we observed a kind of palisade, and inside it an elephant cast in magnificent bronze, or some such composition, nearly as white as silver. The surface is of course black with age and the smoke of incense, but I was able to judge the colour of the metal by inspecting a patch, which has been worn down by a practice of devotees who rub coins on it and carry them

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away as relics. The size of the image is that of a very large elephant, that is to say some 12 feet high; its peculiarities are that it is somewhat too bulky, that the trunk seems rather too long, and that it has six tusks, three on each side. With these exceptions, if exception can be taken, the modelling is excellent, and a glance shows that the artist must have studied from life, for the folds of skin on various parts of the body, and the details of the trunk are rendered with great truth and success, though with a certain conventionalism. The creature has been cast in three sections, belly and legs forming the lower, and back the uppermost. The contour of the belly is complete, but on stooping beneath one sees that it is hollow and that the exposed edges are about five inches thick, in other parts the metal is a great deal thicker. Each of his feet stands on a bronze lotus, and on his back the mammoth bears in place of a howda another huge lotus flower, in which is enthroned an admirable image of Buddha, cast, I was told, in the same metal, but thickly gilt, his crown of glory towering to a height of 33 feet above the floor. Though generally called a Buddha, the image represents Puhsien Pusa (Samantabhadra Bodhisattva), the saint who is the patron or patroness, for the Chinese credit him with female permutations, of mount O. The monks told me that Puhsien descended up on the mountain in the form of an elephant, and that the casting commemorates the manifestation. But it may more probably bear an allusion to the well-known vision in which the mother of Buddha saw before his birth a white elephant with six tusks."

Mr. Baber's description of the mountain ridges and valleys in the basin of the T'ung river is delightful reading. He leaves nothing unnoticed; opium patches, suspension bridges, extinct glaciers, fogs and perpetual snow all are quietly garnered by his watchful eye. It was at Na-erh-pa in this valley that he fell among thieves. A fuller account of this is hidden away in the Appendix,* but it will repay perusal. The great affliction of this district is the river overflowing it its banks. The following story is best told in Mr. Baber's own words:—

"However romantic and charming to the traveller's view may be the situation of the villages in this wild region, the inhabitants are exposed to calamities by flood and fire, which must render a prolonged residence undesirable. We assisted at a conflagration which nearly demolished Na-erh-pa, and passed many a hamlet which had only lately risen from its ashes. The dwellings are all built of wood, and are situated on the border of torrents, often in very hazardous positions. The Liu-sha-ho ("sand-shifting river") is notorious for its excesses; on a second journey to Fu-lin I crossed a bed of shingle where, a year before, I had passed through teeming rice-fields. The most memorable accident by flood occurred in 1786 where a cliff fell into the T'ung somewhat near Wan-tung, and completely dammed the stream. Warning being duly sent through all the lower country by the local officials, the natives of the gorges, well able to appreciate the danger, took to the hillsides; but the people of Chia-ting Fu, trusting in the breadth of their plain, over which they imagined the water would harmlessly diffuse itself, disregarded the notice, and the cry "Shui-lai-la" ("the water is coming") even obtained great vogue as a street joke. It was holiday in Chia-ting some days after the receipt of the notice, and the light-hearted crowds which gather on such occasions were chiefly attracted by a theatrical representation on the flat by the water-side. One of the actors suddenly stopped in the middle of his rôle, and gazing up the river, screamed out the now familiar by-word, "Shui-lai-la!" This repetition of the stock jest, with well-simulated terror, as it seemed to the merry-makers, drew shouts of laughter; but the echoes of the laugh were drowned in the roar of a deluge.

* Page 153 Parliamentary Report, China, No. 2 (1879).

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I was told how the gleeful faces turned to horror as the flood swept on like a moving wall and overwhelmed 12,000 souls."

To scholars, we should suppose that the chief interest of this work is the description of the Lolo people; and the Lolo MSS. which Mr. Baber procured in the Chien-Chang valley. This district is peopled by two distinct peoples, the character of one of which is summed up, by Ser Marco Polo, in the insinuation that "it is a very pleasant country for young fellows to go to." The Lolos, however, as far as we can gather are a noble race. The women, remarks Mr. Baber, are gentlewomen.

Here we must close our remarks on the work proper. If these disjointed notes should induce any of our readers to invest five shillings in its purchase, our end will have been gained. A glance at the table of contents will do the rest.

Those interested in Yunnan will find very valuable information in Appendix II., "Notes on the route followed by Mr. Grosvenor's Mission through Western Yünnan, from Talifu to T'eûg-Yueh."

Here, the mission followed the well-known trade route which was followed by Marco Polo so many centuries ago, ard the accuracy of this early traveller is triumphantly vindicated. Our readers will forgive us for yet another quotation—and then good-bye. The incident we quote happened in the late Mahommedan rising in Yünnan :—

"General Thunder told us, what was subsequently confirmed, that when the Mohammedans had surrendered and given up their arms, Tu Wên-hsiu, the so-called "Sultan," came into the camp of the besiegers, borne in a sedan chair, and inquired for Ma, the Imperialist commander. Being introduced to his presence, he begged for a cup of water, which being given him, he said, "I have nothing to ask but this—spare the people" ("Shao-shajen"). He then drank the water, and almost immediately expired. It appears that he had taken poison, which was suddenly brought into action by the water. His head was immediately cut off and exposed, and, heedless of his prayer—probably the most impressive and pathetic ever uttered by a dying patriot—the victors proceeded to massacre the helpless garrison and townsfolk."

The Chantauqua Text-Books. Asiatic History, China and Japan, by Rev. Wm. Elliot Griffis, Formerly of the Imperial University of Tokio, Japan. New York: Phillips and Hunt. Cincinnati: Walden and Stowe, 1881.

This is an American notion in the shape of a bijou book of eighty-eight clearly printed tiny pages containing a succinct account of the chief facts in the Histories of China, Corea, and Japan. It is likely to prove useful to those who desire to concentrate the results of a wider range of reading. Though Mr. Griffis tells us (page 51) that the best recent works on China have been written by Americans, he has also candidly informed his readers that his little work contains "the results, often the very words of Legge, Klaproth, Mayers, Williams, Marten, Douglas, Yule, Richtofen, Bretschneider, Palladius and others." Now, we should like to learn how many of the authorities he quotes may say "Ego civis Americanus sum." We have here suggested about the only exception that can be taken; there is too strong an American individuality projected into these tiny pages which is utterly out of place. The book, as far as we have verified it, is free from error. The short account of Japan is a marvel of condensation.

Revue de L'Extrême-Orient publiée sous la Direction de M. Henri Cordier. Tome Premier, No. 1, Janvier-Février-Mars. Paris, Ernest Leroux, Editeur, 28 Rue Bonaparte, 1882.

We are glad that in the literary world of France, the Far East is represented by such a well-got-up Review. We wish M. Cordier every success in his new venture, a success which we might assume as already guaranteed if his countrymen in China and

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Cochin-China would but step forward and maintain the position hitherto held in the field of Oriental Scholarship by Frenchmen. The Contents of the First Number are representative. Among the articles we note one by M. Leon Metchnikoff, "Sur La Statistique des Sexes au Japon;" another on the "Ethnography of the after Han Dynasty," translated from the How Han Shoo, by Alexander Wylie. M. Cordier's article on "The European Press in China" is well worthy of perusal.

Cochin-chine Francais. Excursions et Reconnaissances No. 11. Saigon, Imprimerie du Gouvernment, 1882. A Paris, cher Challamel, 5, Rue Jacob.

We do not know whether or not France in Cochin-China, like Russia in Central Asia, has a self-imposed mission in bringing the native tribes within the pale of Western Civilisation; but this we certainly do know from the perusal of these reports from month to month, that France is surveying or has surveyed the different countries along the sea-board of the China Sea and drawn aside the veil that has so long obscured them. If France should send an expedition to take actual possession of Annam for example, it would not be too much to say that Annam is as well known if not better known to French Generals than Afghanistan was to English officers before the late war,—certainly better known than the road to Coomassie, or even to Pretoria in the Transvaal.

As we have before mentioned, these are chiefly official Reports made by men on the spot, and who have done the work. Nor are the reports confined to official sources. In the present number we find the "Voyage d'un Marchand de bôeufs au Laos (du 15 août 1880 au 3 mai 1881)," who, in pursuit of his calling, constructed an itinerary, which is published and kept for future use. M. de Verneville's notes on the province of Binhdinh (Annam) are as useful to the soldier as to the merchant or the naturalist. It seems to us that if France does not now intend taking the country, she has taken every precaution and made every arrangement for doing so, and that she has only to go in and take possession. *Nous verrons.*

There is quite a number of excellent papers in this issue. The more important are M. de Verneville's, already referred to, and M.M. Courtin and d'Augis's voyage on the Blue and the Black Rivers in the winter of 1881. This journey was a successful one viewed from a scientific stand-point; the death of M. Courtin, at the early age of 26, being the only drawback. His death has deprived the French Government of an intrepid and successful explorer.

Report of the Council of the North China Branch of the Royal Asiatic Society, for the year 1881. Journal, New Series, Vol. XVI. Part 2, (concluding the volume.)

We are glad to learn from this Report that an interest in Oriental studies is maintained by the Public in Shanghai. It has always been a surprise to us why in Hongkong a Branch of the Asiatic Society has not been re-established, as there certainly must be a sufficient number of gentlemen among the missionaries and officials to keep the machinery going.

The Curator's and the Librarian's reports of the Shanghai institution show that their respective departments are appreciated, though the latter regrets that the Library receives but scanty support from Authors and private individuals in the East and elsewhere. Publishers of books on China, we also find, forget to send their books to where they at least could secure a constant though moderate sale: more than one author has complained to us on this score.

Chinesische Grammatik mit Ausschluss des Niederen Stiles und der Heutigen Umgangssprache von Georg von der Gabelentz. Mit Drei Schrifttafeln. Leipzig, T. O. Weigel, 1881.

The above work, together with Professor Billequin's translation of the Code Napoléon,

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and the Rev. Mr. Hutchinson's translation of Faber's Mencius, will be noticed at length in a future issue.

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NOTES AND QUERIES.

NOTES.

IN MEMORIAM.—Whosoever has read Samuel Johnson's great work on China, will no doubt learn with regret of the death of the author of "Oriental Religions and their relation to Universal Religion." Samuel Johnson died on 19th February last, at North Andover, Massachusetts, leaving the last volume of his work, that on Persia, unfinished.

Though Samuel Johnson's pre-eminent merits, as the historian of Universal Religion, have hitherto met with but scanty recognition in his own country, I have no doubt he will eventually be estimated at his true value as one of the ripest of American scholars. His volume on the religions of India, which appeared in 1872, has been highly praised by Orientalists of European fame, and I make bold to say that his great work on China, published in 1877, and reviewed by myself in Vol. VI. (pp. 425-428) of the *China Review*, will commend itself to all Sinologists as a most exhaustive, lucid and correct estimate of Chinese thought and life. If it is due to Edkins to say that he has established for China her true place in philology, it is due to Samuel Johnson to acknowledge that he has fixed China's place in the history of Universal Religion.

Samuel Johnson approached the study of Oriental Religions with a mind specially adapted to appreciate their true value, because it was a mind specially scientific whilst essentially religious and at the same time elevated far above the narrow sympathies of sectarian religion. Samuel Johnson prosecuted his studies with an energy and zeal inspired by an ardent and fearless love of truth in any form and by a sincere worship of the universal in religion. In the course of years, spent in the most extensive reading and research into all the available sources of information, he surveyed the progress of the religious feeling and thought of mankind, in its evolution from the rude Shamanism of barbaric ages to the refined dogmatism of the present day. He saw in this natural process of evolution a progressive education of humanity, through man's own relations with the deity. He searched out the laws of this religious evolution and involution, of its progress and reaction, and found in them a key of astonishing efficacy in unlocking the mysteries of all creeds and in finding for all the most important transitions in the history of Universal Religion their natural explanation. He gathered up all the ideal elements embodied in Oriental religions, and noted down all valid forms of religious thought and life to which the one spiritual nature, common to the best men of all countries and all ages, ever gave utterance in the East. Thus Samuel Johnson demonstrated most forcibly that the history of all religions reveals to the unprejudiced inquirer a universal identity of the religious feeling and thought of all ages, a universal harmony of religious instincts and insights, of religious demands and supplies, a cosmic harmony based on a substantial unity of God and Man underlying all outward alienations.

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If I add, that Samuel Johnson's method of inquiry was thoroughly scientific, that his sympathies were absolutely cosmopolitan whilst essentially religious, and that he laid down the results of his most painstaking inquiries in a style which carries the reader right along, fascinating as it is by its vivacity and sparkling lucidity whilst intensely suggestive and instructive, I can but wonder that his countrymen in the United States did not give him that place among the foremost writers, thinkers and scholars of the present day, which he so fully deserves.

But perhaps Samuel Johnson was too fearless a lover of all that is true and good in any form and in any nation, too consistent in the application of his scientific method of inquiry, too outspoken in his trenchant estimate of the practical value of Christian theology, Christian morality and Christian civilization, to have escaped the unintentional sin of running counter to the principal tenets of many influential sections among his countrymen who were naturally roused thereby into well-meant antipathy and antagonism.

In his comprehensive view of the progress of Universal Religion, Samuel Johnson gave to Christianity no exceptional place, but included it as but one of the steps in the universal progress of religion. So far he was right enough. But instead of recognizing in the ideal of the Christian religion the final key-stone of the whole edifice of Universal Religion, he allowed his experimental knowledge of practical Christianity to warp his judgment of its ideal value. On the other hand, having not come into practical contact with the living realisation of Confucianism, Buddhism or Indian religions, his estimate of these religions became unconsciously higher. Moreover, there was to him no such thing as revealed religion in distinction from natural religion. In comparing the practical value of all religions, he saw therefore no reason to give to the Christian religion, whose morals and civilization he had found practically inferior, the palm of preference. He boldly compared Confucius, Buddha and Jesus Christ, and calmly pronounced Confucius, to his thinking, the greatest of the three. Shocking as this must be to every Christian mind, even greater danger to the interests of sectarian Christianity was probably seen to arise from the general tendency of Samuel Johnson's researches, because such a provokingly independent search for the universal in religion, viewed in the light of the results accumulated in Samuel Johnson's work, clearly tends to encourage a general exodus from all distinctive religions and a migration, through years of wandering in faithless and creedless deserts, to a problematical Canaan of Universal Religion.

As his fearless independence of research and his trenchant criticism of modern Christianity must have brought Samuel Johnson, in spite of his intense religionism, into bad odour with almost all religionists in the United States, so his utter want of national bias and his outspoken admiration of all that is good in the Chinese people must have diverted from him the sympathies of most American politicians. The value Samuel Johnson puts on the peculiar civilization of China, the excuses he found for the barbarism interwoven in its structure, the charming descriptions he gives of the alacrity, of the social constructiveness, the competitive ardour, the economic methods and the assimilative power of the Chinese people, placed his researches out of tune with the politics of the day. What reception would he have received in California, or even in the United States' Congress, who dared to quote the following sentence, for instance, from Samuel Johnson's work referring to the immigration of Chinese into the States, "Their immigration is a national blessing, not only as productive force, but as stimulant to the morals of industry. Their cheap labour is a test of our theoretic and practical liberty, their inaptness for Christianization our school of religious universality." Even the Missionary party, the

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best-informed defenders of Chinese interests in the United States, would naturally fight shy of a man like Samuel Johnson who pronounced their present labours in China a failure and fearlessly stated his belief that "the mission of Christianity to the heathen is not only for the overthrow of many of their religious peculiarities, but quite as truly for the essential modification of its own."

Although, therefore, Samuel Johnson's few admirers must, for the present, remain satisfied with but little sympathy and scanty justice, on the part of American readers, I have no doubt but that a time will come when Samuel Johnson will be recognized in his own country as one of their greatest thinkers and scholars, and when it will be acknowledged that, though his estimate of Christianity was erroneous, he put a conscientious and just value on all other religions. What Heine said of Herder is equally true of Samuel Johnson, viz. that, instead of inquisitorially judging nations according to the degree of their faith, he regarded humanity as a harp in the hands of a great master, and each people a special string, helping to the harmony of the whole. —*Restat in pace.*

E. J. EITEL.

Hongkong, 21st April, 1882.

DRAGON OR CROCODILE.—In one of the recent publications of the Shanghai Branch of the R. A. S., there is a very interesting and learned article on 'Crocodiles in China.' It would be of universal interest to investigate how far the great dragon-myth of China has connection with the Saurian family, which was certainly widely extended throughout China, once upon a time. We find that the confusion of crocodiles with "dragons" is not at all unusual, but on the contrary frequent in Western Asiatic and Southern European countries. The word "dragon" itself is merely a conventional term for any huge, amphibious animal, which may present unusual peculiarities of size or shape. The Greeks derived the word δρακων from the root δερκ, διερκομαι "to see, gaze," and spoke of the dragon as ὀξυβλεπτοντα and ὀφις καταπληττουσα "sharpsighted." On this account the dragon was sacred to the "owl-eyed Minerva." Other authors call it a "scaly animal with large eyes." Cicero (de Divinatione, II., 30) speaks of it as being *immani specie tortuque.* In early paintings and sculptures dragons are invariably represented as winged crocodiles; later on, and in heraldry, they are painted as winged lizards. According to Strabo, the crocodiles of Egypt were known by the name of *soukhos.* Spanheim (Remarks on Damascius' "Isidorus") thinks that *soukhos* may be referred to the monitor lizard known as *waran.* Herodotus says that the Egyptians called crocodiles *khampsai.* Both Strabo and Herodotus are at fault however, for the words mentioned by them are obvious corruptions of the Egyptian *emsukh.* The Arabic retains this word in *temsah*, and a similar name *temsche* was applied on the Danube and Scheldt to the sturgeon. *Kimsak* is the Turkish form; *Kimbuta*, the Ceylonese.

The crocodile-god of Egypt, Sebek, was, like the dragon of China, a solar deity. He is pictured as a man with the head of a crocodile, surmounted by the solar disk and the ram's horns of Amen Ra. He was regarded as the son of Osiris, and therefore assimilated with Horus in his character of Teti, "the Avenger." That is to say, Sebek typifies the return of the sun from the darkness of night; it is through the power of Sebek also, that the sun is freed from eclipse. The Chinese tell just the contrary of their dragon-god; it is the dragon which causes the eclipse. The date of the cultus of Sebek goes back to a remote period in Egyptian history, and his chief temple was at Ombos. It would seem, from the accounts of Herodotus, that his worship, in which the crocodile was sacred, was chiefly local and led to severe conflicts with the men of Tentyra, by whom that animal

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was always destroyed. Besides this deity, there were the "Monster of the Nile" and "Demon of Bitter Lake," both unquestionably owing their origin to some wild tale of an unusually large crocodile. Even Set, the Typhon of the Greeks, the god of evil and symbol of darkness, was an aqueous deity originally. Dragon, Ashdod, Typhon,* and all the Gorgons and Chimæras were creatures of sea and marsh. Perseus went to the Syrian coast to free Andromeda from a dragon, and the monsters with which Hercules and Bellerophon combatted were creatures of the water and evidently some sauroid reptile. The dragon mentioned in the Iliad (II. 309) is called ἐπὶ νῶτα δαφοινὸς σμερδαλέος, and the whole description is equally applicable to some gigantic saurian. A "water-dragon" δράκων θαλάσσιος is mentioned by Euripides (Medea, 482; Philostratus, 1, 3).

Again, can we not compare the fish-gods of the Semites with the crocodile-dragon? They certainly had evident connection with some amphibious reptile; though in a few cases, as with the *laviyathan* or leviathan of the Old Testament, a fish of colossal dimensions is to be understood. In Assyria, Ea was a sort of dragon. Half man, half fish, he was the god of enchantments and exorcisms; he could weave the spell that sent a universal plague among the people, or release them from the machinations of evil spirits. Dragon, the "God of Canals" (not "the fish On" as Mr. S. Baring Gould reads), was such another deity. The Grand Caymanas in the sea of Mexico are notorious for their saurians, and we find that the Ancient Mexicans had in consequence a fish-god Teocipactli. This was a solar or lunar deity closely resembling the Sebek of the Egyptians. Teocipactli is the Assyrian Ahisidra, the biblical Noah. The Makaira of Buddhistic lore (sanskr. *magar*) is nothing but the horned crocodile. The 海龍 or sea dragon of Chinese Buddhists is a monster with horns, large teeth, and an armor of scales. It is a lethargic dragon and fond of sleep,—a peculiarity of all saurians. The Leng of the Malays is plainly a crocodile, but of the gavial subdivision of the genus. This Leng figures in the zodiac and has obvious connection with the *lung* of China.

Seneca mentions a great battle fought by crocodiles and a shoal of dolphins in the Heracleotic branch of the Delta. In the time of the Crusades crocodiles were found in the Crocodilon river of early writers, and in the Crocodilosum lacus (still called *moiat attemsah*, i.e. "Lake of the Crocodile"), three miles south of Cæsarea. The exploit of Dieudonné de Bozon, Knight of St. John, who, when a young man, slew the famous dragon of Rhodes, must be regarded as a combat with a crocodile, which had been carried northward by the regular current of the eastern Mediterrannean; for so the picture still extant in that city represents the *hawan keber*, "great beast,"—a picture necessarily painted before the expulsion of the knights in 1480. As De Bozon died grand master of the Order at Rhodes in 1353, and the spoils of the animal long remained hung up in a church at that place, there is no reason to doubt the fact, although most of the recorded circumstances may be fabulous. All the later Mediterranean dragons, as those of Naples, Arles, etc., where they are not allegorical, are derived from sea or river reptiles. In France we meet with dragons in the Seine, Garonne, Loire and Rhone. The Gargouille of the Seine, slain by St. Romanus, is believed to typify an inundation (from *gargouille*, a waterspout). The Tarasque of the Rhone was killed by St. Martha, and others were destroyed at Lyons and Marseilles.

The legend of St. George, however, has nothing to do with any actual combat with a sea or river monster, as Mr. S. B. Gould has so ably and learnedly demonstrated. For St. George is nothing but a symbol of

* *Typhon* is the Greek form of the Egyptian *Teb-ha*, better known as Set, the god of evil deeds, and brother to Osiris.

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the sun, and the dragon of darkness and night; in fact, we have in this legend only the old Semitic myth of Tammūz in a christianized garb. St. George, the patron saint of England, is simply another form of the Phenician Adonis, the Osiris of the Egyptians. And yet there were dragons in England which must have been some sort of river monsters. There were the Green Dragon of Mordiford, the Great Dragon of Pittempton, and the Dragon of Norwich. But we must be careful not to base such legends and tales always upon the actual existence of a huge amphibious reptile, for a frequent source of the same legends is in the Celtic use of the word "dragon" for a chieftain. The title of *pendragon* was equivalent to that of supreme head, or dictator. Thus, those fortunate knights who slew a chief in battle slew a "dragon," and the military title soon got confounded with the fabulous monster.

The pagan worship of the crocodile is frequently at the bottom of dragon-myths. The Crusaders of old fought against the dragon of heathenism, and found it a most stubborn foe; and he who had slaughtered a hecatomb of paynims was a "dragon-slayer" ever after.

F. W. Eastlake.

Porcelain Coins.—I have just now noticed a query on page 66, of Vol. 8, of the *China Review*, signed "B. G.," to which no reply appears to have been given. It is in reference to two so-called "*Porcelain Coins.*" As I am not able to decypher the inscriptions upon them and am very ignorant about Chinese Coinage, it is perhaps rather hazardous to suggest that they may be (ancient) *standard coin weights*—or ordinary weights. The glass and earthenware discs which in former times were used throughout the Muhammedan Empire as standard coin weights, were until quite recently mistaken for "*coins*," and the few examples of them in the British Museum were thus labelled.

It is however now well known that they were coin weights. My brother, Mr. E. T. Rogers of Cairo, was the first to substantiate this fact, in a paper contributed by him to "the Numismatic Society of London," and it appears in the Proceedings of 1873, under the title of:—"Glass as a material for Standard Coin Weights." He gives a careful description, and the precise weight, of 135 discs in his possession; for instance:—"No. 37—A transparent green disc.—Diameter 1.31 × 1.26 in., weight 90 grains. Within a plain circle, in bold simple characters, apparently of very early date, an inscription in Arabic in seven lines:—'In the name of God, of those which Al Kasim son of 'Obeid Allah ordered. The weight in dînâr kharûbs of thirty kharûb seeds.'—(A small piece broken out of the iron will allow for it having weighed originally 91 grains, or two dirhems of 45.5 each.)

"39.—Rich blue transparent disc.—Obverse,—'In the name of God, the weight of half a dînâr.'"

Another is described as a disc of baked clay covered with turquoize blue glaze—weighing 226.4 grains. The glaze has been chipped off in several places and the original weight was probably 227.5, equal to the weight of five dirhems of 45.5 grains each.

There are Greek monograms on two of the discs in my brother's collection; they are in a very perfect state of preservation, and are respectively of the exact weight of a solidus and a half solidus.

"These discs," he adds, "have never been found in hoards. I have for many years part purchased them, one or two at a time, from shopkeepers in the druggists' and other bazaars of the East. The conservatism of Orientals is well known, and it is my belief that these glass coin weights have been handed down from father to son, from generation to generation and passed on to each succeeding occupier of the shop, with its trade, weights and scales, and that they have thus been retained long after their critical usefulness had passed away.

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Larger discs and blocks of glass were also made, and were probably used for weighing either large numbers of coins or perhaps wares in the shops."

A glass, or a glazed, weight cannot be reduced, in size or in weight, without easy detection, and an accidental fracture would at once be noticed.

It is quite possible that some of these Arabic coin weights might be found in China; and it will be very interesting if the earthenware glazed discs belonging to "B. G." prove to be weights or standard coin weights.

M. E. ROGERS.

London, March 16th, 1882.

SPELLING AND PRONUNCIATON.—I am entirely at a loss to conceive how M. Piton should have experienced any difficulty in discovering what or whom I meant in speaking of the King of Chou. Why he should have thought I meant the King of Ts'u is even more mysterious. If, as he says, it is the habit of some people to spell 楚 and 周 the same way, I can only say that they must be wholly ignorant how those characters are pronounced, and that it is such persons, and not the translator of Chuang Tsze, who thereby commit a great blunder. I might go further, and include M. Piton himself in the accusation; for he actually spells 周 as *chow* on page 246 of the last number of the *Review*, and *chao* on page 249. I may also assure my critic that I am not in the habit of adopting French methods of romanization; on the contrary, I have frequently pointed out what absurdities are committed by ill-informed English writers who are misled by French transliterations of Chinese sounds. Mr. Demetrius Boulger is a dreadful example of this. Anybody who can say the French alphabet must be aware that [1]Tchou, [2]Chou, and [3]Tcheou are the recognised and proper equivalents of our own [1]Chu, [2]Shu, and [3]Chou.

Perhaps, however, M. Piton intends to criticise my assertion that the King of Chou [=Tcheou] was next in power and importance to the King of Ts'in. I do not think there is much to quarrel with in this statement. If I am correct in my surmise, M. Piton can only mean that it was the King of Ts'in who was next in power and importance to the King—or Emperor, if he likes—of Chou. From this view I beg to differ. At the time with which my monograph begins, the power of Chou was hopelessly undermined, and that of Ts'in already in the ascendant. Ts'in, in a word, was in possession of the power, Chou being left with little save the prestige.

With regard to the spelling of 雖 as Ts'in, I can only suppose that I have been the victim of some near-sighted compositor, or else of my own indistinct caligraphy. I probably wrote Ts'iu, which, after all, was undoubtedly incorrect, and I thank M. Piton for drawing my attention to the inaccuracy.

I must add, however, that M. Piton himself is by no means consistent in his orthography,—as, indeed, I have already hinted. In his article on the Five Dynasties—or Generations—he uses the same vowelism for two such utterly different sounds as 智 *chih* and 西 *hsi*, spelling one *chi* and the other *si*. This is unpardonable; and the blunder is rendered all the more conspicuous by the fact that he spells 只 correctly as *chih* and 知 as *che!*

FREDERIC H. BALFOUR.

THE CORVEE SYSTEM.—The *Peking Gazette* of 13th Feb. contains a memorial from the Governor of Shansi which throws some light upon the working of the *corvee* system. We know that by law every land-owner, and indeed we may say every adult male, is liable to be called upon for certain personal services for the benefit of the Government or its officers, but it has always been a difficult thing to ascertain precisely what the nature and extent of these services are and whether there is any limit to the demands that might be made. Shansi is the great

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highway for officials going and coming between the capital and the west and south-west of the Empire, and in times past the demands for horses, camels and carts for the use of said officials and their servants were numerous and harassing. The Yamen servants, in collusion with the retainers of the travelling officials, would ask ten where only one was really wanted, and always preferred to accept a money commutation. If that were refused they would take the animals and whip them and drive them unmercifully or take them so many stages that the owner would be obliged to sell them to provide the means of getting back himself. The miserable plight to which the peasantry were reduced had some time ago been represented to the throne, and a Commissioner was sent to investigate, the result of which is that a local Board is to be established in every District, managed by a Committee of the people, to provide such horses, carts, etc., as may be required, and to assess the cost in equitable proportions among the land-owners. A monthly list is to be published of all such charges, showing the officials for whom they were provided, the number of animals supplied to each, &c. &c. A set of Regulations have also been sanctioned, which however are not printed in the *Gazette*. It would appear that though the total demands are still left indefinite there is some limit put upon the supplies that any one official can ask for, the amount most likely varying with his rank.

In places where no Board has been established the local officials will defray such expenses in the first instance, and at the end of the year the total amount will be ascertained and collected along with the land tax of the following year.

The general inference to be derived from this is that, strictly speaking, there is no limit to *Corvee* demands; that gross abuse, as in this case, provokes a remonstrance, and a sort of limit is assigned; that such calls tend to settle down into a regular money payment, which by and bye gets added on to the land tax, and in time becomes undistinguishable from it.

G. J.

A Chinese Exposition of the Four Tones.—The tones in question are the four principal tones of the Southern Mandarin; the table is easily remembered, and the characters chosen are good illustrations of the tones. In conversation the European ear can catch the sound of these words with comparative ease, the signs and tone-marks very fairly representing the actual sounds. Dr. Hager in 1801 represented these tones by musical notes (°), and in abbreviation by ÷ ヽ ノ ⊙; they might be still more closely approximated by – ヽ ノ ∧.

天 子 聖 哲
平 上 去 入

天 天 兹 升 哉
乔 子 審 宰
甸 疵 聖 載
鐵 吉 詔 哲

乔 甸 子 疵
天 鐵 兹 吉
審 聖 宰 載
升 詔 哉 哲

天 子 聖 哲

E.

QUERIES.

A Strange Story.—In the 1st Ch. of Father Faber's "All for Jesus; or The Easy Ways of Divine Love," we find the following:—"If we [Catholics] cannot publish figures, and show great results, as if we

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were so many Protestant members of a Bible Society, who have sent out, say a million Bibles to China, and need not add the fact of the Chinese ladies of a whole province having made them into slippers, . . ." —Can any one tell the source of Dr. Faber's information and the name of the Province referred to in the above passage?

T. W.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review.*)

BOOKS WANTED.

Any reader of the *China Review* who can help me to procure a copy of the 賡成集要 will render me a favour.

FREDERIC H. BALFOUR,
Shanghai.

Vol. XI. of the *Chinese Repository.*

Address, G. J.

Vol. 1 and 2 of the *China Review* to be exchanged for Dr. G. Schlegel's Works: *The Hung League or Heaven and Earth League*, *Sinico-Aryaca and Uranographie Chinoise.* Address, E. A.

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Travels in China, by John Barrow. London: 1804. 4to.

Travels of the Russian Mission, by George Timkowski. London: 1827. 2 vols. 8vo.

Address, Librarian N. C. B. R. A. S.,
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Dr. Pfizmaier, 25 Abhandlungen über Japan (aus den Sitz. Ber. der K. K. Acad. der Wiss. Wien), bound in 2 vols., for $6.

C. P.

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THE CHINA REVIEW.

CASES IN CHINESE CRIMINAL LAW.

MARRIAGE.

The following cases are translated from the voluminous work entitled 形案匯覽 "A General View of Criminal Cases." There are many other collections of decided cases, but this is the most comprehensive as well as the most authoritative. It is regarded as supplementary to the Code, and its *dicta* are continually referred to by modern administrators of justice. We must confess however to being very much disappointed with its contents. They bear little or no resemblance to the collections of Leading Cases in English Law. There, some particular case is taken as embodying a general principle, and other cases are clustered round it as illustrating the rule and the exceptions. Here, all is detail. We get no general principles.

The Code itself, first of all labours as far as possible to provide a specific penalty for each individual possible offence. Thus offences against the person are divided and subdivided, according to the various circumstances of each, that is to say, whether the assault, for example, was committed with a stick or with the hand or the foot, or with a cutting instrument, or whether it was committed against a parent or a younger brother, or an elder brother or an uncle or an aunt, or a relation outside the degrees of mourning, or a non-relation. In each of these cases there is a particular penalty, and that and no other should be imposed. Instead of laying down a general rule for all assaults and leaving it to the presiding judge, as we should do, to determine the penalty within given limits, after taking the particular circumstances into account as either extenuating or aggravating the offence, they endeavour to settle beforehand the particular punishment under all possible circumstances. The collections of cases follow on the same track. They supplement the Code in this way that they give you a huge mass of cases not expressly provided for, and the decision in each is to be taken as a precedent when the precise circumstances shall occur again. The result is what might be anticipated. The confusion in the Code, already bad enough, is rendered ten times worse confounded when one tries to incorporate the case law. As there are no leading principles to hold on by, not only do the decisions ramify out into innumerable lines corresponding with the infinitely varying circumstances of life, but mere accidental circumstances are laid hold of to constitute a distinction where no distinction ought to exist. To illustrate this I will give the headings of a few cases taken at random. The subject is "taking forcible possession of the wife or daughter of a free

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citizen," which is one of the headings under the title "marriage." One would think that all that it was necessary to say under this title might be condensed into moderate space, yet no less than 102 cases are given showing the various ways in which this may be done, and the appropriate punishment for each. Among others there are the following,—"Forcibly taking another man's wife and selling her in marriage, without accomplices;" "Maliciously preventing the escape of a woman so that she was forced by another man;" "Forcibly taking possession [under deed of sale] of a woman who has been divorced by her husband and sold and re-sold several times;" "Forcibly taking possession of a widow against her will, the late husband's parents being the negotiators;" "A husband taking forcible repossession of a woman whom he had divorced and sold, because the purchase money was not all paid;" "The junior members of a family forcibly carrying off a woman to be a wife to one of the seniors;" "Carrying off a woman who was travelling on the highway and afterwards repenting and sending her back;" "A domestic who was an accomplice in carrying off her master's concubine surrenders to justice;" "A person wounds one who was concerned in carrying off a relation and the wounded man dies after the expiry of the limit of time [within which it would be murder in an ordinary case of homicide];" "Resisting the constables and causing homicide in a case where a woman had been forcibly abducted;" "A senior relation through malice forcibly sells the concubine of one of his family;" "Forcibly carrying off the woman in regard to whom one had a verbal promise of marriage but where there was no formal betrothal," and so on.

I do not mean to say that there are not many valuable hints here and there which throw great light on the general principles of Chinese jurisprudence, but certainly it is a laborious task to search for them. There is an intolerable deal of chaff to the few grains of wheat. And it very often happens that, when you have found a promising case, the ultimate decision will seemingly miss the real point at issue, and go off upon some entirely unimportant circumstances, and instead of laying down a general rule, pages are occupied with twaddle, the only object of which is to determine whether the accused should receive 100 blows or 50, or whether the banishment should be to a distance of 3,000 *li* or 500 *li*.

The Cases which I have picked out have no particular merit. They certainly do add somewhat to our knowledge of the laws of inheritance and marriage, which formed the subject of my former papers, but they are inserted more as illustrations of what the student may expect to find in treatises of this kind. The object in each case from the Chinese point of view is merely to settle the penalty which the prisoner or prisoners ought to undergo—from our point of view the interesting part is to ascertain the civil rights of the various parties to the suit. On this the decision rarely condescends to inform us and it has to be inferred from the general argument.

Case of Li Sze.—Adoption. Validity of adoption when the person adopted is of the same surname but no relation.

Li Sze had been convicted of manslaughter and sentenced to banishment 流, an appeal was made on his behalf for a remission of the penalty on the ground that he was an only son, and the support of an aged parent. The prisoner's father had long been dead and his mother remarried, but from tender years he had been adopted by the widow of one *Li Shwang-hwai*, and it was she whose declining years now required the services of her adopted son. The question was, whether the adoption was legal or not, and if so whether he was entitled to the benefit of the rule in favour of a son on whom his parents are dependent, (cap. 18).

Inquiry established the fact that among

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the kindred of the deceased *Li Shwang-hwai*, there were none capable of undertaking his succession, and as the prisoner had stood in the position of adopted son for forty years it was evident that the adoption was originally made in good faith; it was held therefore that the relation was legally constituted.

As to the second point, the terms of the Rule are (Lü-li chap. 18, Li 10) that an only son whose parents are over seventy years of age, convicted of an offence which would not exclude him from the benefit of an Act of Grace, may commute the penalty for a money payment, and so be allowed to remain with his parents in order to support them and attend to the family sacrifices. An adopted son shall also be entitled to the benefit of the rule, if it appears that there is no other member of the kindred that can legally be adopted in his stead.

On these grounds it was held by the Board that the prisoner was entitled to commute his sentence.

A member of the Family once formally expelled from the succession can never succeed.

This case was tried by an Imperial Commissioner from the Board of Punishment. The facts were as follows. *Li Hui-pai*, a farmer, had both a wife and a concubine, but not having a son by either he adopted in his old age as heir, the second son of his elder brother, a young man named *Yu-chen*. *Yu-chen*, however, turning out a lazy careless fellow, *Li Hui-pai* fearing that he would squander all the property laid a complaint before the Magistrate and had him formally expelled, after which he adopted *Li Sze-yeh*, the fourth son of a friend who bore the same surname as himself 李, but who was no relation. *Li Sze-yeh* was a studious youth and having succeeded in obtaining his first degree, his adoptive Father became very fond of him. Unfortunately the two wives could not agree about him. The first wife was jealous of his affection for the second, and after the death of old *Li Hui-pai* she brought a law suit to have him deprived of the succession, on the ground that being no relation his appointment as heir was illegal, and endeavoured to have *Lung-chien*, a son of the above-named *Yu-chen*, —that is a grandson of *Li Hui-pai's* elder brother—appointed to the succession as adopted grandson.

It was held that both *Li Sze-yeh* and *Lung-chien* were disqualified for the succession, the former on the ground that he did not belong to the kindred, and the latter on the ground that his Father had already been debarred for misconduct, a disability which extended to all his descendants, and it was ordered that both should give up whatever of family property they had got possession of. On inquiry being made to ascertain who was the proper heir it was found that besides *Yü-chen* there were three of the "nephew" class in existence, but in each case the individual in question was an only son and therefore could not be adopted. But there had been another nephew who died leaving a son named *Yuan-liang* to whom this objection did not apply, and it was decided that the deceased should posthumously be adopted as son, and his son *Yuan-liang* be appointed to the succession and be heir to all the family property as grandson.

After formal betrothal a woman cannot marry another man. If she does, such marriage can be set aside even after the birth of children.

Wang Yün had formally betrothed his son *Wang Tu-erh* to a daughter of *Chü Chüan-ching's*. In 1818 the son of Tu-erh went away on business to Hami, but sent back letters the following year. Nine years afterwards the son being still absent the mother of the girl laid a plaint before the magistrate, which by law she was entitled to do, (Code, cap 116, Li 2), alleging desertion and praying for a certificate to enable her

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to enter into a second engagement. This was granted, and a month afterwards the girl was married to one *Wang Wan-chun*. *Wang Yün*, the Father of the first betrothed, appealed the case to the Prefect, and that official held the marriage to be void and ordered the woman to be given up, so as to complete the first engagement, but as she was now said to be pregnant he directed the surrender to be delayed till after the birth of the child. *Wang Wan-chun*, in his turn, then appealed to the Governor of the province, pleading that a son having now been born and nursed for some months, it would be cruelty to separate mother and child, and the Governor feeling the difficulty of the situation and fearing that if a separation were insisted upon the woman might do something desperate, applied to the Board for instructions.

The Board ruled that the marriage was void and that the woman must be given up to the husband to whom she was first engaged. They say "the absence of *Wang Tu-erh* did not amount to desertion inasmuch as it was known where he was, and if the girl's family were anxious to have the marriage completed, he could have been called back at any time by a letter from his father. They were wrong in bringing a plaint before the Magistrate and he was wrong in sanctioning a second engagement. Moreover the haste with which the second engagement and subsequent marriage were carried out shows that there was some preconcerted arrangement, and there is some show of reason in the allegation of the man *Wang Yü* that *Wang Wan-chun* had knowingly bought his daughter-in-law." Touching what the Governor said about the necessity of consulting the girl's feelings lest she should do something that would lead to serious consequences, the Board adds that this need not be taken into consideration, as from the readiness with which she consented to a new betrothal, it is not to be supposed that she will now object to doing the right thing. As far as the Board can make out from the dates given, the girl could not have been *enceinte* at the time when the Prefect's decision, which is now upheld, was given, and if that had been promptly carried out, the complication of the child would not have arisen. There is evidence of collusion between the Magistrate and the man *Wang Wan-chun*, and this must be further inquired into and a penalty inflicted in each case.

Re-marriage of a Widow before the expiration of the period of mourning of her husband.—Marriage held valid.

A man named *Yang Chang-chun* belonging to Peking had gone to Canton in the train of an official and there died. As the family were poor and as deceased had left no children it was arranged by the mother of the widow, in consultation with the mother of deceased, that the widow should return to her old home and be re-married. This was done and she was forthwith married to a man named *Jen Tung-hsin*. A Brother of the deceased, who had never been satisfied as to the circumstances of the death, laid a plaint against the widow on the ground of the premature re-marriage—and the Provincial Courts held that the marriage having taken place before the expiry of the legal period of mourning for the first husband, was contrary to law and void, and decreed that the parties should be separated. Against this decree the husband *Jen Tung-hsin* appealed. The Board reversed the decision on the ground that, though in accordance with the letter of the law, yet considering that this second marriage was arranged by the woman's mother, that the husband was in ignorance of the fact of her being a widow in mourning, and that there was no prior illicit intercourse between the parties, it would be doing violence to the woman's feelings if she were now compelled to change her condition a third time. Moreover it would be unreasonable to remove her from the husband's family who were innocent parties, for the benefit of the

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family of her mother who was the person really to blame in the transaction. The Board further adds that in cases where a man had sold his wife through extreme poverty as wife to another man, they have upheld such unions under the particular circumstances, notwithstanding that they are forbidden in the code, and on the same principle Jen Tung-hsin may keep his wife.

Case of a woman who got herself remarried during her husband's imprisonment.

Prisoner's husband had been convicted and sentenced to banishment. During his absence prisoner being very poor conceived the idea of getting herself remarried. For this purpose she begged a friend to go and get her aunt to consent to the plan, which consent was procured, so between them they concocted the story that her former husband had in reality been executed, and ultimately succeeded in arranging that she should be taken by a man named *Tsai Ching-ming* as his concubine. The aunt however did not appear as sponsor in the ceremony. The same woman was later on violently carried off by two men *K'ung Chao-shih* and another not in custody, and in this way she was brought before the Courts. The Magistrate held that the husband's enforced absence did not annul the marriage, that the second marriage was void and the woman was simply a common adultress liable to the penalty of the bamboo or the cangue. The man *K'ung Chao-hsi* was liable to perpetual banishment as accomplice in a case of forcible abduction, and these sentences were confirmed by the higher Courts.

Marriage with a Woman who has been Betrothed to one's Brother illegal and void.

Su Tsung-teh betrothed his niece *Su Ta-ko* with due formalities to one *Liu Pa*. Before the marriage was completed *Liu Pa* absconded and was never afterwards heard of again. After a lapse of 8 years *Su Tsung-teh*, fearing lest his niece should lose her chance of matrimony, engaged her to a brother of the first intended,—another brother *Liu Mei* acting as negotiator on his side. This engagement was afterwards carried out and the marriage completed. On the case coming before the authorities [it does not appear on whose complaint, for the first betrothed *Liu Pa* never reappeared] it was held that the marriage was illegal, and that the parties must be separated. The negotiators on both sides were sentenced to banishment. This decision was upheld on reference to the Supreme Authorities at Peking, on the principle that a formal betrothal was sufficient to constitute the relationship of man and wife between the parties, and inasmuch as no one can marry the widow or divorced wife of a brother or other relation within the degrees of mourning, so neither can he marry one who has legally put herself in the position of a wife. It would have been quite competent for *Su Tsung-teh*, after application to the authorities, grounded on the undue absence of the intended husband, to have married his niece to a stranger, but under no circumstances could she have been married to one of that family. As the case was novel and there was no precedent to be found like it, it was directed that a circular of instructions should be sent to all the provincial authorities enclosing a copy of the Decision for their guidance.

NOTE.—This case is interesting as showing what importance from a legal point of view attaches to the betrothal in the marriage ceremonies. Once duly betrothed with the aid of go-betweens and the consent of guardians, the parties are as good as married. There is no possible method by which either can get off if the other chooses to claim his or her rights; no matter how circumstances may have changed or what length of time may have elapsed, either can always claim that the contract be completed, provided of course that the plaintiff himself

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or herself has done nothing in the *interim* to justify the other in crying off. Except by mutual consent the contract cannot be broken, the Courts must decree specific performance. Even a subsequent marriage will be set aside although the other party to that was ignorant of the prior engagement. It would follow that the numerous ceremonies subsequent to betrothal which are generally practised at a Chinese marriage are all superfluous as far as giving validity is concerned, and that the only two things necessary to a complete marriage are a contract between the heads of the two families and the actual transfer or rendition of the woman.

Validity of Marriage.—Cases in which though technically irregular it is to be deemed good.

The Governor of Shansi had applied to the Board for Instructions as to the disposal of a case in which a woman had been found guilty of criminal intercourse with certain of her husband's relations. At the trial of the case it appeared that the marriage was illegal [on what particular ground is not stated] and that according to the code the parties ought to be separated. The question was whether the woman should be treated as a wife or not. The answer of the Board is given in general terms as follows:—"The law says (Code, Chap. 117, Li 4), when a marriage was preceded by acts of criminal intercourse between the parties or when the woman was known to be a divorced wife and sold by her first husband, such marriage shall be deemed void, notwithstanding that there may have been go-betweens and a marriage contract, and the parties in any proceedings between the wife and the husband or the husband's relations shall be dealt with as if no such marriage had taken place. But if the illegality merely consisted in this, that the parties were of the same surname, or that being relations they were not of the same generation or that one was free and the other a slave, or that the marriage was contracted within the legal period of mourning or that the woman was married [as a concubine], the first wife being still alive, or that the woman had been divorced [for immoral conduct], provided the second husband was not aware of the fact, then such marriage notwithstanding the terms of the original statute shall be deemed good, and the parties in any subsequent proceedings shall be dealt with accordingly. This clause is evidently meant to regulate the proceedings in cases where a marriage is technically irregular. The term 新屬 includes all the husband's relations, as well those that are junior as the senior. Such irregular marriages are often contracted by the common people in ignorance of the law and as the punishment entailed is merely nominal it would seem unreasonable that a technical irregularity should entail the weighty consequences that would follow by treating it as void." The Board had formerly memorialized the Throne and obtained sanction that this should be promulgated as a general law of the Empire, and it was directed that this case should be settled accordingly.

NOTE.—This case clears away, to a great extent, the numerous impedimenta to marriage which are found in the Code (see Vol. X., p. 88 et al.) It is characteristic of Chinese legislation. The old law is allowed to stand as good, but parties are released from the penal consequences. The simpler plan of striking out the old law altogether does not commend itself to them. In terms, this liberty is only extended to "ignorant people" who are not expected to know better, and it is a question whether the same indulgence would be extended to officials and scholars.

Control that may be exercised by a master in the marriage of his slaves.

In the course of a trial for manslaughter, the following facts came to light. *Wei Sze-yung* had a slave named *Wei ah Kang*. He had never been bought, but had volun-

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tarily placed himself in that position 投身爲奴 and for a long time, the relation of master and slave had existed betwen them. The slave had a daughter-in-law, a widow, also named *Wei* (same surname) who however did not live in the same household and who had never 投身服役, "submitted herself for service." This woman had been sold by the master, *Wei Sze-yung*, to one *Wei ah K'wei* to be his concubine, but as the woman's period of mourning for her first husband had not expired her transfer was delayed. Meantime *Wei ah K'wei*, her purchaser, had gone abroad on business, and *Wei ah Kang*, her father-in-law, became desirous of disposing of her in marriage. *Wei Sze-yung* thereupon told him that he had already disposed of her to *Wei ah K'wei*, and ordered him to wait until *Wei ah K'wei* should return, when the ceremony would be completed. *Wei ah K'wei's* return however being long delayed, *Wei ah Kang* went and sold the woman to *Wei ah T'u* as a concubine. When *Wei ah K'wei* returned he found her living with *Wei ah T'u*, and thereupon he went and demanded back his money from *Wei Sze-yung*. The latter instead of complying managed to get hold of the person of the woman, detained her by violence, and sent her, in pursuance of his contract, to *Wei ah K'wei* by whom she was received as a concubine. There then ensued a free fight for the possession of the woman between the partizans of *Wei ah K'wei* and *Wei ah T'u*, in the course of which one man lost his life.

In the decision the first point determined is that the relation of master and slave existed between *Wei Sze-yung* and *Wei ah Kang*, though no deed of sale existed, and no price had ever been paid. Next, that *Wei Sze-yung* was not guilty at all events of the offence known as 恃强搶奪, carrying off the woman by violence without shadow of right. As there was no law to be found to meet the precise case it was ultimately settled by analogy. The Code declares (Cap. 275, Li 16) that slaves and hired servants who take and sell the wives and daughters of their masters shall be treated as sons under power 卑幼, who compel the sale in marriage of any of their Senior Relations in the second degree. On this anology a master who by *force majeure* sells the daughter-in-law of his slave as a concubine ought to be punished as a paterfamilias who, for the sake of the price, forcibly sells one of his juniors within the second, third or fourth degree (Cap. 112, Li 4), that is to say with banishment for life (流); and this sentence was accordingly confirmed upon *Wei Sze-yung*.

NOTE.—It is disappointing to find that nothing is said in the final decision as to the disposal of the woman who was the real object of controversy. But the inference is that the second purchaser had the better claim. The woman was the widow of the son of a slave. It is doubtful if she herself and her deceased husband were in the slave class or not. In the first part of the decision it is implied they were not, as it is expressly said they lived apart and had never made submission of their services, but in the second they are treated as if they fell under the category of "Slaves and hired servants." The main point however is whether a slave can exercise the ordinary rights over his own family against the will of his master, and the answer here given is he can. Both the slave and his master had pretended to dispose of the woman in marriage. The two purchasers had come to blows over it, and the master who had nothing to do with the fight was found in the wrong. The inference therefore is that the slave was the proper person to negotiate the sale. At the same time it is expressly stated that the woman did not stand to the master in the relation of a mere stranger: though she was not his slave she was under the power of one who was his slave, and the master would appear to have the same right of control that he might exercise over the more distant members of his own family,

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such as nephews and nieces whose own parents were still alive.

It is worth while to note that very little distinction is drawn in Chinese law between slaves and hired servants in criminal matters. A master can inflict corporal chastisement upon either for misbehaviour to almost any extent he pleases short of causing death without being answerable for it, but wilful homicide in either case entails a penalty less than that for killing a free man. Neither can bring an accusation in a court of law against their master—a disability, however, which they share with sons under power. Each has the same rights and liabilities as the other in kind, only differing in degree. For petty offences a slave may be sentenced to ordinary banishment like a free citizen, so that in the eye of the law he cannot be considered the chattel of the master, else a sentence of banishment would in reality be to punish the master and benefit the slave. Slaves and all other menials form a distinct class or caste, with only this difference between them, that the former are involuntary and permanent members of it, while the latter are voluntary and temporary. But so long as the contract of service lasts the subjection of the hired servant to the master differs but little from that of the bought slave. Both are 賤 *Tsien*, mean or servile, as opposed to 良 *Liang*, the respectable or free citizen, and that status regulates their rights and duties through all the relations of life. Both are subject to the authority of the Paterfamilias and in a qualified degree to the authority of all the senior members of the household in the same way that sons and younger brothers are subject, and this analogy is pursued in fixing the penalty for offences by or against their masters.

Case of a man who in order to obtain possession of some family property threatened to force his Younger Brother's widow to remarry, in consequence of which she committed suicide.

The prisoner *Kwo Shih-na* was the (堂) *t'ang* Elder Brother (see Table of relationships, Vol. X., p. 98) of *Kwo Shih-lou*, who had died long ago leaving a widow and a young son. He left also some nine *mow* of land and some houses which the widow was in possession of. Her young son and only child having died she, with the assent of her mother's family, got a nephew by the mother's side (a son of her brother's) to come over and live with her—a young lad named *Fu Ko-liang*. *Kwo Shih-na* being hard up and wishing to get possession of the property left by his brother, went one evening along with another relation of the family to visit the widow, and told her he wished her to remarry. She cried and swore and *Kwo Shih-na* lost his temper and said "he would find a master and they would force her to marry," whereupon she cried and stormed all the more until the neighbours came in and persuaded the visitors to go away. After they had gone she said to her nephew with tears that having kept her widowhood for so long, she would rather die than remarry, and although she retired to rest pacified, that same night she put an end to her existence. The provincial court held that this case differed from that actually using violence to compel remarriage, inasmuch as the woman had only been frightened with empty words. The penalty for compelling a remarriage of a widow in the degree of relationship in which they stood to each other is strangulation after the usual term of imprisonment, and under the circumstances this was mitigated to banishment for life (流). This sentence, though at first queried by the Board, was afterwards upheld and confirmed.

NOTE.—This case is typical of a large class of cases which are constantly to be met with in Chinese Criminal Law. Some one threatens to do something and the other in a fit of rage and grief commits suicide. The former is held responsible for the con-

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sequences, though the threat may have been a vain one or never intended to be carried out. In cases between relations the rule no doubt acts as a check upon the large powers vested in the Paterfamilias.

G. JAMIESON.

A JOURNEY IN NORTH SZ CH'UAN.

(Continued from page 307.)

Our next day's journey was through a poor, tame, and uninteresting country, of the common hill and dale type, past Hwang-ling Ya, 15 *li*; Kai-p'ai, 38 *li*; Yen-t'ing Hien, 60 *li*, to a tiny mountain village called Lin-shan P'u, (1,100 feet), 90 *li*; all counting from Ch'iu-lin. The boundary between the San-t'ai and Yen-t'ing districts is a mile or two west of Kai-p'ai. We kept for some distance along the left bank of a small mountain stream which joins, a mile above Yen-t'ing, a river running from Tsz-t'ung Hien, and is navigable for small coal-barges up to a market town called An-chia Ch'ang, 80 *li* from Yen-t'ing. Just below Yen-t'ing, another small mountain stream, passing the city, joins this river, which then runs south-west into the Shê-hung river opposite T'ai-ho Chên. After leaving Yen-t'ing, we followed first the right and then the left bank of the said stream, which is at this time but a ditch, but which, judging from its deep and sandy banks, is evidently at times a torrent. Yen-t'ing Hien is almost the poorest district in Sz-ch'uan, and only pays Tls. 3,000 land-tax against Tls. 60,000 for San-t'ai. It has thirteen licentiates, against twenty for the former. The city is very tiny, the west end not being more than fifty yards across: it seemed as if we were entering a toy city. Perhaps it is a small half-mile long, but its area is largely taken up with mulberry-trees. My sudden descent upon this Liliputian city created a great sensation, and I was closely beset at windows, doors, ceilings, etc., by a curious but not in the least offensive crowd. From the earnest and eager way in which they scanned my face, it was evident that they had seen no sort of a foreigner before. The approach to the city is very beautiful, what with the smooth and graceful valley with its mulberry groves, and young crops; its mosque-like and other pagodas occupying striking sites on very picturesque hills; and its noble six-arched bridge over the ditch which barely fills one arch. One end of the bridge runs into a ploughed field, which is dug out of a mountain side, and the other connects with a small by-path leading nowhere in particular. Possibly, when the freshets arise, the bridge is utilised. It is the first of its kind I have seen in China. It is flat, except that the middle part, two thirds of the whole, is raised three feet above the sides, and approached thence by handsome steps: this gives the bridge a most elegantly diversified look. It is all of stone, and must have cost at least Tls. 20,000. Yen-t'ing produces a superior opium of a more tasty description than the Ch'ungk'ing kinds: the quantity is not large, but sufficient to form a small export: this year the crop was too dry. Silk is, however, the great staple, and lots of it we saw in every stage. A man with cocoons said that they were worth 270 cash a quart (*shêng*), and that he could get 1½ ounces (local ounce)—say 360 cash worth—of silk from each *shêng*. Nearly all the silk from North Sz-ch'uan goes to Ch'ungk'ing by land route, in order to avoid

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the *likin* at Hohchou. The silk-winding machines are not all of the same construction. One I saw to-day had four skeins and four rollers instead of three: the crank which turned the wheel had hanging to it a fork, like a clothes-peg, one end of which was attached by a cord to a split bamboo pole, which a man standing on one leg at the side of the frame kept pushing back with the other foot. The other end of the bamboo pole worked freely up and down another split bamboo stick, extending out slantingly from the frame to the ground. Instead of the "canary" worked by a cog, a wooden barrel of open bars like a mouse-wheel set on end was turned by a rough bit of endless rope which ran round the end of the axle of the wheel. The ingenuity and rough simplicity of the machine makes one smile, but I do not remember even in English machinery to have seen an endless strap used in this ingenious way with one end working horizontally and the other perpendicularly.

Yen-t'ing produces a considerable quantity of salt, which goes to Kiang-yu Hien and Lung-an Fu. An old man who seemed to know all about it said the wells were contiguous to those of San-t'ai, but that the latter place produced more salt in any one of its half-dozen well districts than Yen-t'ing did altogether, so that we may assume that 1,000 tons a year are produced in Yen-t'ing. He said the wells of San-t'ai brought up white brine which yielded fifty per cent. of salt; that mules from Mien Chou were used in pairs to haul up the buckets by means of a horizontal wheel; and that the wells would yield all day long and needed no "prodding" or "jabbing." The *likin* was one cash a catty in both San-t'ai and Yen-t'ing, and ten or twenty strings were taken a day,—information which accords with what has been said before. Grass was the only fuel, and some of the boilers had as many as twenty pans. The salt from San-t'ai went to the capital and to Han Chou, besides Lo-kiang, Chung-kiang, &c., and the exported salt was always pan-salt, the granular being consumed in T'ung-ch'uan alone. Each porter carrying salt was provided with a *likin* receipt which enabled him to trade without further exaction in any place where San-t'ai salt was allowed to circulate.

The rustics along this road, in addition to the ordinary *lung-ku-chê*, or endless wheel, used a very effective irrigating machine in the shape of a mat shovel-like bucket, swung by two cords each held by one of two persons standing at a distance of twelve feet apart. One (the shorter) cord passed through the top side of the bottom of the bucket, and the other through and across the mouth. This bucket, being dropped shovel-down into the water, is deftly brought up and turned, disgorging each time about half a gallon in half a second. A man and his wife usually worked the affair in Joan and Darby fashion, and, by way of preventing the bank from "giving" with the wet, adopted the characteristically Chinese device of taking off their coats, and laying them on the top,—of course with no further damage than a washing. The hard-working peasant women, though not at all inviting, are a decided cut above their slatternly and dishevelled sisters of the town. I have often spoken to Chinamen of all ranks about squeezing the feet, and I think there can be no doubt that, apart from all fanciful stories, the sound practical reason of the tenacity of the custom is that it keeps women from gadding about. The idea is the same as the Japanese one of blackening the teeth and pulling out the eyebrows as soon as a woman exchanges the irregular life of the tea-house for the more prosy one of marriage: the only difference is that the Chinese woman never has her "fling": indeed, her youth is the time of the greatest pain, before the bones and nerves have got properly smashed up and deprived of sensibility.

The water of the mountain streams is most carefully husbanded: in one place I

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saw a very handsome and ingenious mole or dyke of solid granite, around and behind which the river could be conducted down a flight of steps to different levels. Rice and taros, (wherever there was water), sorghum, cotton, beans, cucumbers, &c., were the vegetables for the day; cedars, mulberries, *t'ung-tsz*, *ʂhwang ʗlien*, (I think a sort of willow), walnuts, &c., the chief trees.

T'ai-ho Chên is 120 and Tsz-t'ung Hien 180 *li* by land from the city of Yen-t'ing. As we approached Yen-t'ing from Ch'iu-lin, we passed several roads on our right, all running to Shê-hung. Just after leaving Yen-t'ing, the road divides into two, ours continuing north-east, and the other branch running north over a steep hill to Tsz-t'ung.

The place in Yen-t'ing (I should mention) which produces the salt is called Liang-ho K'ou.

I inquired for Man-tsz Tung as we approached Yen-t'ing, and was informed that there were none in the neighbourhood; but instinct has now taught me where to expect these, and, on looking up, sure enough, there were two in the rock just above the junction of the streams. I have omitted to mention that we saw numerous fine specimens both before and after reaching Sui-ning, but they were too much like those I had already seen to make it worth while clambering up.

I heard a good deal of Mahometans from Sui-ning northwards: in fact, the military official of that city was himself a Moslem. An agreeable incident of their presence in the district was that I was able to get some mutton to eat.

It is noteworthy that tobacco and hemp almost disappeared from the scene from the moment we left Sui-ning territory. In fact, we met many coolies on their way to Wên-kiang district, in order to purchase loads of the *ʻhwo ʂma*, which is said to be the chief production of that place.

An article of commerce in the silk districts is old cocoons or *ʻchien pa' tsz*, worth eighty cash the catty; or "*ʗsz ʂt'ou*," the same cut up and prepared, which are sold for twenty cash the ounce, and are used for making cords and stuffing pillows, cushions, &c.

The next day's journey was through the same uninteresting country, without any change in the cultivation. Birds, however, were unusually numerous, some of the most beautiful being different kinds of *ʗsan tsa'* or *ʗshan cha'*, certain of which almost resembled humming birds, and others small pheasants. Seen from the back, these latter were extremely broad, with white spots upon a brown ground; but, seen from the side, they looked as small as a swallow. Magpies, (some brown), crows, doves, pigeons, ravens, and egrets were very common, and one top-heavy bird with mauve wings upon a drab ground, with a large head and broad chest, moderately long bill, short legs, black eyes, and slow fly, left upon me the impression of a cross between a kingfisher and a sea-gull. The Chinese called it a *ʗch'ing ʗchwang*, but it was certainly not the same sort of bird that we had seen near Ta-ho Pa, also called by that name.

We crossed the boundary of Nan-pu Hien a few *li* beyond Lin-shan P'u, passing Pi-shan Miao, 18 *li*; Fu-ts'un Yih, 12 *li*, this latter a *sub-division (*fên sz*) of Nan-pu; Hwa P'ai-lou, 8 *li*; Ch'in-fu Sz, 20 *li*; to Liu-tien Yih, (1,180 feet), 32 *li*; 90 *li* in all. The two last-named places are tiny market towns, the former as bustling during a fair as the latter was deserted in the absence of one. These Sz Ch'uan fairs remind one very strongly of the same gatherings in the out-of-the-way villages and towns in county Donegal. Here was the matron sitting astride of her bat-mule, (but of course without her husband in front of her, —a combination very scandalous to the Chinese mind), encumbered with her band-boxes, wares, and day's provisions; pigs in pokes, baskets, attached to strings, or slung by the feet to a pole; a brace of pigeons,

* A sub-district (*fên hien*) is under a *hien ch'êng*; *fên sz* is under a *siin kien*.

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tails downwards, neatly jacketted and suspended at one end of a stick, and a long-legged Cochin-China fowl uncomfortably slung to the other. Silk, paper, tobacco, native cotton cloth, and yarn, oil, rough iron, and bamboo wares, all being bandied about with interminable squabbling and noise. Here, for the first time on this northern road, back-loads began to replace the usual carrying-pole, and horses, mules, (from Mien Chou), and saddled oxen bore loads of heavy produce in company with their masters. Poor and unpolished though the villages are, they are frequently adorned with a gaily-coloured but tawdry pagoda or temple, a play-house or a roofed bridge. The dirt is of a drier and less pungent description than that of the south, and the country assumes a parched and dusty look in some places, which recalls travelling in the neighbourhood of Peking. The vermin were terribly numerous at Lin-shan P'u, and I was awoke several times by the impatient groans of my retainers, who had to struggle not only with mosquitoes, but with the letters *b*, *f*, and *l*. I complacently reflected that, as a Chinese general,—a quondam Imperial Commissioner,—had recently explained to me, I was one of those lucky ones who "did not fear the bite," a fact which presented itself to me the more forcibly in that I was ensconced within mosquito-curtains. Nevertheless, I felt remarkably "lively" about the skin. The gallant general put me up to a "wrinkle" which he, as a similarly constituted fortunate one, had discovered when called for audience to Peking, the city *par excellence* of Norfolk-Howards. "You have no occasion to get excited and rise from your couch: these creatures always make for the shoulder, and when a dozen or so have collected there, just give your bare shoulder a sharp turn on the bamboo pillow, when they will be crushed to death and rendered perfectly harmless." At the moment I reflect upon the judiciousness of his Excellency's remarks, I witness five kindly loiterers in the inn-compound engaged in rapidly picking off the Norfolks from my mosquito-curtains, previous to hanging them up for another night's adventure. According to the coolie captain, they cannot walk upon blankets or woollen rugs,* but it is evident that they can comfortably sleep there, for now I see my blankets being subjected to the same operation.

Near Liu-tien Yih I noticed some bare-legged women working in the paddy-fields. My men said they were of Cantonese extraction, but they seemed to have no other reason to give for this opinion than the fact that their feet were not squeezed. They said they had observed the same thing in Lung-ch'ang and Jung-ch'ang, (where, indeed, I have heard there are some old Cantonese immigrants), but, (unless the pretty woman I have related that I saw there was one), I did not happen to come across any of them.

The regular land-taxation of Nan-pu is not heavy, but, what with extras, &c., it comes to Tls. 5,000 and over a year. A land-owner told me that each mace of silver counted as three quarts of rice, and each quart of rice as 215 cash, so that the peasant would really pay four times the nominal amount. Nothing could be more complicated than the land-tax of Sz-Chuan, which, nominally about the lightest, is, in reality, amongst the heaviest in the Empire. The Prefecture of Pao-ning Fu, *i.e.* Lang-chung Hien, Kwang-an Chou, &c., is chiefly supplied with salt from those wells of Nan-pu which are situated on the left bank of the Pao-ning river. I met a man who owned one. He said the brine was white, and of 1½ ounce saltness to the catty,—say eight per cent. The wells were, as at Tsz-lin Ching, (down to a certain depth), and Shê-hung, lined with cedar or cypress-tubes to keep out the "male" water. According to his account, these tubes are constructed with great care, and enveloped in canvas,

* If this be so, how account for the saying, "as snug as a bug in a rug?"

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tied with bamboo and hemp, and strengthened with *t'ung* oil. The joints are made by prolonging one side of a tube and splicing it to the corresponding short side of that above or below. Sometimes a tube will have to be fished up and repaired after a year or two's use; at others it will last for forty years. The fuel used is chiefly grass, coal from Ts'ang-k'i (brought down the small river to Pao-ning) being very expensive. At Liu-tien the price of coal was seventeen and eighteen cash the catty, or £4 the ton; but of course it was only used for smith-work and other exceptional purposes. Opium of a good quality is grown in the district, but not enough for local consumption; nor will the paddy-lands support a crop of opium during the winter. Here, and in Yen-t'ing, the distinction between *t'ien*, (wet-land), and *t'u*, (slopes), has to be rigidly kept. Though cotton is grown in the district, Shanghai cotton still finds its way up here, and, in spite of the heavy freight, competes successfully with the local article.

The landlord at Liu-tien being an intelligent man, I took the opportunity of cross-questioning him on various subjects. It appears that, though go-betweens are in vogue in match-making, these are not female professionals, but relatives of one of the two families, and that the girl's family usually proposes. Her outfit is left to the liberality of her family, the only things which are a *sine quâ non* of her trousseau being one large and two small tables, four benches, and a few humble wooden utensils. Three days after marriage, the pair spend three days with the girl's parents. The latter make no profit by a marriage, nor does the husband purchase his wife in any shape or form, her marriage being, on the contrary, usually a heavy expense to her parents. Guests invited to wedding and funeral feasts must bring a sum of money fixed by local custom, according to intimacy or propinquity. This sum is smaller in the country than in the town, where the host usually profits by the transaction. In my informant's village, the lowest sum for an ordinary friend is 120 cash; at Nan-pu city 400 cash. As to adoption. An elder or younger brother adopts one of the sons of a younger or elder brother, if the former is childless, and, in the event of there being only one son, the custom of *ˀshwang t'iaoˀ*, or one husband having two wives, one to represent and bring forth for his father, and one to do the same for his uncle, exists under the homely appellation of "borrowing a cock for eggs, (*chiehˀ ˌchi-ˌkung ˈchien tanˀ*)."

From Liu-pien, (or Liu-tien, I am not sure which) on wards, in the same north-easterly direction, the country grows more mountainous, and, at the same time, opens out into broader expanses. I should be disposed to think that the country from T'ung-ch'uan to Pao-ning was a gradual slope or slightly inclined plateau, still retaining, however, the cut-up and channelled appearance so characteristic of Sz Ch'uan: but a whitish gray has now taken the place of rich red soil, and the country wears a more wintry garb. At Shê-hung I was told that several inches of snow had covered the ground on one occasion this last winter, and that this was no unusual phenemenon. After crossing one *col* or ridge, we passed a busy fair at the little town of Ta Ch'iao, (25 *li*), to which the country people were flocking, like bees, from every direction, some carrying grain and homespun, or leading pigs for sale, others just returning with a bit of fat pork hanging by a straw to the little finger. The pole had now quite disappeared, and even the grain crop was computed by the *peiˀ*, or back-load. The custom here is for the landlord to receive about one third of the autumn grain crop, and no *ya tien*, or lessee's deposit, is left with him as is the case around Ch'ung-k'ing. In bad years the reduction of rent is a matter of arrangement and liberality, governed by the chances of the tenant's leaving, if too hardly pressed: there is no established custom.

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The Magistrate of Nan-pu must be an energetic man, for in every village and hamlet we passed, and, in fact, on almost every portal or house, there were affixed numerous proclamations exhorting the people to virtue and industry, and explaining to them in easy rhyme how the mulberry and the cotton plant should be cultivated. The next village is Shih-tsz Ch'ang, 12 *li*, shortly after passing which we crossed a brook which evidently runs into the Pao-ning river somewhere below the prefectural city. This stream seemed to be full of fish, and both men and women were wading about with cast-nets in their hands. The large-footed women in the fields were no better looking than their sisters of the stumps, but I noticed that they were generally singing or exchanging banter with each other or the passers-by in a cheery way unknown to the miserable creatures who totter about in, or rather on, "golden lilies." I think I even saw one girl who was sitting astride of a cow engaged in the delightful occupation of flirting. Her back was turned towards me, but a young fellow was standing opposite to her and looking smilingly into her eyes: when he saw me, he dropped his smile and looked as solemn as a sexton, as though caught in a shameful act, little thinking that all my sympathies were with human nature, and not with the rites and ceremonies of unbending Confucius.

At the ridge of Siao-Ho Ya, (1,100 ft.), we passed the eastern boundary of Nan-pu, and entered the District of Lang-chung. Here a fine new temple had just been built by a local family of substance, and here the village Hampdens were shrieking out their lessons at the top of their voices. Education seems widely diffused in Eastern and Northern Sz Ch'uan, but does not appear to go much beyond the three R's, or their Chinese equivalent. Most people seem rather ashamed of the fact, or bashful to shew that they "have the books," and it is exceptional to find a man who can (or will) tell you the written name of an official or a place. Yet crowds stand round the proclamations, spelling out their meaning, whilst the reception of a letter by a rustic Ajax is quite an event, and collects quite a crowd of curious dunces, who puzzle out a character each here and there over the recipient's shoulder, until some Thersites condescends to interpret it in a lump. "An old lady's ears are supererogatory appendages, (*lau t'ai-t'ai érh-to hü shê*)" remarked my *fidus Achates*, (a sort of Chinese Sam Weller); meaning "Luxury and learning is out of place in common people." This gentleman hardly ever delivers himself of a sentiment without coupling it with some terse and homely proverb. "It is in cutting the jungle that you find out the wolf," (*k'an lo hau-tsz hsüan ch'u lang*), he triumphantly remarked when I allowed some other person to buy me a skein of silk, and of course was cheated of a few cash.

We put up for the day at Wan-nien Ya, where we found a very tolerable and delightfully dark inn, having only accomplished sixty *li*. It was now scorching hot, though we had been singularly fortunate in having cool and sunless weather for a week past. The landlord of this place had one of the richest and most remarkably deep bass voices I ever heard,—quite astonishing in a Chinaman, whose utterances come seldom from the chest. The inn, however, it turned out, had one most serious defect: the mosquitoes were so numerous and pertinacious that not one of my bearers and servants got a wink of sleep, notwithstanding that they had carefully smoked the enemy out with straw before going to bed. I was more fortunate, inasmuch as I both smoked my room and had good curtains, whilst they each of them sweltered in a filthy festoon which looked more like an old sugar sack than anything else. Unfortunately, all our mosquito "ropes" had run out, and, after four hours' refreshing sleep, I was awakened by groans of agony all around me: the unhappy coolies were making wild and desperate lunges at space and vainly en-

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deavouring to snatch a moment's slumber. The end of it was we all got up at three o'clock in the morning, and a very silent and unhappy lot we looked as we blundered along in the moonlight. I was rather glad to be able to get over the best part of the journey in the cool of the day, and discreetly kept to myself the fact that I had had a good sleep. It was still dark when we crossed the Si Ho at a trifurcated point called Si-ho T'ang, where the river coming from Chia-ch'ao (in Nan-pu) and Ta Ch'iao joins a small stream running from a point 30 *li* in the Pao-ning direction, and the whole runs past Lau-wa Ch'i into the Kia-ling Kiang or Pao-ning (or Hoh Chou) River. By the way, I may mention that the T'ung-ch'uan River is called in the books by the name of Fu Kiang. It was barely light when we passed through the sleeping village of T'ien-kung Yüa 'rh, where the inn was in official limbo. We breakfasted after a climb up a hill, (1,240 ft.), called Ch'ên-chia P'o, 20 *li* from Wan-nien Ya, and there witnessed some very amusing scenes between the silk-dealers and the villagers who were bringing in their skeins for sale. The amount of chaffering and indignation-acting which went on down to the last cent of the price proved that no European merchant could ever possibly compete with a class of men who sell silk by the ounce and subdivide tenpence, (the cost of the ounce), into 200 fractions. The silk is weighed on a sort of steelyard, and I saw one lot of 73 ounces knocked down for 13,500 cash. The dealer was a crafty covetous-looking man with one of his eyes drooping like that of a chameleon, and who spat freely into the face of everyone whom he addressed.

As stated by the Delegates of the Shanghai Chamber of Commerce, Kia-ting and Pao-ning are, (together however with Shun-k'ing) the most productive silk districts. Kia-ting comes first in quantity, and, the silk being mostly white, takes the dye better. The best silk, however, comes in larger quantities from Shun-k'ing and Pao-ning where the yellow cocoons yield a thicker thread. The value of the combined production of the two latter prefectures is estimated by competent native authorities at from one million to one million and a half of Taels a year, against from two to three millions for Kia-ting. The same authority estimates the production of Jên-shou, where the silk is celebrated for its superior quality, at Tls. 200,000 a year. As the Delegates observe, however, most places in Sz Ch'uan produce silk for local consumption, and the places named are only centres of production whence considerable export takes place. Little or none is produced in Jung-ch'ang or Lung-ch'ang: little, again, in Nan-ch'uan, and only "mountain silk" in K'i-kiang. But most places have a little. In the small district of Pi-shan, for instance, there is a production of from Tls. 10,000 to Tls. 20,000 worth of silk in the year. The whole business is transacted in twenty successive days at twenty different *ch'ang* or market towns. The export of Sz Ch'uan silk was, until within the last two years, carried on almost entirely by land, in order to avoid the heavy taxes at K'wei Kwan; but now much of it goes under transit pass. It is carried either to Hankow, or by way of Shih-nan to Sha-shih, whence it travels *viâ* Suiting and Tung-hsiang, or *viâ* King-mên and Fan-ch'éng to Peking and the north generally. A certain quantity also goes to Peking from Ch'êng-tu by the great Shen Si road travelled by Richthofen. From Hankow the silk is carried on by steamer to Shanghai, and thence to Soochow, where it is often dyed and sold as Soochow fabric. Dyeing silk is done much better both at Peking and Soochow than in Sz Ch'uan, but now dyeing is extensively carried on with aniline dyes, more especially at Chêng-tu. One regular customer, a large foreign firm in Shanghai, is said to have bought in some years as much as a million taels worth of Sz Ch'uan silk. The trade with Canton, which formerly took 600 to 700 boxes a year, has dropped, but both the *hwo-sz*,

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and the *shui chang sz*, mentioned by the Shanghai Delegates of the Chamber of Commerce, have resumed their place in the export to Yün Nan, which Province takes also large quantities of silk thread. Silk is also exported to Kwei Chou from Ch'ung-k'ing. The season covers the third and fourth moons, and is quite over in the fifth and sixth moons. The mulberry tree on the leaves of which the insects usually feed is ready for use the third year after planting. The leaves are plucked in the third and fourth moons, and the tree must be polled every year. During the first moon the trees have to be carefully examined by practised eyes to see if there are any grubs or moths upon the leaves, and these are instantly killed to prevent their eating up the tree. In Kia-ting the insects are frequently fed at first with the leaves of the *ché* or silkworm oak, which resemble somewhat the leaves of the chrysanthemum. As they grow older their diet is changed to mulberry leaves. This is "hard silk" and none of it is found in Pao-ning or Shun-k'ing. The insects which produce the wild silk of Kwei Chou are fed on the young leaves of the *Ch'ing Kang*, a species of *Quercus*. These two trees must therefore be closely allied. In Kwei Chou, however, the insects are more often fed upon the tree than in the house, and the silk also is reeled off the insects as they are settled on the tree. The fabric made from the wild silk or *shan-sz* is also called *kê-ta ch'ou* from the lumps and nodules which are found in its coarse texture.

The newly-hatched grubs must be fed daily with clipped leaves, and the leaves must be changed three times a day. There must be no lime or dirt upon them, and they should be carefully wiped with a damp kerchief. Everything near the insects must be kept scrupulously clean. After ten days, they have grown to the size of a caterpillar, and developed their eight legs. When mulberry leaves have not been used from the beginning, this is the time for substituting them for the leaves of the silkworm oak. After a month, again, the insects begin to make nests on the stalks, (*shang chia*), form an egg around themselves, and begin to disgorge silk. As soon as they cease to move, they are removed from the branch.

A certain number of insects are allowed to live in order to produce eggs for the succeeding year. The grub comes out of the cocoon in the fourth moon, and lays its eggs upon sheets of paper provided for that purpose. These sheets are carefully placed in boxes, and hung up in a dry place in the house until the first month of the ensuing year. On the arrival of the solar term *ching chih*, or "movement of larvae," about March the 5th, the sheets of eggs are taken out of the boxes, and carried about in the hat or bosom, or placed among the bed-clothes in order to be hatched. Sometimes they are placed instead in a sort of large basket or sieve (*lo-tou* or *shai-tsz*) which is kept in a warm place.

In washing the silk, or wetting it in order to wind it from the cocoons, the Chinese do not put potash and the caul of pigs into the water as has been supposed by some. These ingredients are, however, used to make silk glossy in the weaving. The term *Kwo-p'ên* is used to indicate silk which has undergone more than one washing, or in the washing of which more than one pan or basin is used. All silk must pass through at least one basin of water, so that the definition given by the Delegates of "*Ko-pun* so-called from its passing through the basin in reeling" is hardly correct. As the Sz Ch'uan washers are paid according to the number of cocoons they can get through, —the rate being 80 cash the *tou* or peck— no pains whatever is taken to keep the thread at a uniform thickness. Instead of taking up the ends of five cocoons as is done by women in Soochow, the workmen frequently grasp as many as thirty. The water in which the cocoons are placed must be very hot, otherwise the insect changes into

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a moth. In the autumn of 1881 the Ch'ungk'ing prices for silk were quoted as follows per ounce:—1.—Jên-shou and Mien-chou, one mace nine candareens. 2.—Pao-ning and Shun-k'ing, one mace three for *t'iao-tsz;* one mace seven for (selected) *ʿkai ʿpa;* and one mace eight for *Kwo-p'ên.* The price of the harder silk from Kia-ting, which, however does not come to Ch'ung-k'ing for export, was one mace six. At Ch'ung-k'ing there is a silk *hong* or licensed exchange employing four families.

During the year 1880 silk was remarkably cheap, prices being as low as one mace one candareen the ounce. It has been as high as between two and even three mace within the last few years. About six years ago, for instance, it is said that a large French demand sent up prices to two mace five or six candareens. One hundred and sixty ounces of silk make a *pa,* (book), and ten or more *pa* make a *tan* or pecul; but local custom varies.

A large number of *khatas* or yellow silk scarves (*p'a*) are also sent annually from Ch'êng-tu to Tibet, where they are used amongst the *lamas* (*hofo*) for ceremonious purposes. Pao-ning also sends *khatas, viâ* Kan Suh, into Tibet.

Coal was being conveyed on coolie-back from Pao-ning to Fu-ts'un Yih, where it was required for blacksmiths' work. The cost at Pao-ning was 400 cash and at Fu-ts'un, say 80 miles off, 1,700-1,800 cash the 100 catties. The iron and tobacco consumed in Pao-ning come chiefly from Han-chung Fu, in Shen Si, but we overtook porters carrying loads of tobacco from Mien Chou.

I was delighted to get hold of a good specimen with fruit of a very fine-grown small-leafed tree called the *ʂhwang ʿlien,* (not to be confused with the drug *ʂhwang ʿlien*), which I hope to have identified before long. The cedars on this road have sometimes been allowed to grow to a great height and thickness; but the *ʂhwang-kwo, shu* got poorer with the country. We heard a great many real cuckoos about here; the local name is *ʿpao-ku, ch'üoh* or "maize bird." Everything else in the way of nature was much the same, except that the country grew more mountainous, and the sandstone more decidedly white.

The only other place deserving the name of a village on this side of Pao-ning was Ta-fung P'u, 15 *li* from the city. Pao-ning presents very little view as you approach it from the west. The Ch'êng-tu highway comes to an end with a flight of steps on the right bank of the river, whence we crossed by ferry boats to the suburb. The place, which has a reputation for great poverty, looked to me remarkably clean and prosperous, and in the high street through which we passed there were various foreign and Canton goods exposed for sale. Apart from its silk trade, Pao-ning is famous for its superior vinegar, many jars of which we met on the road, going to T'ung-ch'uan. It is, as far as I understand, made of wheat fermented with rice-barm. There are a good many Mahometans in the city, and there is also a considerable quantity of Shen Si opium consumed there. It is hard, harder even than the Kwei Chou ling, and is sold in bricks of 100 ounces a piece. The price was quoted to me at Tls. 15-16 the brick. It is said to be better than any Sz Ch'uan opium, but not to equal in flavour that of Yün Nan. The coal consumed in Pao-ning and Nan-pu comes from Kwang-yüan Hien, up to which place the river is navigable for ordinary-sized cargo-boats, and above that for small lighters. Indeed, either the main river or one of its branches is navigable far into the Shen Si Province, notably up to Lo-yang Hien and Ning-kiang Chou. Iron, water-pipe tobacco, wine, sheepskins, felt hats, and coal are the chief products brought down; occasionally, also, cotton, and foreign piece-goods are imported by way of the Han River. There was not much shipping lying off Pao-ning, nor did the interior of the city give one the idea of being much addicted to business. The

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Yamêns are exceptionally fine, that occupied by the Brigadier-General having been the palace of a *shwai*[3] or generalissimo under the Ming Dynasty. According to reliable statements, Chang Hien-tsung, although he ravaged the country, never destroyed the city itself. Pao-ning is the official seat of the *taotai* or Intendant of North Sz Ch'uan, who has jurisdiction over the two Prefectures of Pao-ning, T'ung-ch'uan, and Shun-k'ing. It is also the seat of the Brigadier-General of the northern marches, whose military jurisdiction is nearly, but not quite, conterminous with the civil. The Prefect of Pao-ning has jurisdiction over the Districts of Lang-chung, Nan-pu, Ts'ang-k'i, Kwang-yüan, Chao-hua, T'ung-kiang, and Nan-kiang, and over the Departments of Pa Chou and Kien Chou.

Leaving Pao-ning by the same ferry by which we arrived, we followed the shore of the right bank down to a point about a mile below the city where the river bends to the north. The river opposite Pao-ning runs east and west, and bends north on both sides, so that the city is built on a sort of low uvula formed by the tortuosities of the stream. We now cut across a fertile plain called Ch'i-li Pa, or "Seven *li* Flat," which abounds in tobacco, (*i.e.* not the water-pipe sort), cotton, beans, rice, sorghum, &c. A good many specimens of the *Pao-kê-tsao* or *Pê-lah* (white wax) tree grow about here. I am inclined to think from enquiries made that the former, though also called by the latter name, is not quite the same tree as the "white wax tree" of Kia-ting, possibly a variety of the same species. The villagers near Pao-ning said so, and also said that no insects were there fed on the tree then before me. But a trader whom I met contradicted this, and his story is the more likely to be true in that a small quantity of white wax is undoubtedly produced at Sin-chên Pa, a Sub-district of Nan-pu on the left bank, and also at Fei-lung Ch'ang in Nan-ch'ung Hien, in both cases from insects brought annually from Kia-ting. T'ung trees were common, as indeed they have been over all the road from Ch'ung-k'ing. A persimmon (*Diospyros kaki*) tree was the only novelty; the bamboos, willows, cedars, and other trees frequently above specified being about as before. After travelling twenty *li* (very long ones) we again take the river bank, and, crossing a few troublesome hills, reach the village-town of Fang-lung Ch'ang, 25 *li* from Pao-ning. On the road we met vast quantities of native cloth being conveyed from Ting-yüan Hien, a District which produces a superior quality. The women in the T'ung-ch'uan and Pao-ning Prefectures are engaged with silk in the early summer, and being too poor to indulge in the luxury of squeezed feet, work with the men in the paddy-fields. Probably this accounts for so much cotton cloth being imported. Yet the old women and girls in the houses, here as elsewhere, were often engaged in spinning yarn. The wheel is exceedingly rough and simple. In shape it resembles the silk-reeling wheel, and the woman sits with her right hand on a handle or crank which turns the wheel, holding in her left hanks of cotton, ginned and cleaned, about the length and breadth of a good-sized barley-sugar stick. The wheel is connected with and turns a spindle, whose axis runs parallel to that of the wheel. The end near and pointing to the woman's toes is prolonged and pointed like an awl. The end of the thread having been made fast to the spindle, of course it turns round many times faster than the wheel, whose circumference is so much greater. The woman serves out with her left hand, the fingers of which deftly regulate the supply, the hank she holds. The pressure upon the frail thread is not great at the point of the spindle, and as the latter revolves, and the thread is carried farther back, it gets twisted and more capable of resisting pressure. Yet it frequently breaks, and is joined to the cotton hank by rubbing the two together between

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the fingers. Of course, such a rude method produces a very uneven thread, which accounts for the coarse and fluffy appearance of Chinese cloth, which also has the defect of being woven narrow,—not more than 18 inches across. I was told foreign cloths were freely sold at Pao-ning, but that they were expensive. Yet I never noticed any in the shops or on the roads. Pao-ning and the country around is self-supplying in cotton when the year is good: otherwise it supplements itself from Shen Si and Ch'ung-k'ing.

Near Ch'ien-fang Ngai, 5 *li* beyond Fang-lung, were a number of gaily-painted and somewhat massive Buddhas, &c., carved out of the solid rock: the river takes an awkward bend opposite this place, and probably these effigies are intended to ward off disaster. One was being newly sculptured as we passed, and, really, the workmanship was far from contemptible.

The next objects of note were loads of bamboo fans of strong but coarse manufacture, being conveyed from Jung-shan Hien: also lamp-wick grass from Yoh-ch'ih Hien, and hempen-cloth from Lin-shui Hien. On the other hand, there seemed to be little or no traffic on the river, the dread of *likin* stations, in this case, as with the Shê-hung River, rendering these fine highways almost useless for many purposes. I noticed in one place a private proclamation against the practice of female infanticide, but everybody from whom I enquired assured me that this practice was rare in Sz Ch'uan. Perhaps there is more than one reason. I have already alluded to the export of women to Shen Si. To-day several of my humble travelling companions regaled me with stories of the wholesale export of women by way of the Yang-tsze to Hankow, and various places in Hu Nan and Hu Peh. Perhaps, (though they had never heard of Shanghai) they are destined for the numerous native brothels in that place. The traffic is clandestine, but is connived at by the police at certain *likin* stations, who charge a transit duty of 500 cash on each woman. In order to avoid detection at Ch'ung-k'ing, they are shipped lower down the river, and barracooned in dozens or half-dozens at Mu-tung or Fu Chou. That native-frequented brothels alone can have an interest in this objectionable traffic is evident from the fact that small-footed women fetch the highest prices,—from Tls. 10 to Tls. 30 a female. They speedily double, triple, and quadruple their value as they descend the Great River. A little farther on we pass the boundary between the Lang-chung and Nan-pu Districts, into the territory of the latter of which we now enter for the second time. An ornithologist would have rather "a good time" of it about here. I have already mentioned some curious birds on the T'ung-ch'uan road. To-day we passed several of the rail kind which were quite unfamiliar to me. Also some of the small black diving birds such as we had seen on the Sung-k'an River in Kwei Chou. I noticed one very pretty bird like a tiny black, or dark neutral-tinted, parrot with the head of a blackbird. The burr of a fine cock-pheasant roused the British sportsman-like instinct which (if to an infinitesimally small degree) lies latent even in my blood. Cuckoos, (*ʿpau-kuh ch'iŏ*), minahs, and daws were pretty common. We pass the village of Hê-shui T'ang in cutting across our fourth bend, at the Southern end of which is Lao-wa Ngai, our stage for the day. Nominally 45 *li*, it took us 7 hours of hard work, and recalled bitter experiences along the weary roads of Kwei Chou. From Pao-ning to Shun-k'ing is nominally three stages, but they are a notoriously long 280 *li*, and are known as the *ʿman ʿsan chan*' or "three savage stages." The ground enclosed between all these bends, for a mile or two from the river, is invariably flat, as was often the case along the Shê-hung River. Otherwise, in calibre and bank scenery, both these streams may be compared with the Fu-shun River, except that the rapids are of still less consequence.

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Ten *li* beyond Lao-wa Ngai the direct road to Shun-k'ing leaves the main-road, which takes a round to Nan-pu Hien, and rejoins it at Tsao-êrh-li, 15 *li* further on. As each side of the triangle is 15 *li*, that distance is therefore saved by avoiding Nan-pu. A few *li* further on we crossed the Si-ho, (the same river that we had crossed before daylight the morning succeeding our sleepless night), and, continuing our course due south, as it had consistently been hitherto, came to a remarkably handsome *p'ailou* or "virtuous arch," or portal in honour of chastity, where a road branches off to Si-ch'ung Hien, 120 *li* to the southwest. We are now quite out of sight of the Pao-ning River, and even of the channel in which it runs, although from the elevated points in our up-and-down zig-zag apology for a road we can occasionally obtain extensive views in all directions. The places passed *en route* are so insignificant as hardly to deserve naming, but we may select for that honour P'i-p'a Ch'ang, where we took a snack in the shape of some *ʿt'ang ʂyüan*, (or hot boiled *no-mi* or glutinous-rice), cakes filled with coarse red sugar. Before crossing the Si-ho, we had passed a considerable number of the Nan-pu salt wells, which differ in little from those of Shê-hung Hien: perhaps they are smaller and meaner, but the yield of brine appears to be more generous, one or two wells opposite which we stopped furnishing six or seven loads a day. We also passed one boiling shed, where there were a dozen pans at work evaporating *ʿshui ʿhwa* salt. The cost of the salt varied with the market from Tls. 9 to Tls. 12 the 100 catties; but the local salt catty has 120 instead of 16 ounces, so that 750 ordinary catties cost Tls. 10, or, say, 15,000 cash, just 20 cash a catty. The *likin* was 4½ cash the local catty, or about ⅔ of a cash for an ordinary catty. The fuel used was coal brought down on cow-back from Pao-ning. Most of the Nan-pu salt, however, comes from a place called Pei-wan-sz, on the other side of the river, about 30 *li* from Nan-pu Hien. We met coolies carrying this, or rather pan salt, into Shen Si, where it sells at very high prices, sometimes over 100 cash the catty. Three cash the *li* per hundred catties, or, say, a halfpenny a mile a large hundred-weight, is the rate paid: some of it goes in short stages, being passed on from hand to hand, and, in other cases, the porters pay their way along by selling portions of the salt. A remarkable feature in to-day's journey was the reappearance in great numbers of the *ʿch'ing-ʿkang*, or brushwood oak, which disappeared suddenly about Hoh Chou. The commonest road shrub all the way has been the *ʂhwang-ʿching*, a plant which, with numerous others will, I trust, shortly be in process of identification.* We put up for the night at Chung-pa Ch'ang, 80 *li* from Lao-wa Ngai.

The next day's journey lay through the safflower country, now, however, planted chiefly with yams and other vegetables. Rice as a rule only occupied the bottom-lands between the feet of the hills. Just before the commencement of the safflower season, the whole country is said to be one mass of red flowers, but at the present time it has a singularly bald appearance. The red telescope-pyramid type of hill replaces the less cultivated and scrubby yellow or white sandstone; the whole country far and wide has been denuded of nearly all trees except a few of the mulberry, *t'ung* and bamboo, and the newly transplanted yam shoots, (*ʂhung-ʂshao ʂtêng 'rh*), are not sufficiently high to diversify the colour of the red ground. Yams are planted in furrows, and banked up like celery. Cotton was the most common crop after the yam. Men and women were engaged in *hau*ing this latter, a process which, unlike the same term applied to paddy, may be translated by its symphony "hoeing." In addition to this, clods of earth containing a plant were neatly dug out from spots where the seed had come up too thick, and reset in places where

* I find this is *Vitex negundo*.

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the seed had not come up at all. The young rice was everywhere now well on, and about 18 inches or two feet high, but as yet no grain ears had appeared. Sometimes, when paddy-land is insufficiently moistened by rain for rice, yams are planted there also.

A road runs from Chung-pa Ch'ang to Si-ch'ung, 90 *li* distant. Our route continues due south past Ma-ngan Ch'ang for 33 *li*, until we cross the frontier of Nan-pu and pass into the District of Nan-ch'ung, (the Prefectural District city of Shun-k'ing is Nan-ch'ung Hien): two *li* farther on is a small roadside inn, called Wa-tien-tsz or Sin-ch'ang Ya, and, 15 *li* beyond this, the village of Mao-chia Pa; after which Yün-fêng P'u, 60 *li* from Chung-pa Ch'ang. Thirty *li* more brings us to Lu-ch'i P'u, the end of another day's journey. At one of these places, (none of which are more than villages), I ventured upon a dish of what is called *hi-fan* or "sloppy rice," a sort of gruel made up of (I suspect the leavings of) rice, and *liang fên* or "cool meal," a kind of blanc-mange of bean-juice: it may have been a robust appetite which made me think it very tolerable eating,—or, rather, swilling. We passed on the road a strapping fellow with a baby slung to his back by a pack-cloth,* after the manner of the boat-women of Canton: his young wife, with rather small feet, was trudging along with him. I did not inquire what their business was, but they certainly looked a very respectable couple. In China one so seldom sees anything touching or romantic, that even this simple spectacle excited what impressionable Latins call "*douces émotions*" in me. In another place we passed a small scamp of a boy, as brown as a berry, with no clothes on but a short jacket which had worked its way up to the neck, lying fast asleep under a shady tree on the road-side with his broad-brimmed straw hat lying near. On the whole the hardworking classes of the Chinese, when not damaged (as most are) by incessant pole-carrying or chair-bearing, or by the ravages of constitutional and skin diseases, are a decidedly trim and neat-limbed race; especially the young ones; and this young imp was a perfect model of grimy grace. I could not help thinking of a very pretty and powerful poem to a young Italian organ-grinder found similarly asleep and immortalized in a collection of ballads called "Songs by a New Writer," in which the ancient glory and decadence of Rome is in a few words graphically traced down to this result. But in this case I soliloquised upon the future rather than the past, and sighed to think what meannesses the graceful boy would yet commit; what cash he would squabble over, and what incorrigible lies he would tell.

The road was very hilly and tortuous throughout the day, descents and climbs of about 200 feet occurring at frequent intervals. During the latter part, we kept along the top of the spurs and ridges, and commanded wide views of the country on every side. The triangle of land between Nan-pu, Si-ch'ung, and Shun-k'ing is a sea of thinly-wooded, closely cultivated low wavy hills, with little, if any, running water, and a very small proportion of paddy. Of merchandize we met native cloth from Kwang-an Chou, and wick-grass from Yoh-ch'ih Hien: also considerable quantities of waterpipe tobacco from Shun-k'ing.

Si-ch'ung Hien, which with P'êng Chou, we have not been able as yet to visit, is famous for its silk. The city is 70 *li* from Lu-ch'i P'u. Like Nan-pu and Nan-ch'ung, it produces a small quantity of opium, but, according to the landlord of the inn, not one-tenth of the ground is taken up by the poppy in winter. He said the tenant customs of the locality were extremely harsh. Take, for instance, an estate producing 100 local loads, (140 catties a load), of rice a year. The lessees had to pay in advance 500 cash the load,—about half the value,—and to leave with the landlord deposit money at

* Dr. Williams, who has used as many strange words as any writer of this generation, calls this pack-cloth a "froth."

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the rate of 1,000 cash an annual load, which at the Chinese rate of interest, would add another 100 cash at least to the 500.

The lopped mulberry trees along the road frequently had their short bare branches twisted together in a circle, the object of which was said to be to make the leaves grow. Those which grow after the "silk month"—the 4th—appear to be of no use whatever, but, still, the tree has to be lopped in preparation for next year.

We cross a brook traversed by an exceedingly solid bridge on leaving Lu-ch'i P'u, and, once well in the country, meet a company of actors going to perform at Ma-an Ch'ang. We had, on our passage through that place, noticed that the theatrical pavilion with which almost every considerable village in North Sz Ch'uan seems provided, was in a state of preparation. They generally stand in the middle of a small square, and, with their tawdry surroundings, resemble not a little the shabby piazzas of modern Italy, except that, instead of rag-and-bone men living in decayed palaces, it is the better class of Chinese who occupy the best houses, which, however, do not equal the rag-and-bone shops of *Italia meschina*. These actors were indeed a seedy and dissolute looking lot, as they straggled along the country road with their heavy trunks, coir bedding, shabby gilded and silvered spears, monkeys, puppy-dogs, and other histrionic appointments and pets: they looked as if they had mistaken the moon for the rising sun, and hurriedly dressed themselves out of the dirty clothes basket. At Kin-tê Ch'ang, 15 *li*, the morning rice was not yet steamed, and, as our luxurious coolies objected to bare boiled rice, we went on for early breakfast another 10 *li* to a roadside eating-house called T'u-ti Ya. Fuel is expensive in the neighbourhood of Shun-k'ing, as was evidenced from the fact that coarse grass was cultivated for cooking purposes. Some porters carrying coal from the direction of Shun-k'ing said that it came from a place called Lung-mên Ch'ang. The land now became more stony, and we crossed one long mound entirely composed of round stones. Near here we passed one of the most extensive and clean-looking farms I had yet seen in Sz Ch'uan. It was a *ʂhwa-ʂch'ang*, or "saffron flower yard," where the purchasers came to view samples, and to spend a few days in negotiations. The crop has been very good this year, and the price quoted to me in the city of Shun-k'ing was Tls. 58 the 100 catties, ordinary scale. Rice occupied nearly all the low valley here, and all we saw of saffron was bundles of the withered stalks and bracts being carried away for fuel. Ten *li* further on we passed through the village of King-ch'i Ho, beyond which a brook or small river runs tortuously into the Pao-ning River, six miles above Shun-k'ing city. The little river is crossed at King-ch'i by a splendid level bridge built of enormous slabs of stone, and ornamented, as is often the case in Sz Ch'uan, with dragon-heads on one side and tails on the other. Mounting gradually a hill (which bounds the valley on the south) to the height of 300 feet, we get a view of the Pao-ning River sweeping round from the north-east, and of the King-ch'i, or "River King," twining its way through the lowlands. From Wu-li T'ang, the top of the hill, to Shun-k'ing is 20 *li*, and very soon the pagoda-protectors of the city come into view: the 20 *li* descent is very gradual, and the country of no special interest. We enter the suburb of Shun-k'ing at a gate quite close to the river, past which a small creek, (not navigable, running from Si-ch'ung), dammed up at the mouth, runs into the latter. As we went up the long and bustling street, we passed a marionette show, in which figures of painted wood or cardboard, transparent enough to shew the colours through the light, were danced about from behind a sheet. No attempt at illusion was made. The spectators had only to pop their heads round the sheet to see the men handling the sticks and strings, and speaking in falsetto voices, and the orches-

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tra of deafening instruments which always forms the accompaniment of Chinese shows.

Shun-k'ing Fu is a huge collection of shaky structures extending two miles along the right bank of the Kia-ling Kiang. It is chiefly famous for its saffron trade. Its salt comes from P'êng-ch'i, and its coal in boats from Pao-ning. The distances from Shun-k'ing are Si-ch'ung, 90; P'êng Chou, 120; P'êng-ch'i Hien, 120; Ting-yüan Hien, 220; Yung-shan Hien, 180; and Yoh-ch'ih Hien, 150 *li*. P'êng-ch'i is also 120 *li* from Si-ch'ung. Opposite Shun-k'ing the river divides round a low marshy island, both branches being obstructed by rapids and shallows. In order to prevent the inner channel from undermining the city, which is bunded-in quite close to the water, the expedient has this year been hit upon of casting baskets of heavy stones in the middle, and thus keeping the rapid current on the off-side and securing an anchorage and sluggish current for convenience of upward junks on the inner side. A great many thousand tons of stones must have been used, at an expense of, it was said, over Tls. 5,000. This is all very nice for the trading junks, (of which, by the way, there were very few moored off the city), but it is a very objectionable arrangement for persons wishing to cross the river. First of all we had to traverse the city to a ferry at the lower end of the *t'i* or mole: then we had to shoot out into the current and drift with the rapid, after which we crawled painfully up the shallows on the other bank and worked our way round the upper end of the marsh, again drifting across the further channel, and again labouring up to the ferry. No nation but the Chinese could be content with such a bungling arrangement.

The road to Yoh-ch'ih Hien is for 60 *li* a steady mount, with occasional dips, in a south-easterly direction as far as Fou-mên K'an, which is as nearly as possible 1,000 feet above Shun-k'ing. The places passed are Wa-tien-tsz, 15; Siao-fên Ch'ang, 30; and Ch'ing-shui Ya, 45 *li*, all from Shun-k'ing. The country is mountainous, though tilled to the very tops of the hills, which are red, thinly wooded, and of the wavy pyramidal type hitherto noticed, except at the highest points, where their outline is bolder. The rice was coming on but poorly, and it was evident that the country was suffering from want of rain, which had not fallen in any quantity for some months. Cotton disappeared with the numerous little plains which we had crossed at intervals, almost all the way from Sui-ning round by T'ung-ch'uang and Pao-ning. I saw no tobacco, nor, in fact, anything but rice, sorghum, maize, and pulse. The road is in excellent repair, as I half expected to find it, seeing that an official understrapper had particularly warned me the day before that it was execrable. The panoramas of the surrounding country, which one obtains from various points on the road, especially of the river as it runs both above and below Shun-k'ing, are superb. Crossing the neck of Fou-mên K'an, we get an equally superb prospect on the other side: scenery, true, monotonous; yet soft and expansive. We descend rapidly 12 *li* to Ch'ing-ch'i Ch'ang, where much grass-cloth, (*Boehmeria*), or the hemp of it, is produced, and where a fair was being held as we arrived. Just before entering the town, we pass the boundary-stone between Nan-ch'ung and Yoh-ch'ih Districts. This place is the limit of the northern coal consumption, the small amount used in the forges coming from San-hwei *viâ* Yoh-ch'ih. Numerous porters laden with cotton-cloth for the north, such as we had met on the Pao-ning road reminded us that we were entering a spinning district, and, sure enough, at our destination Hsin-lung Ch'ang, 27 *li* beyond Ch'ing-ch'i, almost every woman was at a spinning-wheel. The cloth was valued at 400-500 cash the piece of 32 feet. Other men were carrying cedar faggots to Shun-k'ing, where they sold at 5 cash for three sticks, together not heavier than an Irishman's shillelagh. Coal, they

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said, was sold in the city for 12 cash the catty. On the road we overtook the marionette man whom we had seen the previous day. He was leisurely setting up his apparatus in a country village, and the joskins and queans were sitting patiently on the steps of a joss-house, waiting until happiness should begin. Old ladies, washed and cleaned up for the occasion, hobbled in from the neighbouring hamlets, and looked quite homely and decent old bodies in their threadbare but well-scrubbed blue gowns. Would that women of all ranks all over the world would know and take carefully to heart that neatness is the first *sine quâ non* of their existence, and that immaculately clean collars and cuffs cover a multitude of sins! The marionettes are evidently usually played at night, as is plain from their local name of *ˌtêng-ʿying-ʿrh*—almost literally "magic lantern."

A man carrying four very superior-looking, large, iron cooking-pans said they were made at a place called San-hwei in K'ü Hien, and that the iron was superior even to that of F'êng-tu. The pans cost over 700 cash each at the factory, over 800 at Kwang-an, and 1,100 at Shun-k'ing, five days' journey: that is, it pays a man to travel with four iron pans on his shoulders for five days for 1,600 cash, or, say, five shillings. Another bevy of porters were coming towards Shun-k'ing with saffron-flowers.

Just before entering Ch'ing-ch'i, we crossed a small river—evidently giving its name to the town,—which runs from Siao-fu Ch'ang to the Kia-ling River at Ch'i-t'ou Pa. We mount and descend 500 or 600 feet twice between Ch'ing-ch'i and Hsin-lung Ch'ang, passing across, in the intervening valley, another small stream, which runs from Hsien-tsz Shan and enters the Kia-ling at Ta-k'ou T'an. The last *col* or neck (almost always marked by a grateful and solitary *ˌhwang-koh* tree) is called Sz-tsz Shan, and from thence we discern the (at the distance) exceptionally picturesque market-town of Hsin-lung Ch'ang, our quarters for the night.

We made but a short stage next day to Yoh-ch'ih Hien, a District under the Prefecture of Shun-k'ing. The places passed were Kau-sên Ch'ang, 18 *li*; Lung-ya P'u, 15 *li*; the city being 19 *li* more. The country was hilly, abounded in fine views, and, generally, differed in no way from that of the previous day. Wheat (threshed) was selling on the roads for fifty cash the local *shêng*, (quart), of five catties,—say a trifle over a farthing a pound. Large quantities of writing paper, (*kouˀ-ˌlien* or? *ˌkou-ˌlien*), were being conveyed from Lin-shui Hien to Shun-k'ing. The load of 80 catties consisted of thirty reams,* (*ˌtao*), and is worth 200 cash the ream in Lin-shui. Cotton-spinning was going on at every house-door, and various kinds of hemp were being hawked about. The writing paper (made of bamboo) of Lin-shui is inferior to that of Kia-ting Fu. A root drug (? *Radix Ari Macrouri*) called *panˀ-hsiaˀ*, looking like round pellets of bone, and costing ten cash an ounce, was here and there drying in the sun, and I was told that K'ü Hien, some distance up the Sui-ting River, (which we are approaching), was famous for its parsnips† (*paiˌ-shoˌ*).

Yoh-ch'ih is 180 *li* from Ting-yüan, which place is 190 *li* from Kwang-an Chou. It is chiefly noted for its large production of lampwick grass, enormous loads of which may be at any time met floating down the Yangtsze. The city is remarkable for its invisibility, being completely hidden from view both on its north and south sides. It appears to lie in a sunken portion of a small level plateau about 400 feet above the level of the Pao-ning River. Its population is enumerated at about 3,000 house-holders, and seven or eight people on the average are locally computed to herd in each dingy

* 100 sheets.

† The *chüoh ʿpan shok* is still another sort of parsnip (or peony root?)

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cot. The Magistrate's *Yamên* is exceptionally large and fine, and, as is often the case, its open frontage is used as a sort of exchange. By local custom, land-tax is paid at a large tea-house within the official grounds, where the tax-payer and the dun can haggle at their ease. There are eighteen licentiates allotted, (including "old" and "newly increased"), to the District, which is a small and poor one. Some of the gentry told me that four per cent. was considered the usual annual return derivable out of landed property. Land-hunger is as much the passion of the Sz Ch'uanese as it is of the French peasant, and its gratification is usually preferred as an investment in life to a commercial or official career. The salt consumption of the District is partly P'êng-ch'i, (inland), and partly Tsz-liu Ching, (along the Sui-ting River), as is also the case with Kwang-an Chou. In leaving the town, we passed a very fine farm and homestead belonging to one of the gentry with whom I had been speaking the day before. The river which passes near the town is of no commercial use, and is only at certain times navigable for small boats as far as Ting-yüan. The road to Kwang-an is at present in very bad condition for the first ten miles at least, as it runs through uninteresting paddy-land. Towards Kwang-an Chou it is better, and at the same time much more hilly. The distance is 60 *li*, and the places passed are T'u-mên P'u, 10 *li*; Ta-shih Ch'iao, 20 *li*; a village just beyond the Yoh-ch'ih and Kwang-an boundary stone, 40 *li*; and Hwo-sên Miao, 50 *li* from Yoh-ch'ih and 10 *li* from Kwang-an. A short distance from the walls of Kwang-an, we crossed a small stream called Si-ch'i Ho, and passed through a village of the same name, where a great deal of cloth-dyeing with indigo, and of smith's work in San-hwei iron, was going on. Coal appears to be cheap and of good quality. San-hwei, the place from which it comes, and which would seem to be the Glasgow of north-east Sz Ch'uan, is at the junction where two rivers, one from Pa Chou and the other from Sü-ting Fu, meet on their way down to Hoh Chou. A good deal of coal and iron-work was being conveyed to Yoh-ch'ih. Maize, beans, and a little tobacco of the kind called *'liu-yeh 'yen* or "willow leaf," and hemp, were, with rice and wick-grass, the chief crops in the ground. Shortly after passing the boundary stone, we branched off more to the east from another road to Lin-shui which is shorter by five *li*. In approaching Kwang-an by land, we descend somewhat suddenly from a *col*, and, passing a handsome temple, find ourselves in view of a very picturesquely situated town, just at a bend where the Sui-ting River, coming from the north, turns east. Below the city the river is rocky and very pretty, and a goodly number of large junks were moored under the walls. Ten *li* above the city is the most formidable rapid, said to be ten *li* in length, upon this river, and half-a-mile below the town are two other second-class rapids called the "Ta" and "Siao" Lung-tsz; but, as the largest junks can go up to Sü-ting, none of the upper rapids can be of very much consequence. I have already described those below Hoh Chou. We follow the right bank for a couple of miles, and cross by a broad and handsome bridge the Si-ch'i Ho, which, after almost touching the west corner of Kwang-an city, takes a turn amongst the hills, and empties itself into the Sui-ting River here. We then cut across a bend, and once more sight the river at the small rapid of Kwan-tau Ch'i, 10 *li*, where the river runs through a sort of low rocky gate somewhat like a miniature Pa Hiah of the Upper Yangtsze. We then cut across another bend, and cross to the left bank at a spot five *li* from the large market-town of Kan-ch'i Ch'ang, 30 *li* from Kwang-an. The height of the river above the sea, according to one untested aneroid, is only 500 feet, or 300 feet lower than the Yang-tsze, an impossible result to be ascribed to the state of the weather; and Kan-ch'i

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Ch'ang is 350 feet above the river. We had hitherto been remarkably lucky in our weather, and, owing to the convenient absence of sun, I had passed most of the month of June in serge and flannels: indeed, it had several times been much hotter even in April; but to-day the heat was overpowering, so much so that one of the chair coolies had to "knock under" with fever and ague. A number of inhabited timber rafts were floating past the ferry, and "unsettled" opium was being hawked in the village for 80 cash the ounce. Coal of excellent quality, from near Lin-shui, was selling on the spot for 80 cash the man-load.

A tremendous thunderstorm ushered us out of Kan-ch'i Ch'ang, but at the same time gratefully cooled the air. We made 15 *li* to a village called Shih-chiao P'u, at the foot of a long range of hills known as Hwa-yung Shan, which is, according to our "captain," one and the same range with that which we crossed, after leaving Ch'ung-k'ing, at Kau-tien-tsz. We then had to do 15 *li* of rather severe climbing to a village lying on the bank of a remarkable mountain lake called T'ien-ch'ih, the level of which is said never to change, and which communicates with a weird cave, and comes out in the form of a river near Kan-ch'i Ch'ang. I saw neither, as I did not hear of them until too late. Owing to a bridge having become unsafe, we had to make a little excursion in boats across a corner of this lake, which reminded me somewhat of one of the higher Killarney Lakes, but, of course, the scenery was much inferior and less wooded, and the human beings entirely devoid of wit, beauty, or poetry. Ten *li* more of severe climbing brought us to a tiny plain in a sort of hollow which looked as though it also should have been a lake. This flat space was 2,000 feet above the river near Kan-ch'i Ch'ang. Near the top of the ridge, 300 feet higher, we passed the boundary stone between Kwang-an and Lin-shui, and, after mounting 40 feet more, we reached our highest point, and very soon commenced a descent. The highest spot traversed by the road is, apart from variations, about 3,000 feet above the sea level. From the moment we commenced our ascent, the mountain scenery had been beautiful: it was indeed the first genuine mountain scenery we had had since leaving Ch'ungk'ing. The rocks were calcareous (*yu kwang shih*), with nothing of sandstone in their composition. As we approached the top, the firs and pines which we had not seen for so long became commoner and commoner, until, at last, they were almost the only trees to be seen. The table-land at the top of the ridge is quite uncultivated, and is simply a grassy sward, —a refreshing but rare sight in China. Looking backward, we had already had some splendid views: there was a misty glamour on the side whence we had come, yet we could easily make out the river curving round from Kwang-an Chou to Kan-ch'i Ch'ang. On the other side the air was perfectly clear, and we had the most superb and extensive views. Our own range stretched away from the north-east to the south-west, and opposite to us, on the other side of the undulated valley, in which the city of Lin-shui Hien lay like a dot, were two other parallel ranges running in the same direction. Lin-shui did not look more than 10 *li* distant, but it was thirty-five. From this distance as a standard, it was evident that we could command a distinct and clear view of at least 50 miles in every direction except that whence we had come. Descending the mountain was very like coming down the Rock of Gibraltar, and we were very glad of a rest at Lo-kwo P'u, 980 feet from the top, and still 20 *li* from Lin-shui.

Of the city of Lin-shui Hien it is unnecessary to say anything except that it is as dirty and uninteresting as all Sz Ch'uan cities that I have seen are. The people, however, seemed quiet and respectful. From the moment I started from Ch'ungk'ing a sort of instinct made me look for-

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ward with horror to the prospect of crossing from Lin-shui to Ch'ungk'ing. The open tunnel between two ranges of hills through which we were to swelter was to my imagination almost as painful an ordeal to pass as a miniature Desert of Sahara. My worst anticipations were realised. The sun shone with frightful force; the inns were small and dirty; the distances (100 *li* a day), long; and the coolies tired. There is no river, (at least I could not see any), at Lin-shui; but, shortly after leaving the city, we came in sight of a stream running past T'ai-lung Kang into the Yang-tsze. The first halt was at Mêng-chia Ch'ang, 35 *li*, a village which looked quite close the day before, as we surveyed the plain from the hill-top. Eight *li* beyond this, we crossed another stream running north and south, which was said to run into one of the greater rivers at T'ung-ching Kwan under the Kiang-peh Sub-prefecture. A little further on, another stream joins it, and at this spot we had the pleasure of walking along half-a-mile of real river meadow, for all the world like that which one sees on the banks of English rivers,—for instance, at Hereford. Ho-liu Shui is 60 *li* from Lin-shui, and there we tried in vain to procure coolies at any price: "they had never carried an official chair, and did not like the responsibility." In order to relieve the exhausted coolies, therefore, I was obliged to do a good deal of plodding in the broiling sun, a process the danger of which is, I think, much exaggerated, as long as you are airily clad, and thoroughly shaded and protected about the head. Eighteen *li* beyond this, we crossed a brook running from west to east, the steep rocky banks of which were thickly dotted with most interesting and extensive-looking Man-tsz Tung, the entrances to which did not seem, in the distance, to have any of that telescopic or fluted appearance hitherto so universal, but were cut quite sheer and plain. It was too hot, however, almost even to raise the eyes, let alone to think of scrambling up. A very long ten *li* farther on was Pê-yang Pa, simply one large house, fortunately with one tolerably habitable room in it. We must have made 110 *li* that day, as we turned in worn and weary at dusk. The next morning we resumed what must really be called our terrible journey, passing some more Man-tsz Tung at Ch'i-kung Ch'i, (15 *li*), and feeling already exhausted when we reached a small village 5 *li* further on. We now seemed to be emerging from the tunnel as we mounted several hundred feet to the left, passing first Kau-shan Ch'ang, and then a roadside inn, (*yao tien' tsz*), and crossed the unmarked boundary of Kiang-pêh T'ing at an altitude of about 2,000 feet, and obtaining again, certainly, some most magnificent and extensive views. Things reached a climax at the market-town of Ts'z-chuh Lin, (1,500 feet), where a dense throng of dirty marketers beset the slimiest of inns. Here we succeeded with some difficulty in hiring a few men, and, after this, each coolie had his five *li* of plain walking to an alternate five *li* of carrying,—a great relief to the poor fellows indeed. The next stage of about 40 *li* to Shih-han Ya-'rh seemed interminable, but, at last, as evening was closing in, we reached our not so very execrable inn after a journey of 13 hours; —over 105 *li*. The country calls for no special remark, and, certainly, the people seemed everywhere quiet and orderly, contrary to the reputation usually borne by or officially given to the inhabitants of this Sub-prefecture. Next day, after making 27 *li*, we crossed by a bridge a river running south-west, and took our last tiffin at a market village called Liang-lu K'ou, (45 *li*), shortly after leaving which we came in sight of odious Ch'ungk'ing, still 50 *li* away. Long before arriving at Liang-lu K'ou, we could make out the bend of the Yang-tsze at T'ang-chia T'o, about 30 *li* below Ch'ungk'ing, but we could not see the river itself. Ten more *li* brought us to Hwang-kwo-p'ing, and 18 more to the considerable

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market-town of Ch'ên T'an on the Yang-tsze, near a rapid of that name. The inn was crowded with exhausted coolies, swabbing themselves with hot water, and swilling down tea or gruel. I must, however, again say a good word for those dark little dungeons of rooms, which are in every other sense so disgusting. They are decidedly the coolest places you can be in on a hot day. The twenty *li* along the river bank to Kiang-pêh T'ing was perhaps the most painful part of our journey, as the road had got out of order, and we had to steer the chairs through boulders and brushwood. But the longest lane has a turning, and at last we were in boats, crossing without the slightest difficulty the mouth of the Hoh Chou River, which is protected from the Yang-tsze current by a corner of Ch'ung-k'ing which juts out over its entrance. This crossing is, however, extremely dangerous when the waters of the Hoh Chou River are high, and three days later,—the day after a serious attack on me by the populace,—three ferry boats of roughs, who came to bait the barbarian, were overturned on their return, and 40 persons drowned.

E. H. Parker.

THE TA-YUN-LUN-CH'ING-YÜ-CHING

(大雲輪請雨經).

The *Ta-yun-lun-ch'ing-yü-ching* is a Chinese version of "the Megha Sūtra." Under this latter title Mr. Bendall has given us, in the Journal of the R. A. S.,* extracts from the Sanskrit work carefully edited and translated and preceded by a short introduction. He tells us—"The following article was originally suggested by a notice in Beal's 'Catena of Buddhist Scriptures from the Chinese.' The Sūtra is there selected as a type of the latest phase of Buddhist literature, not only on account of its own peculiarities, but owing to its religious importance among the Chinese, which caused the imperial rescript for its translation and general promulgation, of which an English version is there given. The two parts of which this Sūtra is composed are mentioned as Nos. 15 and 16 of Vol. 14 of the Tibetan 'Gyut,' by Csoma Körösi in As. Res. XX, p. 529: the names of the translators fix its date as earlier than the ninth century." Professor Cowell suggested "that it might prove generally interesting if an edition of the Sūtra were prepared. A perusal, however, of the work showed such a preponderance of the objectionable peculiarities of this branch of Tantric literature, endless repetitions of words and thought, huge and meaningless congestions of epithets and titles, vast catalogues of names, and in fact such an entire absence of literary merit of any kind, that the project of preparing a complete edition was abandoned, and the following annotated abridgment drawn up." Mr. Bendall's text is founded on a comparison of two MSS., one (A) in the Wright collection of Nepalese Sanskrit MSS. in the University Library of Cambridge, and the other (B) in the Hodgson collection of the Royal Asiatic Society.

The edition of the Chinese version used by Mr. Beal* and by the present writer is a reprint of that which was published in

* Journal R. A. S., Vol. XII., pp. 286 to 311.

* Catena of Buddhist Scriptures from the Chinese, pp. 416 to 423.

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1782 at Peking under the supervision of Chin-chien (金簡), President of the Board of Public Works, and by command of the Emperor Chien-lung. To this edition H. M. contributed a Preface, of which Mr. Beal has made a translation. As the Preface shows us how a Confucianist weds Buddhist rites and beliefs to his own system, and also tells us the history of this particular edition, it will be of use to glance over it before proceeding to examine the Sūtra. In Mr. Beal's version the Preface begins—"Formerly, when Sâkya delivered the Law, the eight classes of Heavenly Dragons flocked as a cloud to hear him preach."* These "Heavenly Dragons" are a contribution by Mr. Beal to Northern Buddhism. The expression in the text *T'ien-lung-pa-pu* is a well-known idiomatic phrase and denotes "Devas, Dragons, and the other six classes of supernatural Beings." The remaining six classes are Rakshas, Gandharvas, Asuras, Garudas, Kinnaras, and Mahoragas. The Emperor says:—"On former occasions when Sâkya preached all the eight classes, Devas, Dragons (*i.e.* Nāgas) etc., assembled to listen."

"As to Dragons," the Emperor continues, "their supernatural power is terrible and their influence all-pervading; above they guard the Brahma Heaven, and below they protect the world: the blessed fruits of their supernatural interference are inconceivable." Then Mr. Beal has,—"Now, on the delivery of this Great cloud-wheel rain-asking Sūtra, composed of two parts, it is traditionally stated that Buddha was residing within the Dragon Palace of Nandópanânda, . . . where all the Dragons were assembled." Here the mis-translation of 專言 by "it is traditionally stated" quite alters the meaning of the passage. The Emperor says "it is expressly (or only) stated," that is, in the Sūtra, from which he proceeds to quote. On this occasion Buddha was in the Palace of the Dragon kings Nanda and Upananda, and Dragons were audience. When these had all assembled their Supreme Sovereign, whose name is given, rose to ask Buddha a religious question. The Emperor adds,—"The Dragon King Nanda is the most exalted among the Dragons in this world, but the *Wei-tê-lun-kai* Dragon King is the most exalted among the Dragons of the universe. Now dragons are extremely spiritual and inscrutable; they set clouds in motion and bring rain, fertilizing all things, feeding the streams; their influence extends to the universe, and the dread efficacy of their spiritual power is immeasurable. But excessive and protracted drought and deluging torrents of rain causing floods are accidents of destiny as to which dragons have no free action. So the sovereign of the dragons when asking his question first prays for the dragons that all their troubles may be extinguished, and next he desires for the inhabitants of Jambudvipa rain and wind in their seasons, the due harvesting of the crops, and the stirring up of compassionate minds in all creatures."

Mr. Beal now breaks out. "Illustrious question indeed!" The Emperor only says,—"Excellent was the question." Mr. Beal continues—"for it is thus (by inquiry) men attain the condition of Buddha himself!" This is another of Mr. Beal's additions to Northern Buddhism, for there is nothing like it in the original, which is—"the force of the wish (or prayer) was very profound conferring immeasurable benefit and so it was in secret harmony with Buddha's mind."* The expression of the Dragon Sovereign's desire showed that he and Buddha were at one in the compassionate feelings which they had towards all creatures.

* In Ch. 昔釋迦說法天龍八部咸集諦聽.

* 願力甚深利益無量所以默契佛心也.

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Mr. Beal proceeds—"To these questions the world-honoured one answered with his customary skill, 'Exercising the quality of "Great Love" is the only method!'" For this we must substitute something like the following—"The World-honoured told him of the most excellent truth saying—'Practise great charity.'" Then follows the Emperor's comment which Mr. Beal has utterly failed to understand. "Now it is the essence of charity as a public virtue to do good to all creatures at all times and in all places; but the active power of dragons' charity is confined to the production of clouds and rain, and they have no other services for doing good to creatures. Though the services are not at their will yet their wishes (or prayers) may be continued permanently; keeping these permanently the dragons may be told of the *dhārani* efficacious charms and of the names of the Great Cloud Ju-lais. If they keep these charms the sacred sounds will resound everywhere; if they recite these names the dread divinity [of the dragons] will be seconded by the Buddhas."* Then heavy clouds will come and showers of rain will fall at their due times. Thus the dragons' merit will be great and their practice of great charity perfect; so all creatures will receive benefit and dragons in their persons and families be thereby completely freed from troubles and impediments. Thus then the charity of dragons to mortal creatures is Buddha's charity to the dragons, and this again is his charity to mortal creatures.

The "sacred sounds," lit. "round sounds" (圓音), are the dhārani which are composed of Sanskrit words written in the round characters imported into Tibet from India. Chinese writers sometimes use these words, "round sounds," to denote the ordinary written language of Tibet.

The Emperor now proceeds to give the history of the edition. From the beginning of his reign, he says, he had with unremitting devotion day and night prayed with expectation for Heaven's blessing of rain and sunshine at their seasons. Mr Beal, having misunderstood this last clause, proceeds—"It happened that during several spring seasons there had been an interruption (fault) in the midst of the falling rain. Whereupon, all my subjects had recourse to the usual sacrifices for the purpose of securing a greater rain-fall, but alas! without effect." Here again Mr Beal leaves his author in order to indulge his own fancies. What the Emperor says is, "Whenever at the beginning of Summer there occurred a deficiency of rain, We made careful and thorough inquiry for every means of prayer which could bring rain."* So King Hsüan 2000 years before is represented as saying in a time of drought that he had offered worship to every deity and had not grudged any victim (Legge, *Ch. Classics*, Vol. IV., p. 528).

The Emperor continues—"In the spring of 1778 Vice-President Chin-chien reported that T'ung-li, a Buddhist monk of the Nien-hua monastery, said that in the Buddhist Pitakas was the Great-cloud-wheel-rain-asking Sūtra, translated by Nalandayasa, a Doctor in the Three Pitakas of the Sui dynasty (A.D. 589 to 618), and that the efficacy of the reciting and observing this

*世尊告以第一妙諦曰行大慈蓋慈之爲義無時心雨也以告可持誦無而亦事常以告此此地龍別卽存諸以咒號不之無不常陀諸而而以慈利能存維大圓威利力益自是尼雲音神益衆主願神如震承衆出生願然咒來於乎生雲之則後然名十諸爲降事可可後號方佛.

*凡愈間澤雨交之夏春每于祈禱之法可以致雨者無不纖悉諮詢.

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Sūtra in prayers for rain was amply attested." * In his version of the above passage Mr. Beal, besides other serious faults, leaves out the word Sui, which gives us an approximate date for this translation of the work into Chinese; there were others before.

The last paragraph of the Preface is thus given by Mr. Beal:—"On this, I ordered the Secretary of the Sūtra Library to get this volume carved and printed in the square character, like the Vadjrachhedika Sūtra. In the preparation of it all the faults of the old Sūtra were carefully corrected by an accurate comparison with the 'right use' (original?); and, moreover, prayer and worship were ordered to be made, with a view that the old forms which had been so beneficial during former ages, might still be blessed for the desired end." This is too bad. Mr. Beal could not understand his text, and, as on other occasions, he hid his inability by a cloud of words. We have here wrong renderings, improper *liaisons*, omissions of phrases, and whatever shows incompetence to translate Chinese. The statement in the original may be rendered in a manner something like the following:—"So we ordered the Sacred Books Office to have it copied out, printed, and published after the manner of the Chin-kang-ching in corresponding phrases of Chinese, Manchoo, Mongolian, and Tibetan, and, as the charms (*i.e.* dhārani) of the old edition of the Sūtra were faulty, to have them again revised and corrected so as to fit them for use in supplication (*i.e.* for rain). Now from of old no form of prayer for rain has been held in esteem unless it showed supernatural efficacy; and the translation of this sūtra, while on the one hand it is for the propagation of Buddha's truth, the invoking (or, making use) of true power, and the diffusion of a compassionate mind, may also be used to show forth Our anxious solicitude for all Our people." *

We now come to the sacred book itself. Its modern Chinese editor has given the full Sanskrit title transcribed in Chinese characters as follows—Ārya-mahā-megha-mandala-*pa-la-pien-pa-li-pien-ch'a*-nāma-sūtra.† This is said to be in Chinese—The Great-cloud-wheel-asking-rain-sūtra,—leaving out the first word of the title, which means "holy" or "noble." The syllables given above in italics do not seem to be intelligible, and there are perhaps misprints in the text. Mr. Beal takes them to represent "varsha-vardhana," but for this he allows us to substitute either "vardha-varsha," or "pari-pritsha;" all three, however, are impossible. The name of the work is given according to the transcription of the Sanskrit alphabet in the *Chin-ting-t'ung-wên-yun-t'ung* (欽定同文韻統), except the character 卞 (pien) which is perhaps a misprint for 卡 (cha), the character selected to represent the *sh* sound of the devanāgari alphabet. Thus we get *parsha* (for varsha)-*prishta*, that is, "rain-question" or "rain-asking."

Then we have the pious formula in Chinese "Worship to all Buddhas and P'usas." Mr. Bendall has, "Worship to the inconceivable oceans, to the all-enlightened;" but for the latter clause MS. B has "all Buddhas and Bodhisatvas."

* 戊戌春侍郎金簡奏拈花輪那祈
寺僧通理言佛藏經此請雨
請雨經者隋譯三藏大法連提
提耶舍頗著徵持驗

* 爰勅經館仿四體字金剛舊
經合璧例繕寫刊布其經
本經咒譌舛者重加訂.

† 正用備祈禱夫自古求雨之眞以夫
之詞靡神不宗則是經藉因也
譯也所爲推闡佛諦亦意也
實力贋慈悲心而之意也夫.
抒朕軫念元元

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The Sūtra begins in the usual way, telling where and to whom it was delivered. Mr. Bendall translates—"Thus was it heard by me; on one occasion the Venerable one dwelt in the palace of the Snake-Kings Nanda and Upananda, in the summer pavilion of the circle of mighty clouds filled with precious gems and jewels accompanied by a mighty assemblage of bhikshus, and by a mighty assemblage of bodhisatvas, and a mighty host of kings, to wit, Nanda the Snake king, and Upananda . . . . etc. . . . . attended, I say, by 84 hundreds of thousands of millions of krores of snakes assembled and seated together." The corresponding passage in the Chinese versions reads as follows:—"Thus have I heard—Once Buddha was staying in the palace of the Dragon-Kings Nanda and Upananda in its precious stone pavilion of the Great clond wheel Hall, the treasury of the great potent Mani gems, with a great assembly of bhikshus and Bodhisatvas mahasatvas encompassing him around. There were also the countless great Dragon Kings. The names of these were Nanda Dragon King, Upananda Dragon King, Sāgara D.K., Anavatapta D.K., Manasvin D.K., Varuna D.K., Takshaka D.K., Dhṛitarāshtra D.K., Vāsuka D.K., Muchilinda D.K., ... There were all these great Dragon Kings who were chiefs; there were besides eighty-four hundreds of thousands (or Kotis) of Nayutas of Dragon Kings all come together in that assembly." It will be seen that the Chinese and Sanskrit here agree very closely, the former being evidently an attempt to give a nearly literal rendering. The expression "treasury of the great potent mani gems" represents the S. srī-mani-ratna-garbha, and the Chinese brings out the force of srī better than Mr. Bendall's "precious." Farther instead of "Kings" the Ch. has "Dragon Kings," a reading which the context requires. For "mahasatvas encompassing him around" there is nothing in the S., nor for the term "countless." The Ch. Nayuta represents the S. Koti-niyuta or "millions of krores." A Nayuta or Nahutam is "100,000 millions," or, according to another account, "1 followed by twenty-eight ciphers." The Ch. represents the 200 Dragon kings who are named as the Chiefs or leaders of the other dragon kings, and this is in agreement with the S. which describes the "84 hundreds of thousands of millions of krores" of nāgas as having Nanda, &c. as chiefs at their head. Mr. Bendall here leaves out a whole clause in his translation. It is a pity also that he renders nāga always by "snake" and "naga-rāja" by "snake-king." How does a snake sit down, and put his robe on his left shoulder, and bend his right knee, and clasp his hands? The Nāga-rāja is represented as a man with one or more cobra heads instead of a nimbus round his head, and such pictures may be seen in Tod's Rajasthan and in the Cave Temples of India (Plate XXXIX.). In the Nāgānanda when Garuda sees the hero Jīmūtavāhana "a prince of the celestial choristers" beside the prince of the Nāgas he says,—"Which is really the Nāga I know not." The Nāga replies,—"The error is a likely one, forsooth. Not to mention the mark of the Swastika on the breast, are there not the scales on my body? Do you not count my two tongues as I speak? Nor see these three hoods of mine, the compressed wind hissing through them in my insupportable anguish? While the brightness of my gems is distorted by the thick smoke from the fire of my direful poison."*

The sūtra next describes the worship which the Nāgas paid to Buddha on this occasion. To facilitate comparison the description in Mr. Bendall's version is here given by the side of a rendering of the Chinese translation.

* Nágánanda, by Boyd, p. 84. See also Childers s.v. Nágo for much interesting information about Nágas in Buddhism. Compare also Lubbock's Origin of Civilisation and Primitive Condition of Man, p. 260-1 (3rd Ed.)

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Mr. Bendall's version.

"Now at that time all these snake-kings with their retinue, rising from their seats, placing their upper robes on one shoulder, putting their right knees on the ground, bending their clasped hands towards the Venerable One, with immeasurable and innumerable, and with infinitely various and resplendent flowers, incense, odours, garlands, unguents, sandal, monks' robes, shades, banners, canopies, silks, wreaths, instruments, motions to the beat of drums; symphonies; jewel-flowers, jewel-strings, pearl-chains, snake-flowers, and pearl-nets, rustling, murmuring, emitting a mighty blast, sounding a mighty sound, and sounding delightful sounds of the Law, overshadowing the Venerable One with a great marvellous store of aloes and saffron, made the pradakshina. After this salutation they stood on one side; standing on one side they made supplication."

The Chinese version.

"Then all those Dragon Kings, &c. rose up from their seats, adjusted their robes baring the right shoulder, put their right knees to the ground, clasped their hands towards Buddha: with all kinds of measureless, infinite,, innumerable exquisite incense and flowers, unguents, aromatic powders, garlands, robes, jewel-ed shades, banners and canopies, dragon flowers, diadems, pearl necklaces, jewel-embroidered silks, pearl-nets, miscellaneous gems and jewels they covered the Ju-lai over; they made a concert of skilled music, clapped their hands as they sang his praises, raised a great roar of thunder, with strange extraordinary feelings they went round him a hundred thousand times, then stood aside. At that time the dragons having stood aside all uttered vows (or wishes), saying."*

As the Ch. text of the above passage has been tampered with and presents some difficulties, it is given below. Except, however, that it curtails a little, the differences between it and the S. are not many or great. Where Mr. Bendall has "sandal" the Ch. has more correctly "scented (or aromatic) powder;" for "monks' robes" (chīvara) the Ch. has only "robes." For "motions to the beat of drums" the Ch. has simply "clapping hands," and the S. may be so translated. It will be noticed that the Ch. has no mention of aloes and saffron, but this does not arise from a difference in text. The Ch. translator read mahata-guru-gorava, which he interpreted literally as "great heavy roaring." Mr. Bendall, however, read āgaru and translated go-rava by its derivative meaning "saffron." The character now written 殷 (yin) in the Ch. text was in the early editions 磈 and this denoted a loud thundering or bellowing noise.* The phrase 奇特之心 was, I think, meant to qualify the term for "roaring" (or "thundering") in the sense of "heart-thrilling," but it is more in accordance with Chinese construction to translate it somewhat as has been done above. Mr. Beal here has, "scattering above him jets of delicious perfumes, they performed every kind of joyous dance, and with their hands beating in unison they sang his praises—till, possessed of one invincible purpose to honour him in the highest degree, they whirled round him in a circle a hundred thousand times, and then suddenly halting they stood perfectly still, fixed in their attitude, with their faces bent in one direction." This is neither translation nor paraphrase, and Mr. Beal's notes to the passage only make greater confusion. The Ch. "went round him a hundred thousand times" is the translator's idea of the way in which the Nāgas "made the pradakshina." Mr. Bendall translates pranidhāna by "supplication" and the Ch. by *vow* or

*時彼一切諸龍王等從座右種香幢寶蘇歌百住而起著量塗蓋繒如起帀面一面合掌阿香寶珠作重一發巍言.

衣整邊末華眞上殷住咸

服向僧華冠羅衆奇面

偏佛祇冠眞網妓特爾

袒即數衣珠雜樂之時

右以微服瓔珮擊心諸

臂種妙寶珞流掌遠龍

各地無香龍綵來大却已

* But the characters Yin-chung (殷重) may also mean "full company (or chorus)," that is, all together.

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wish (願). The words which follow do not, it will be seen, contain any prayer, but only a statement of resolve or intention or wish.

This expression of piety towards the Buddhas and P'usas is long and wearisome. In some parts of it the Chinese and S. differ not a little, but, except for some slight alterations and omissions, the translator was evidently trying to be literal throughout. As Mr. Bendall, however, has not printed all the S. text it is not possible, for the present, to make a thorough comparison. The Nâgas express their desire (or vow) to worship, reverence, esteem, honour the seas of all Buddhas and P'usas "with seas of the atomic bodies of the seas of all worlds," &c., &c. Mr. Bendall's version accidentally omits the word "Buddhas" in two places of this paragraph: it also omits the clause "with sea-clouds of all pearl-string flowers." The term Samudra, that is, sea (海) Mr. Bendall thinks is here employed "with reference to its meaning of 'an infinite number':" but it was perhaps considered appropriate to Nāgas as creatures of the water. They talk throughout the passage of seas and sea-clouds, the latter term being used in the descriptions of all the objects to be used in worship. There are some interesting points of difference between Mr. Bendall's version and the Chinese. Thus the former has "with sea-clouds, taking their origin from full religious purity successively," while the latter has "with sea-clouds of the virtue-embodiment of Samanta-bhadra P'usa." * I have little doubt that the Samanta-bhadra of the S. is a proper name as in the Ch. version, and the characteristic of the P'usa so called is his *charyā*, that is, active piety (行). Mr. Bendall adds "with sea-clouds which are the shapes of Bodhisatvas." The Ch. took the term for "successively" (yathāyathā) as belonging to this clause, and according to it sea-clouds of Samanta-bhadra's religious action body and of the bodies of all the other P'usas without interruption fill all space. Mr. Beal for the whole passage substitutes a perfectly original prayer and an imaginary account of what occurred, to which he appends a humble confession.

Having finished their long statement the Nāga Rajas go three times more round Buddha and prostrate themselves. The Ch. text adds that they then "stood on one side." This is not in the S., but it may have been in early editions. The Ch. here differs also from the S. in giving the number of the Nāgas, which it now states as "eighty-four kotis of lacs of nayutas." This agrees with the number given in the S. text a little before, where the Ch. had apparently left out the "hundred thousands." Mr. Beal, it will be observed, gives the same rendering for the two different numbers.

When the Nāgas had ended their worship they, according to Mr. Bendall, "then at the command of the Venerable sat down on their own several seats." The word *anujnā*, however, does not mean to command but to permit, and the Ch. gives the sense of the statement in the S. better by a paraphrase.

The Supreme sovereign of all nāgas now rises to speak, and Mr. Bendall translates, "Moreover, on that occasion the great Supreme King of Snakes, with three thousand mighty thousands, whose kingly shade was the circle of glory of a mass of clouds and endless retinue." The Ch. has, "At that time in the assembly was a Dragon King named 'Wheel-shade of the splendour of infinite beautifully arrayed sea-clouds,' the most exalted among the Dragon Kings of this 3,000 great thousands universe." * Here the translator took the description of the Dragon Sovereign for his name: regarded

名輪龍王德界龍威世一雲千大有海大勝中嚴千爲衆莊三最時邊此中爾無於之曰蓋王

* 普賢菩薩行身海雲. See Edkins, Chinese Buddhism, p. 385.

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ananta parikara, "endless retinue" as meaning simply "infinite;" and rendered vyūha, as usual, by *Chuang-yen*, that is, adornment or orderly array. Mr. Bendall's "with three thousand mighty thousands" is not so correct as the Ch., for the sovereign is represented as supreme over all the nāgas in the great universe, and he has an "endless retinue." Further Mr. Bendall has "mass of clouds" where the S. has "array of sea-clouds." A little below we find this description or title of the Nāga sovereign without the words for "of the 3,000 great thousands," and Mr. Bendall there translates, "the snake-sovereign whose form was most regal through the pavilion of the circle of radiance of the mass of clouds, his boundless ocean of followers." Mr. Beal, who gives *hien* for *pien*, translates the Ch. by "gloriously encircled with clouds (vast in extent as) the boundless chwang-yan ocean," which is impossible.

The Ch. here states that this Dragon King through perfect perseverance in his vow had received his present body, and that he had become incarnate in this world for the purpose of giving honour and worship to Julai and receiving from him the true religion. It is very strange that the S. has nothing of all this, and yet there can be little doubt that the Ch. text is a translation.

The Sovereign of all the Nāgas now addresses Buddha, according to Mr. Bendall, thus,—"I would ask the Venerable, the Tathāgata, the fully enlightened Arhat somewhat, as a question for decision, if the Venerable One has leisure, being asked, for the explanation of my question." The S. expression here rendered by "has leisure" is *avakāsam kuryāt*, and the Ch. has "if Buddha gives permission I will venture to ask." In this and similar passages I think that the Ch. interpretation of the S. expression is the right one. Mr. Bendall here has a note in which he quotes an illustration from Childers. The passage occurs in the Samañña-phala sutta, and Gogerly translates,—"My Lord, if I am permitted, and if Bhagavā will explain the subject, I desire to make enquiry on some topics. Propound, great king, whatever doubts you may have on any subject." Burnouf translates differently, "Si Bhagavā vent bien m'accorder le temps nécessaire pour répondre à mes questions." In no case that I have seen does Buddha's answer imply a question of time or leisure, and the passage now before us is not an exception. Buddha tells the Nāga Sovereign to ask whatever question he desires and his difficulty will be solved to his satisfaction.*

The question asked was this, in Mr. Bendall's version,—"How, O Venerable One, may all the troubles of all the snakes subside; (and how) may they (thus) gladdened and blessed, send forth rain-torrents here, seasonably for Jambūdvīpa; make all grasses, bushes, herbs, forest trees to grow; produce all corn; give rise to all juices, whereby the men of Jambūdvīpa may become blessed?" The Chinese version of this is awkward and ill-expressed, "So be it, World-honoured; how may one cause Dragon Kings, &c. to put an end to all troubles and receive comfort, and being comforted to send down in this Jambudvīpa seasonable rain, giving life and growth to all trees and woods and medicinal herbs and sprouting crops, all producing their juices, causing all the inhabitants of Jambudvīpa to experience happiness throughout?"† The translator here took the unknown S. verb pratiprasrambh in an active sense, to cause to cease or to extinguish. He was, however, apparently puzzled as to how the meaning of the passage should be expressed.

* Sept Suttas Palis, p. 118, 168, 193.

† 諸安閻一皆人
使受此長稼切
能得於生苗一
何苦令雨草提
云切又甘藥浮
尊一已降林閻樂.
世滅樂時叢使快
然等安內木味受
唯王受提樹滋悉
龍樂浮切生等

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Buddha replies, according to Mr. Bendall, "Excellent! excellent! O Serpent-monarch, in that thou, acting for the good pleasure of all creatures, dost think fit to inquire of the Venerable with such an object." Instead of by "good pleasure" I think we should translate *hitasukhāya* by "benefit and happiness." This would agree with the reading in the B MS., and with the Ch. which is "doing what is advantageous" (作利益).

Mr. Bendall then makes Buddha say, "By the One Law, O Snake-king, may all the troubles of the snakes subside, and they may become endowed with bliss." The Ch. paraphrases, "I have a means (一法), and if ye can put it thoroughly in practice it will cause all dragons to exterminate their troubles and be perfectly comfortable." Mr. Bendall's rendering is not a very happy one; it seems to leave out the word samanvāgatānām, meaning endowed (or furnished) with: and "Law" is not a good word for *dharma* here.* The meaning seems to be that if the Nāgas have a certain quality or attribute all their troubles will subside. This quality is maitri or "charity," in Ch. "practising great charity." The Ch. adds, "Great Dragon King, if devas and men practise great charity fire cannot burn them, nor water drown, nor poison harm, nor sword wound, nor traitor or enemy carry them off, sleeping or waking they have comfort." The S. adds "are guarded by their own holiness;" this is not in the Ch. apparently, but the rest of the paragraph is much alike in the two versions.

Then Mr Bendall translates—"And hereafter, after the dissolution of the body, pervaded by human attributes, they are born in the Brahma-world, through the exercise of charity, O King. These, O King, are the praises of devas and men who live in charity." The Ch. has—"By reason of the power of great charity they are after death born in the Brahma heaven. Great Dragon King, such measureless infinite advantages do the devas and men obtain who practise great charity." Here both versions seem to leave out manaskarmanā, that is, by action of mind. At the end of their material existence these devas and men are re-born as spiritual beings in the Brahma-heaven,* Instead of "These, O King, are the praises," I think we should read "These, O Snake-King, are the blessings," an interpretation which agrees also with the Ch. version.

So the Nāgas are always to practise charity in act, speech, and thought. They are also to study, recite, and ponder over a dhārani or mystical formula which can cause all their troubles to cease and give them comfort. The name of this formula is "Sarvasukhandadā," which the Ch. renders by "Giving comfort to all creatures."† This dhārani puts an end to all the troubles of the Nāgas and gives them comfort, so they send seasonable rain and cause all vegetation to flourish. The Ch. here differs a little from Mr Bendall, who has—"That is destined to put to rest all serpents' woe, and to give all blessings; because here in Jambudvīpa is season and for a season it produces clouds," &c. I think that *yena* here means "wherefore" or something similar, as the rain is the result of the dragons' happiness; and "clouds" is an evident slip of the pen for "showers."

In the S. Buddha asks what is the dhārani with the above name and then repeats it to the Nāga rāja; but in the Ch. the latter asks the question of Buddha who replies. In the Ch. the dhārani are given in two forms, viz. in Nalanda-yasa's transcription and in the modern authorised manner. They are the most sacred and important parts of the book to the devout worshippers, but for us they have little interest. Yet there is one point in connection with the Ch. transcription which seems to be worthy of notice. At the head of the

* Cf. Bur. Lot., p. 343.

* Cf. Sept Suttas Pālis, p. 298.

† That is, 施一切衆生安樂.

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dhārani is the word *tadyathâ*, which Mr. Bendall renders by "It is as follows," "to wit," &c. The meaning of the term was known to Nalanda-yasa who elsewhere translates it by 所謂, "that is to say," or "to wit." Here, however, he regards it as the first word of the spell, and transcribes it in Ch. characters; the modern editors also follow his example, and the mistake is several times repeated.

We now come to a passage which Mr. Bendall pronounces to be corrupt, and which is certainly difficult to construe. It is preceded in the Ch. by a sentence which is not in the S. apparently. Mr. Bendall translates "Again, snake-king, the names are to be repeated of the Tathāgatas, whose families and races are sprung from the one hair-tip of Vairochana, speedy producers of happiness [consisting of] a circle here of clouds, which are the banner of their illumining knowledge, having their production and origin from the splendour of the mass which is the site of the source of cloud-gatherings." Here the phrase dhārayitavyāni manasikarttavyāni is wrongly rendered by "to be repeated;" it should be as in the Chinese "to be kept in mind and thought upon." The Chinese version of the passage may perhaps be thus rendered—"And again, Dragon King, there are the names of the various Buddhas of the same surname which have come from the one hair-pore of Vairochana, the creator of golden light, the water store of the cloud-wheel, with wisdom-sign, efficacy, magnificence and awful divinity born of great clouds; these ye must also ponder on and keep in mind." * The names of these Julais are given immediately after, and in each is the word for "cloud." Vairochana is the Buddha of space, the maker of light and colour, and all these Cloud-Buddhas are emanations from his body of pure brightness. Their names, it is stated, put an end to all the woes of all nāgas and given them happiness. Where Mr. Bendall has "all snake-descended cloud illumined virgins" the Chinese has "all dragon maids born in dragons' palaces." The expression which Mr. Bendall translates as above occurs again as the name of the second of the Cloud-Buddhas, and it has perhaps crept into the text here by mistake; MS. B. has only "all nāga maidens." On the next page Mr. Bendall's two MSS. have a bad reading, viz., sarvadu'kha samarppitās, which Mr. Bendall translates "[though] fraught with ills." He adds in a note that both "sense and construction would gain by correcting" *du'kha* to *sukha*. This latter was evidently the reading in the text from which the Chinese version was made, as this has, [the dragons] "obtain universal happiness, and when they have obtained happiness." The nāgas must be made happy before the seasonable showers can come, and trees, and plants, and all crops be made to grow.

The Nāga Sovereign next proceeds to entreat Buddha for more charms. His prayer is here given in Mr. Bendall's version with certain small omissions supplied which are given in brackets. "Let the Venerable One speak such words of charms that through their utterance here in Jambudvīpa, in the latter season and time, in drought, mighty showers may give rains in time of calamity, in time of difficulty, in times of turmoil in the iron age of a lawless people, in time of accident and misfortune, of disease and death, of the conjunction of adverse planets, let Him work the assuagement of all calamities, accidents and pains, [let Buddha by his power control them]. Let the Venerable One, of his supreme pitifulness and mercy toward all beings, speak words of spells so formed as to invoke all snakes, [gladden all Devas], destroy all Māras, shield off all injuries of all beings and their

生輪那佛持.
所雲遮諸受
雲相盧姓念
大智毗同憶
有德光於須
王功色出亦
龍嚴金中等
次莊化孔汝
復神藏毛號
威水一名

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pains and afflictions and fears, and cause peace and salvation, and mitigate the effects of adverse stars; moreover, let them stop (rather, remove) all the hindrances to rain that have been foretold (rather, mentioned or described) by the Venerable One, and fully create showers here in Jambudvīpa." The Chinese version gives the meaning of the above passage without the vain repetitions of the S. original, and with a few points of difference. Two of these may be noticed. Instead of "words of spells so formed as to invoke all snakes," it has "spiritual charm dhārani sentences for the information of all dragons;" and instead of "all the hindrances to rain," it has "the five kinds of rain-hindering calamities."

Buddha praises the Nāga Sovereign for his charitable wishes and grants his request. The pages of "gibberish and mysticism" which follow need not detain us, and we go on to the instructions about the rite to be performed in prayer for rain. These are a strange mixture and deserve a little attention. There are, however, considerable differences between the Chinese version and the S. text published by Mr. Bendall, and these are evidently, in part at least, the result of differences between the latter and the original from which the Chinese was translated. But in some cases technical or idiomatic expressions of the S. have apparently been paraphrased in order to make them intelligible to the Chinese reader.

When in time of drought, Buddha tells the Dragon King in the Chinese version, it is desired to pray for rain, the chief of the ceremony must rouse in himself compassionate feelings towards all creatures. "The chief of the ceremony" (請雨主) represents here the S. dharma-bhānaka, or Scripture-reader, in Mr. Bendall's version "Prophet of the Law." He is the only or chief actor in the performance, of which the important part is the reading aloud of the charms here taught by Buddha. If the chief is a monk or a nun he or she must have maintained the purity of their ordination vows; if an offence of forfeiture or a minor offence has been committed it must have been openly confessed seven days and seven nights before the time for this ceremony. There is nothing of all this in the S. at this place, the person who is to officiate being here evidently supposed to be a layman.

If he is a layman, the Chinese proceeds, he must seven days and seven nights before take the eight-fold vows of abstinence. Mr. Bendall has "fasting according to the ashtānga," which he seems to explain as fasting according to "the eight good qualities." He refers us, but in vain, to "Childers s.v. ango [*i.e.* Angam], and Burn. ib. cit." Under the words Sīlam and Uposatho Childers does give some information about the eight vows of a layman.

On the day for the ceremony the person officiating being perfectly pure and of earnest mind must clear a space twelve paces square to be the scene of his operations. On this he is to raise a platform ten paces square and one foot high which he is to smear on every side with fresh cowdung. He is then to put on the platform a high seat which he is to cover with a new clean carpet and over which he is to spread a new blue awning. Eastward from the seat he is to measure three cubits, and outside this he is to paint with liquid cowdung a three-headed Dragon King with his family and attendants: to the South he is to measure five cubits and paint a five-headed Dragon King with family and attendants; to the West he is to measure seven cubits and make a seven-headed Dragon King, &c.; and to the north he is to measure nine cubits and make a nine-headed Dragon King with family and attendants. The Chinese here translates the names of the nāga rajahs Trisīrthaka, *i.e.* having three heads, &c.; it also translates the word parivāra, *i.e.* retinue, which Mr. Bendall seems to omit: and where Mr. Bendall has "three hastas high" it has "at a distance of three cubits," and so with the other mea-

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sures. The S. is susceptible of both interprations, but the context here seems to require that given in the Chinese version, that is, three &c. cubits distant.

At each of the four corners of the platform is to be placed a large vase full of blue water with branches of trees and flowers. At each of the four gates of the sacred inclosure is to be a large beautiful censer burning olibanum, agaru, storax, sandal, benzoin, &c., the S. not enumerating these fragrant substances. Seven blue banners each ten feet long and seven lamps burning melted butter and to be placed at each corner, and offerings of fruit, cream, and milk-gruel are to be put before each of the four Dragon Kings. Flowers are to be strewn and incense burnt without interruption, and the fruits and other offerings to be kept fresh. Three times a day the "Scripture-reader" (讀經之者) is to wash and anoint himself: he is to wear new blue clothes, to meditate in silence, and take only the prescribed food. Before mounting the seat he is to worship and pray to all Buddhas and P'usas and also all Devas and Dragon Kings:* and he is to guard himself and the place of prayer against the intrusion of evil by charmed water and charcoal and by concentrated thought. He is to read aloud the sūtra and its charms for a week or two or even three weeks day and night without ceasing. Then if he has not read with distracted thoughts or with an uncharitable mind and if there has not been any impurity the desired rain will certainly come. The sea's tides, adds Buddha, may continue to flow to the full and ebb away, but the certainty of this word is absolutely without fail.* For this last sentence Mr. Bendall has—"Even the sea may overflow its shore, but this auspicious word 'Rain' fails not." Both here and at p. 310 I think we should read "exceed its due time" (velāmatikramet) instead of "overflow its shore;" and the meaning is perhaps that as surely as the sea ebbs and flows at the due times, so surely will rain come after rites performed as above. The Chinese interpretation of the S. does not seem to be admissible.

Mr. Bendall adds—"Worship to the immovable Tathâgata; worship to Cākyamuni, the Tathāgata." For this we should substitute—"Worship to the Venerable Akshobya the Tathāgata; worship to Amitāyus the Tathāgata; worship to Sākyamuni the Tathāgata." This is not in the Ch., which ends in the usual manner, saying that the Dragon Kings having received Buddha's instructions, bounding with delight did him reverence and departed. What follows in Mr. Bendall's article is evidently another Sūtra but with many points of resemblance to that here ended. Some passages and expressions in it were also apparently in the text from which Nalanda-yasa made his version.

T. WATTERS.

* This translation is doubtful. The Chinese characters are 及以一切諸天龍王. Mr. Bendall has—"after prayers to all the Buddhas and Bodhisatvas shall perform this rite to the snakes with the motive of his own prosperity."

* 海水潮來尚可盈縮此言眞實決定不虛.

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CHINESE BIBLIOGRAPHY.

Bibliotheca Sinica: Dictionnaire bibliographique des ouvrages relatifs à l'Empire Chinois par Henri Cordier . . . . Paris (E. Leroux). Tome premier. Paris 1878(-1881) *gr.* 8*vo.* XIV., 873 pp.

This is one of the publications of L'Ecole des Langues Orientales vivantes (Vols. X., XI.) and when completed will be one of the most important works of that useful series. There will be two volumes in Roy. 8*vo.*, the first of which volume is now presented to the public. Having published, some years ago, together with my brother, a *Manual of Chinese Bibliography* (see *China Review*, Vol. V., p. 199-200), I was naturally very anxious to compare a work on the same subject, the author of which had the advantage of being able to consult the great libraries at home. Mr. Cordier's list is far more complete and especially in many instances more correct than ours, and it marks without doubt a great progress in the bibliography of Chinese matters. There are however serious defects in the work, viz. unnecessary prolixity, bulkiness produced by useless ballast, want of system in the classification as well as not a few omissions and mistakes.

In severally pointing out these defects further on I hope to be more just and fair towards Mr. Cordier than he has been towards us. On p. VI., VII., of his Preface he disposes of our Manual by emphasizing the enormous *quantitative* difference between our respective works: "On ne m'accusera pas d'avoir profité des recherches de mes rivaux. A leur volume in 8. de 378 pages j'ai à opposer deux tomes grand in 8, d'environ 800 pages à deux colonnes imprimées en petit texte." This sounds decidedly imposing, but we shall see further on how easy it is to fill volumes in Mr. Cordier's style without necessarily being more complete than a more practical and much conciser work on the same subject. Nobody is better aware of the defects and *lacunae* in our Manual than its authors, who had access only to private libraries out here in the East; but want of bulk is, we still think, one of the best features of our little book, which at any rate has some practical value. But I must deal more seriously with Mr. Cordier's assertion not to have made any use of our researches. In one instance at least I can prove that he copied a title from our book which contains a *lapsus calami*; Mr. Cordier copied it, blunder and all, and never mentioned the fact. Of course, in all the instances where he may have copied *correct* titles from us, it would be difficult, if not impossible to prove his having done so, but for me the one case is quite sufficient proof that he availed himself of the materials contained in our Manual. While dealing with the latter in a rather haughty and patronising manner, and trying to impress the idea on the public that compared with his work ours was of no value whatever, Mr. Cordier should have been more careful

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to avoid detection in copying from a book so much despised by him.

The list begins with I. China proper, 1. The general subject ("ouvrages généraux"). This I consider the best part of the work; it is far more complete than the corresponding chapter of our Manual, especially with regard to the older works. But here, at the very outset, we find the clue to the great bulk of the Bibliotheca Sinica. Mr. Cordier does not only give complete copies of the title pages—those lengthy ones of the old authors might certainly be abbreviated—of the principal or first editions but of nearly every single edition. Thus we have (on p. 3-10) the titles of several Spanish, Italian, Portuguese, French, English, German, etc. editions of *Mendoça*, so that the article Mendoça alone occupies nearly seven columns! Of *Du Halde* we find not only complete copies of the title pages of all the editions but also a complete table of contents, 6 columns in all. If the author had given tables of the contents of all the works he mentions, he might have had matter to fill another couple of volumes; why does he only select a few and these few nearly all written by French missionaries?

I would add a few special remarks on this chapter. Among the Spanish editions of Mendoça one is omitted: En Madrid en Casa de Querino Gerardo Flamenco 1586, 12*mo.* (12, 368, 8 ff.). Again, as several (French of course) Cosmographies and general descriptions of Asia are mentioned, the author ought to have given them all, e.g. Barros' Asia, Lisbon 1560, Jacobi Gastaldi Asia 1561, Rauwen's Cosmographia Frankfurt am Mayn 1597 fol., etc.

P. 9. Centeno, Historias de cosas del Oriente, etc. 1595, contains, as Mr. Cordier states himself, a chapter on China of 2½ pages (!) which are a translation of Hétoum's history. This latter work is treated of in the second part of the Bibliotheca, but the notice of Centeno, which ought to be classed with "Hétoum," occupies more than half a column among the "ouvrages généraux."

P. 17. Francisci, Ost-und Westindischer . . . . Garten was published in Nürnberg (J. A. Endler & Wolfgang der jüngeren Erben) 1668 fol. 3 vols. 1762 pp., not 1688.

P. 48. Twelve lines on the *prospectus* of one of Klaproth's works which has never been published!

P. 50. *Ritter's* Erdkunde von Asien, an eminently and purely geographical work is mentioned among the general descriptions of China, while Pater Martini's Atlas sinensis, certainly a general description of the empire, appears on p. 107 in the chapter on Geography.

P. 69. The classification of *Richthofen's* China among the general works is questionable; it is, if not entirely, certainly for the greater part geographical and geological.

In the chapter on *Geography* (II.) Mr. Cordier tells us of the division of ancient China (p. 69), of that of the present Empire (p. 71), and gives a list of the principal Chinese rivers, including the Grand Canal (p. 73), the plan of Chinese provincial administration with a list of provincial officers (2 full pages, 119-122)—information, useful as it may be for students ignorant even of the elements of Chinese geography, such as would hardly be looked for in a bibliography, where it is entirely out of place and can only interfere with the usefulness and perspicuity of the work.

There is an especial chapter on the mountains of, as the author states distinctly, China proper, but we are surprised to find that this includes a list of works on the *Tienshan* and *Altai*, as mountains of China proper!

The list of geographical works is far from being complete, and especially that of maps. After Geography follows: "III Noms." The few essays on the names of China belong either to historical geography or philology, but do not deserve an especial chapter. If however such a chapter was deemed necessary, the essays of *D'Anville*, La Sérique des Anciens, *Mannert*, Serica, etc., ought to be inserted here.

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The 4th chapter "*Ethnographie*" contains a number of works the connection of which with the ethnography of *China proper* is a vexatious puzzle; e.g. *Klaproth* on the identity of the Tukiu and Hsiungnu with the Turks, *Klaproth's* notice of the negroes of the Kuan-lun (!), *E. Faber's* "Where is the Kwan-lun Shan?" (certainly not in China proper, Mr. Cordier!), Wylie's translation of the chapter on the Hsiungnu in the Han Annals. On the other hand *Neumann's* Urbevölkerung einiger Provinzen des chinesischen Reiches, (aboriginal population of some provinces in the Chinese empire) which we ought to find here, is mentioned p. 71 under geography; likewise p. 135: The mountain tribes of the Chekiang province. The following ethnographical essays are omitted (if they are not placed in some unlikely chapter).

Quetelet, Sur quelques individus chinois et sur les proportions de leur corps. Bull, Ac. Roy. des Sc. de Belg. XIX. 1, 1852 p. 742 ss.

Blanchard, Races humaines, Les Chinois. Nouv. Journ. des Conn. Util. 1860 no. 9.

Chapt. V. and VI. *Climate and Natural History* are very incomplete; it would take up too much space to give a list even of the principal omissions. The order in which these works are given is a very strange one; it is neither systematical nor chronological, and a student must needs be well versed in his subject to be able to find what he wants.

Works like Williams' Notices in Natural History (Chinese Rep., Cordier p. 174) are translations or extracts of Chinese authors and are as such to be distinguished from European researches on the natural history of China, inasmuch as they deal with the state of the science among the Chinese, not with the natural products of the country. They belong to an especial chapter on Chinese sciences, as our Manual sets forth.

Mr. Cordier's bibliography of Tea is exhaustive and excellent.

Chapters VII. *Population*, VIII. *Gouvernement*, IX. *Jurisprudence* do not require any special remarks, except that in the last the "Ta-tsing-hoei-tien" is mentioned as "un ouvrage de jurisprudence" and translated "Recueil de lois passées sous la dynastie Ta-tsing." These Collected Statutes of the 大清 contain very few, if any, matters that would entitle them to be classed as a work of Chinese jurisprudence. Statistics, plan of administration, state ceremonies etc. are the principal contents, and it ought, therefore, to have been inserted in the chapter on Government.

My brother's essay on Chinese family law, Scherzer's Puissance paternelle and Parker's Comparative Chinese family law are omitted.

Chapter X. *History*. This chapter is divided in the following manner.

1. Chronologie.
2. Origine et antiquité des Chinois.
3. Histoire générale.
4. Histoire particulière.
   - *a* Temps mythologiques et fabuleux, etc.
   - *b* Dynastie Hia, etc.

Against these divisions there are several objections to be raised. In the first place many of the chronological works might just as well be placed among those on General History and *vice versâ*. The chapter on the origin and antiquity of the Chinese, as compared with the first division of Special History, mythological times etc., is entirely illogical. For what are the works on the origin of the Chinese if not works on the early or aboriginal history? A glance at the titles in Cordier's two chapters shows that their distinction is simply impossible. Page 243, Gladisch, die Hyperboreer und die alten Chinesen, treats certainly of the origin of the Chinese, but is placed under Histoire particulière; again Plath's works on the Chinese history of the anteclassical period are to be found in the chapter of origin and antiquity, etc., etc. The proper division ought to have been I. General History and Chronology, II. Special History (*a*) Aboriginal history, legendary period, down to 舜.

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Among other curious misconceptions we meet with the following: P. 231. Dè l'état des sciences cher les anciens. Notes communiquées à l'Ac. d. Sc. par M. de Paravey et relatives 1° à l'action des pointes metalliques sur le tonnerre et la grêle, action connue des Indoperses et des Chinois, 2° à l'effet des plantes marines et des eaux contenant de l'Iode sur les Goîtres et autres maladies analogues, effet indiqué dans les livres conservés en Chine.—Quelques idées sur les collections de fleurs peints envoyées de la Chine et sur les conséquences importantes que l'on peut déduire de ces recueils plus ou moins précieux. Par M. le chev. de Paravey.

I have copied the above titles in full in order to enable the reader to find out for himself—not having succeeded myself—in what possible connection these essays stand to "Origine et antiquité des Chinois."

Page 232. Plath's essays on the domestic habits, law and jurisprudence, food and dress etc. of the ancient Chinese hardly belong to this chapter; the only one of Plath's essays that ought to be mentioned here, viz. "Ueber die lange Dauer und die Entwicklung des chinesischen Reiches" (on the long duration and the development of the Chinese Empire, Möllendorff's Manual No. 577), is omitted.

Page 242. The classification of Mayers' *Chinese Reader's Manual* as a work on General History is very unhappy. According to Mr. Cordier's own system it might be classed among the "ouvrages généraux," as it is by no means purely historical, or else in Biography. The only proper category in which it should be placed seems to me to be that of handbooks for the Student.

In the chapter of special history we find the following notices:—

Yao 堯.

Chouking—Mém Conc. III., p. 16–18. Mailla Hist. de la Chine I., p. 44–85. Art. de Weiss dans la Biogr. Univ.—Mayers' *Manual*, No. 900.

Chun 舜 Mayers' *Manual*, No. 617. Mailla I., p. 85-118.

Wenti 文帝 fondateur de la dynastie des Soui. Mayers' *Manual*, Art. Yangkien, No. 889, etc., etc.

If this is Bibliography, then I give it up. In this way Cordier might have and consistently ought to have copied every single article of Mayers' *Manual* or any other book of reference. We look for Bibliographical not for historical information in a Bibliography.

The list of Chinese dynasties given on p. 246 is quite out of place and not even quite correct.

Page 247–248. Here the whole of Pfizmaier's translations and extracts from Chinese historical works of various periods are given together under the heading of the Chou (Tcheou) Dynasty, with the following excuse: "ces mémoires forment un ensemble de travaux sur l'histoire ancienne de la Chine que nous n'avons pas cru devoir séparer." They do certainly not form an "ensemble," but are separate articles in no way connected; it seems however that to classify them properly a greater knowledge of German and of Chinese history would have been required than Mr. Cordier probably possessed. Why have special chapters on the different dynasties at all, if e g. an essay on Mêng-tien, the general of Shy-huang-ti of Tshin, appears among works on the Chou dynasty? And Pfizmaier's essay "on the name of a Chinese weapon" looks rather out of place among historical works on the same dynasty.

On page 260 we find a list of the Emperors of the present dynasty (beginning with *Chuen-tchi*), another instance of information extraneous and beyond the scope of the work.

Page 264. Leontief's translation of the Sacred Edict is mentioned as an *historical* work on the period *Young-tshing!*

Chapter XI. *Religion*, (*a*) ouvrages généraux. Morrison, Charms and felicitous appendages etc., belongs to the chapter on Manners and Customs.

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Page 298. Half a column is devoted to the description of a collection of 100 Chinese pictures on the mythology of China with a MS. index by J. R. Morrison, very interesting in itself but certainly not bibliographical.

Under the heading of 儒教 a very meagre list of works on Confucianism is given; the other works on Confucius and his doctrines are mentioned partly under Biography, partly under Philosophy. With regard to Taoism just the opposite method is adopted, inasmuch as all essays on Laotse, translations of the Tao-tê-king and other Taoist works are classed together. It may be doubtful which method is to be preferred, but undoubtedly the two sects ought to have been dealt with in the same way.

Among works on Buddhism we find Pallas' Notes on Tibet from the reports of Tangut Lamas, (1781). Because these notes were collected from Lamas, they are put in "Buddhism" instead of "Tibet," although they have nothing to do with Buddhism! As the work is written in German, Mr. Cordier may have misunderstood the title.

Page 316, Milne, Pagodas in China, one would rather expect to find in the chapter on architecture.

That Cordier gives all the translations of Chinese, Tibetan and Mongolian works on Buddhism under the latter head and not, as our Manual has it, among the philological works, is, I think, the better plan. If a work is translated chiefly on account of its contents, it ought to be classed in a bibliography according to the contents; if the translation is made on purely philological grounds, it belongs to the chapters on language and literature.

Page 320. *Christianisme.*—Christianity as a religion of China seems very questionable. The history of Christianity in China is inseparable from the history of foreign intercourse with the Middle Kingdom, and all the works on the foreign missions ought to be in the second part of Mr. Cordier's work: "Les Etrangers en Chine." However, the enumeration of works on the different missions given by the author is very exhaustive and the arrangement on the whole consistent and correct. But here again we meet with much useless ballast; *e.g.*, on p. 371-72 a general table of the Catholic Missions in China, with the names of the bishops, without any reference whatever to Bibliography.

Page 313 ss. The works dealing with the difference between Jesuites and the other Catholic missionaries about Chinese rites are collected under the heading of "Question des Rites," an excellent idea and well carried out. But besides the looked-for bibliographical information a chronological table of the principal events of this controversy from 1610–1742 is given, which occupies two pages. Following the same principle the author ought to have given a similar introduction to each chapter, only he would then have published a sort of Chinese Cyclopaedia, not a bibliography.

Page 414–439. Of the "Lettres Edifiantes" the tables of contents of all the editions, even of the German translations, are carefully copied, and thus 25 pages filled up. Important as these serials are, this is rather too much of a good thing.

Page 496, under the heading "Vies des Missionnaires Catholiques" the innocent reader looking for bibliographical notices of biographical works will find to his surprise the following: the description of the Catholic cemeteries in Peking by Mr. Cordier, with three plans and three pages containing lists of graves! And then (p. 500–578) a catalogue of catholic missionaries with short account of their lives, principal works, letters etc., a very valuable compilation, which is highly interesting for the ecclesiastical history, but entirely out of place in a bibliography. In this way it is easy enough to fill two and more volumes.

Similar objections must be raised against the succeeding chapter, Protestant Missions. A general table of the Missions in 1877 fills 4 pages, and numerous works are in-

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serted that have nothing to do with Protestant Missions save that they are written by Missionaries, *e.g.* Culbertson, Religious notions and popular superstitions in North China. A very commendable idea is the insertion of a special chapter on the "Term Question," which seems to be quite exhaustive. The biographical chapter on the Missionaries is, although less complete than that on the Romish Missionaries, from a bibliograpical point of view far more correct, inasmuch as—with a few exceptions—only those missionaries are mentioned on whom special works or essays were written.

But why Mrs. Edkins' Chinese Scenes and People 1863, Gützlaff's chinesische Berichte, and similar works, are mentioned among biographies of Missionaries, only Mr. Cordier himself will be able to explain.

Of the annual reports of the Medical Missions (p. 623-632) the complete title pages of all the reports are given; one of each Mission would, I think, have been amply sufficient.

The XII. division of "sciences and arts" begins with a description of the Classics by Mr. Cordier, including the number of characters in each work and similar information quite out of place in a bibliography of foreign works on China. The plan to give the translations of, exegetical and critical essays on, Chinese works under the heading of each work is very good and certainly to be preferred to the method followed in our Manual, where we arranged the works on Chinese literature and translations chronologically.

A very characteristic instance of the author's want of system and logic is to be found on p. 683 ss. After the enumeration of works on the astronomy and mathematics of the Chinese, the physical, astronomical and climatological observations of Europeans in China are given as works on Chinese sciences! E.g. Dr. Fritsche's astronomical determinations of longitudes and latitudes in China belong to Geography; his essays on the climate of Peking to Climatology, both chapters existing in Mr. Cordier's book.

The insertion of works on Chinese chess as an appendix to mathematical sciences is very questionable; although more scientific than other games, chess is still a game and ought to be classed with "Manners and Customs." Himly's essay on Chinese chess in the Zeitschrift der deutsch. Morgenländ. Gesellschaft 1869, and my own in Mitth. der deutsch. Ges. f. Natur und Völkerkunde Ostasiens 1876, are omitted.

The chapters on Agriculture, Industries, the Military art and Navigation are all that can be desired; perhaps the essays on the compass in China ought to have been inserted under the latter head, instead of under Mathematics as the author has it. Among the works on Music we miss the important essays on Chinese Music by Dr. Müller and Dr. Wagner in the Mittheilungen der deutsch. Ges. f. Natur and Völkerkunde Ostasiens, Yocohama 1874 and 1877. Stent's Chinese Lyrics (J. N. C. Br. R. A. S. 1872) we should rather expect to see in the chapter on Poetry, not in that on Music.

The enumeration of the various dictionaries and vocabularies is enriched by the description of Manuscript dictionaries existing in different libraries. It is followed by a list of critical essays on dictionaries. The next sections are 1° Manuals of conversation, 2° Grammars, 3° Chrestomathies and Manuals. I have not been able to discover the *ratio* by which the 1st and 3d of these sections are distinguished; Dean's first lessons in the Tiechew dialect, Williams' easy lessons in Chinese, Premiers rudiments de la langue Chinoise, Thom's The Chinese Speaker, Wade's Hsin Ching Lu and Tzu erh Chi, etc., etc., are placed in the third; Medhurst's dialogues, Bonney's Phrases in Canton Colloquial dialects, Lobscheid's Select phrases and reading lessons in the Canton dialect, etc. are to be found in the first section. Besides this inconsistency, not uncommon, as we have seen, in the Bibliotheca Sinica, this part of the work seems to

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be very complete and contains many valuable notes on rare books, such as Varo's Arte de la Lengva Mandarina (1703), Premare's Notitia Linguae Sinicae and others.

Philological treatises, *Characters*, *Printing* are followed by *Literature*. The latter is arranged according to the different works, beginning with the 才子書; the following sections are novels and tales, dramatic works, poetry, miscellaneous works, periodical works, proverbs, history of literature ("Histoire littéraire proprement dite"), bibliography. The last section is again an unhappy mixture of bibliography of Chinese books—the only one properly belonging to this chapter—and of bibliography of foreign works on China, which have nothing to do with Chinese literature, but ought to form an introductory chapter to the whole book.

The 19th chapter which closes the present volume, is "Manners and Customs" (Moeurs et Coutumes) comprising the following sections: miscellaneous works, costume, food, marriage, funerals, worship of ancestors and filial piety, fêng-shui, legends, superstitions, infanticide, prostitution, festivals and ceremonies, games (with the exception of chess, which is a science according to Mr. Cordier's opinion), money weights and measures, secret societies, pirates and opium—certainly not a very logical arrangement! Fêng-shui, popular superstitions, worship of ancestors are so closely connected with the religious belief of the Chinese that we should be rather inclined to insert works dealing with them in the chapter on Religion, and indeed we find in Cordier's "Religion" many essays which might just as well be placed in one of the above sections. "Pirates" as part of "Manners and Customs" is hardly a happy conception, besides works like W. W. Mundy's Canton and the Bogue, or B. Scott's An account of the destruction of the fleets of the celebrated pirate chieftain Chui-Apoo, ought to have found their place in the history of foreign intercourse with China. The same is to be said of the works on the Opium trade and English policy with regard to opium, which look rather ludicrous in a chapter on Chinese Manners and Customs. The section 'Opium,' by the way, is headed by de Quincey's Confessions of an English Opium-Eater, the connection of which with Chinese customs is a dark mystery to me.

In conclusion I can only repeat that Mr. Cordier's Bibliotheca is by far the most complete enumeration of foreign works on China hitherto published, and that by rearranging the excellent materials furnished in his work in a more systematical manner a very good bibliography could be produced, but that in its present state the value of the work is greatly marred by its bulkiness and want of system.

O. F. von Möllendorff.

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THE END OF THE CHOW 周 DYNASTY.

SZE-MA TS'IEN "VERSUS" SZE-MA KWANG.

A HISTORICAL STUDY ON THE LAST ENTRY IN THE FIRST PART OF THE "IMPERIAL ANNALS" 資治通鑑綱目.

The last entry in the first part 卷 of Sze-ma Kwang's "Annals" runs as follows:

"In the 59th year [of the Emperor Nan Wang 赧王] Ts'in invaded Han 韓 and Chao 趙, when the Emperor ordered the Princes to punish Ts'in; the armies of the latter State forthwith invaded [the Imperial domain] and plundered it. The Emperor then entered the territory of Ts'in, delivered up [to its Ruler] the whole of his possessions and, having returned, he died."

To this the historiographer added the following amplification. "Ts'in had first invaded Han and taken Yang-ching 陽城 (in the present Ho-nan fu) and Fu-shu 負黍 (a place near by), where he beheaded four myriads; afterwards Ts'in had invaded Chao and taken more than twenty districts from it, beheading nine myriads. Nan Wang then took fright: he separated himself from Ts'in and concluded an alliance with the Princes, with the intent of attacking Ts'in. The latter at once sent the general Kiu 摎 to attack the "Western Chow" 西周, when Nan Wang entered Ts'in and prostrating himself [before the victor], he confessed his wrong, and delivered up the whole of his thirty-six cities with three myriads of inhabitants. Ts'in, having accepted them, allowed Nan Wang to return to Chow, where he died the same year."

This view of the events which virtually made an end of the House of Chow, has been generally accepted by the western students of the History of China. The last of them, Mr Boulger, describes the fall of that Dynasty in the following terms:

"For more than fifty years Nan Wang had remained a passive witness of the progress of these events (*i.e.* of the gradual absorption of the feudal States by the sovereign of Ts'in), when suddenly, without any apparent reason, urged by some demon of unrest,* he in his old age issued invitations for a league against the Ts'ins. On this reaching the ears of Chao-siang Wang (the King of Ts'in), he at once marched an army against the capital. Nan Wang, incapable of offering any resistance, surrendered himself without a blow (?), and became the dependent of the conqueror. After enjoying the glorious title of Emperor

* This is more fancy than history. If Nan Wang has really done what is attributed to him here—the following will show that there are grave doubts about it—then he did only what he ought to have done long before; the encroachments of Ts'in on the imperial prerogatives were more than sufficient "reason," and it needed not "some demon of unrest" to do what a simple sense of duty should have urged him to undertake long before.

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of China during fifty-nine years, he sank into the insignificant position of a vassal of the King of Ts'in . . . and died covered with ignominy" (Boulger, *History of China*, p. 53 s.)

Let us turn now to the Sze-ki of Sze-ma Ts'ien, and see how he describes these events; he says:

"In the 59th year [of the Emperor Nan Wang] Ts'in took from Han the cities of Yang-ching and Fu-shu. The western Chow 西周 then took fright; its ruler 君 separated himself from Ts'in and concluded an alliance with the Princes; he put himself at the head of the united armies of the Empire and passing by I-k'uëh 伊闕 (?) proceeded to attack Ts'in, with the design to cut the communications of Ts'in with Yang-ching. Chao[-siang] Wang of Ts'in [hearing it] got angry and sent his general Kiu 摎 to attack the Western Chow. The latter's ruler then fled to Ts'in, prostrated himself [before the victor] and confessed his wrong, at the same time delivering up the whole of his thirty-six cities with their three myriads of inhabitants. Ts'in, having accepted them, let the ruler return to Chow. The Ruler of Chow 周君 and Nan Wang 王赧 died." (Vide 周紀 sub anno.)

The discrepancy between both accounts is evident enough. Sze-ma Ts'ien lets the ruler of Western Chow 西周君 play the part which Sze-ma Kwang ascribes to the Emperor Nan Wang. Which of the two is right? To be able to answer this question, it is necessary to understand who was the "ruler of Western Chow" mentioned above and his counter-part, the "ruler of Eastern Chow" 東周君 who existed at the same time.

On the death of the emperor Chêng-ting Wang 貞定王 (B.C. 441), at a time when the House of Chow was already on the brink of ruin, serious troubles occurred which tended to hasten its downfall. Cheng-ting Wang had been succeeded by his son, now known as Ngai Wang 哀王. He was posthumously called so, because of his being murdered and his throne usurped, immediately after his accession, by his uncle, known as Sze Wang 思王. But the last had scarcely done so, when he was assassinated in his turn by a brother of the former murdered sovereign who then definitively ascended the throne of China as K'ao Wang 考王. Having a younger brother named Kieh 揭, of whom he was in fear lest he should feel inclined to usurp the throne in the same manner as he himself had done, he resolved on dividing with him the already much reduced imperial domain, and "invested him with the city of Ho-nan to continue the functions of Chow Kung [of old]" (vide "Annals" 前編貞定王廿八年), B.C. 441.

The imperial residence was then the old city of Loh 洛 (in present Ho-nan-fu), which had been built anew by Chow Kung, to serve as a capital of the empire, and named Chêng Chow 成周. But it was not the builder's intention to make it also the imperial residence. Another city, some thirty *li* westward of Chêng Chow, called then Kiah-juh 郟鄏*, was chosen for that purpose and named accordingly "the Imperial city" 王城, while Chéng-chow was commonly called "the lower capital" 下都, on account of its being situated some miles farther down the river, B.C. 1109.

Still neither of the cities was immediately used for the purpose they had been built for, as the Sovereigns of the House of Chow continued for some time longer to reside at Hao 鄗 (in the present Shen-si); it was not until the reign of P'ing Wang 平王 that the court was removed to "the imperial city," and the capital to Chêng-chow or "the lower capital," B.C. 770.

* Dr S. W. Williams says in his Syllabic Dictionary, p. 356: "Kiah-juh an ancient place in the N. of Hupeh (sic.) where 成王 established the Chow Dynasty ab. B.C. 1100." A scholar like Dr Williams ought to have known better. The character 郟 ought also to have been 鄏.

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Two and a half centuries later, on the accession of King Wang 敬王, a nephew of his, the son of his predecessor, tried to supersede his uncle on the imperial throne, B.C. 519. King Wang had for a time to give way to the pretender, but on his restoration, three years later, he took up his residence no longer in the "Imperial city" but in the "lower capital" Chêng-chow. He did so, because there were still a great many adherents of his nephew living in the "Imperial city," B.C. 516 (vide Ch'un Ts'in and Tso Chuen *sub annis*.) The latter city was from that time called Ho-nan.*

It was this King Wang's grand-grandson, K'ao Wang, who, as has been said above, gave that city of Ho-nan, together with the western part of the imperial domain, in fief to his brother, at the same time bestowing on him the title of Hwang Kung 桓公.

The latter was succeeded in his fief, first by his son Wei Kung 威公 and after the latter's death by his grandson Hwei Kung 惠公, but the date of their accession to power seems not to be known.

Of the latter we read in the "Annals" a. 426 (the 15th year of the reign of K'ao Wang), that on K'ao Wang's death "the Western Chow Kung 西周公 invested his younger son Pan 班 with the city of Kung 鞏, that he might attend upon the Emperor; thus arose the Eastern Chow 東周."

This Kung was a city near the entrance of the River Loh into the Yellow River, and exists still as a district city of the same name. It may have been situated about thirty *li* East of Chêng-chow.

By this parcelling out of the then already so much reduced imperial domain, the latter must have dwindled down to probably not more than the city of Chêng-chow with its suburbs, being narrowly encircled on the West by the "Western Chow" and on the East by the "Eastern Chow." That reduced extent of the imperial domain and its position between the feudatories, was in exact conformity with the political position of the "Son of Heaven" and the *rôle* he was then playing in the Empire. Since the erection of the dukedom of "Western Chow," the little authority which had as yet been left him, had been engrossed by the holder of that fief to such an extent that it was he, and not the only person, who could legally do it, namely the Emperor, who erected the dukedom of "Eastern Chow" and appointed Pan as its ruler. In doing so, Hwei Kung feigned to appoint his son as an attendant upon his Imperial Majesty, but we may easily surmise what was meant by such an attendance! The successor of the illustrious Wu Wang had turned a mere puppet clad in imperial purple, and finished even by becoming a prisoner of the Duke of "Western Chow," for this must be meant, when Sze-ma Ts'ien tells us that "Nan Wang removed his capital [from Chêng-chow] to the 'Western Chow.'" This happened when the latter's Ruler was Wu Kung 武公 (vide Sze-ki 周紀).

Having gained now a sufficient knowledge of these circumstances, let us look again at the point under investigation.

Sze-ma Ts'ien says in the Sze-ki that it was the "Ruler of Western Chow" who put himself at the head of the united forces of the Empire and attacked Ts'in, but on having been defeated, submitted to the victor and gave up to him his thirty-six cities with their three myriads of inhabitants, while Sze-ma Kwang in his "Annals" attributes that *rôle* to the Emperor Nan Wang.

Now it must be conceded that Sze-ma Ts'ien's work, being a much older and quite original production, while that of Sze-ma Kwang is a mere compilation and by twelve centuries more recent, the former should *a priori* be considered to merit the greater

* According to the 一統志 that old Ho-nan city lay 5 *li* W. of the present dep. city of Ho-nan, and Chêng-chow 3 *li* N. E. of the same.

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amount of confidence. In the second place, Sze-ma Ts'ien's relation of that episode is found twice in his work. First in the 周紀 and then in the 秦紀, and while these two parts often disagree with each other, in that matter they agree perfectly.

In the third place, if we keep in mind that Emperor Nan Wang had at the time of the catastrophe of B.C. 256 occupied the imperial throne for 59 years, that he must therefore have been much advanced in age, that he never in his life seems to have been possessed of the least amount of energy, how can we attribute to him, now that he had become a decrepit old man, the ability suddenly to summon together the forces of his vassals and to lead them on in an attack on Ts'in?

It is true that it belonged to him alone to do it, wherefore it strikes one as improbable that the Princes should have hearkened to the summons of one who was but a brother-vassal; but that difficulty may be explained by the fact that the ruler of "Western Chow" had been invested with the functions of the Chow Kung of old, that he was a sort of Chancellor of the Empire and that in bidding the vassals to place their hosts under his leadership, he could make use of the name and seal of his imperial master.

And precisely this difficulty makes the relation of Sze-ma Ts'ien appear the more authentic one on the ground that *difficilior lectio melior est.*

I think thefore that this point of the case Sze-ma Ts'ien *versus* Sze-ma Kwang must be decided in favour of the former. There is no ground to attribute to the Emperor Nan Wang the heroic act of throwing himself at the head of the hosts of the Empire in the way of the encroaching power of the west, nor to charge him with the undignified conduct of having so readily prostrated himself before his victorious vassal. On the contrary there is every probability that he died just as he had lived —as a crowned nullity.

About the ultimate fate of the two last scions of the house of Chow, the ruler of "Western Chow" and that of "Eastern Chow," there are further discrepancies in the accounts transmitted to us by the different historiographers. But this time we find Sze-ma Ts'ien in contradiction with himself. In the 周紀 he lets the two duchies coexist for seven years longer, till B.C. 249, when Chwan-nang Wang of Ts'in extinguished them both, absorbed their territories and let the sacrifices to the manes of the House of Chow come to an end. According to the 秦紀 the "Western Chow" did not survive long the blow inflicted on it B.C. 256. The following year its people fled to the East and the sovereign of Ts'in took possession of the nine tripods and other jewels of the crown B.C. 255. As for the "Eastern Chow," it continued to exist alone till B.C 249, when its Ruler conspired with the Princes against Ts'in. The latter sent then his Prime Minister, Li Puh-wei 呂不韋, to put the faithless duke to death and annexed his territory. But in that place Sz-ma Ts'ien adds distinctly that the sacrifices of the House of Chow were not interrupted and that some descendant continued to offer them in the city of Yang-jin 陽人 (somewhere in Ho-nan).

As to Sze-ma Kwang, he follows the 秦紀 when he lets a period of six years elapse between the end of the "Western Chow" and that of the "Eastern Chow"; but he follows the 周紀 in letting the sacrifices cease with the extinction of the Eastern Chow. I do not know the reason why Sze-ma Kwang felt justified in harmonizing in this way the two accounts of Sze-ma Ts'ien, but having no reason to disagree with him, we may safely accept his view. In doing so, the events which marked the downfall of the House of Chow may be put down as follows:—

B.C. 256.—The Ruler of the Western Chow, known as Wu Kung, led an attack of the united forces of the Em-

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pire on Ts'in, but having been defeated, he made his submission to the latter and gave up to him what constituted the dukedom of "Western Chow," namely 36 cities with three myriads of inhabitants. The King of Ts'in then allowed him to return to Ho-nan, where he died the same year, as did there also the old Emperor Nan Wang.

B.C. 255.—The King of Ts'in came to Ho-nan and took possession of the nine tripods and the jewels of the Crown—they had been there since the removal of Nan Wang to that city—relegating the Duke, styled Wên Kung 文公, the son and successor of Wu Kung, to T'an-hu 黑狐, a place near Ho-nan. Without doubt Ts'in then annexed the territory of that duchy.

B.C. 249.—The King of Ts'in, having heard that the Duke of the "Eastern Chow"—name unknown—was planning with the other Princes an attack on him, dispatched an army to extinguish that State, and relegated its ruler—or some offspring of his—to Yang-jin, a place in present Tü-chow (Ho-nan). Its territory was then incorporated with that of Ts'in and the sacrifices to the manes of the House of Chow came to an end.

CH. PITON.

NOTICES OF NEW BOOKS
AND LITERARY INTELLIGENCE.

The Mind of Mencius, or Political Economy founded upon Moral Philosophy, a systematic digest of the doctrines of the Chinese Philosopher, Mencius, B.C. 325. The Original Text Classified and Translated, with notes and explanations, by the Revd. E. Faber, Rhenish Mission Society. Translated from the German, with notes and emendations, by Revd. Arthur B. Hutchinson, Church Missionary Society, Hongkong. Author in Classic Chinese of the "Primer of Old Testament History;" "A Parallel Harmony of the Four Holy Gospels;" "The Athanasian Creed;" in the Dialect of Kwantung, "The Book of Psalms;" "The complete Book of common Prayer, with Ordinal;" in English, "Chapters of Chinese Philosophy," etc. etc. etc. etc. London, Trübner & Co., Ludgate Hill.

In the *China Review* of 1877, Vol. VI, page 199, will be found an able critique of the original German work of which the book before us professes to be a translation. As was then announced in these pages, the Rev. A. B. Hutchinson, Church Missionary Society, had undertaken to extend the sphere of usefulness of this work by dressing it into an English garb. Five long years have gone, and at last the book is given to the public in the well-known uniform of Trübner's Oriental Series. The original was the second of a series from the able pen of Mr. Faber. The object of these books was to aid the foreign student, missionary or otherwise, to obtain as far as possible a clear view and firm grasp of the chief philosophers of China and their teaching. The series written in German consists of four volumes, which deal with Confucius, Mencius, Licius and Micius. In these books the writer has arranged the scattered utterances of these old philosophic souls in a logical sequence, giving explanatory comments where he deemed them necessary for the

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elucidation of the text. Any one who has waded through that slough of despond, one of these Chinese Classics, in the vain hope of obtaining a concrete and definite idea of Chinese philosophical thought will be well able to appreciate the boon conferred on all who could read German by the author. Indeed only such an one can guage at all accurately the labour and patient industry the production of such a book entails on the writer. Mr. Faber has acted the part of that beneficent and kindhearted fairy, so familiar to us in childhood's golden days, who came to the aid of the perplexed and sorrowing little maiden and reduced order out of chaotic confusion. Throughout the books of Mencius are scattered in apparently mad confusion many sayings and epigrammatic sentences which contain beautiful and grand thoughts. These have been grouped together so that the relation of the one to the other is seen, and we can thus ascertain the opinion of the grand old man on many questions without the waste of time and worry of mind caused by hunting through a whole book for what we want.

This systematic digest of the doctrines of this favourite Chinese philosopher is extremely interesting, and is characterized not only by originality of thought and sympathetic insight but by great terseness of style which is generally combined with clear, forcible diction. The comments too are not seldom marked by much dry and caustic humour. It was hoped that a translation of this book into English would be a great help to those who could not read German, and would also be calculated to interest the general reader. Undoubtedly a good translation would have been a great boon and would have met with well-deserved appreciation, for in this book we have the pith of the intellectual life of the Chinese. The vigorous mind of the Great Sage grasped the ideas of his predecessors, and whilst rejecting much gave his own peculiar impress to the rest. When we remember that Mencius propounded his theory of Government more than twenty-two centuries ago we find it more deserving of careful study on account of its venerable antiquity. To all who take any interest in the great and ancient empire which is, after such a long period of apparent inanition, awakening to a knowledge of the benefits of Western civilization and science and making steady if tardy progress, the book although so badly translated will prove of deep interest. It has been our lot to see many bad translations, but we have seldom seen one more deserving of censure. It seems to us that the Reverend Translator did not possess that qualification necessary to the proper translation of such a book. Not only has the translator failed to appreciate the delicate shades of thought in the original, not only has he failed in many instances to obtain the faintest glimpse of the author's meaning or to understand the construction of a plain German sentence, but in many places he would almost seem to have deliberately mistranslated words and phrases which he has previously rendered correctly, while he has taken the unwarrantable liberty of omitting whole sentences and introducing others without so much as notifying the fact. Open the book at random and one is sure to alight on some gross blunder. Some few errors in translating the difficult German of the author were to be expected, but for any one, especially such a renowned linguist and sinologist as is the Reverend Gentleman, whom we wonder has not gained admission ere this to the Forest of Pencils, to make such serious errors in the text of Mencius, seems to us not only inexcusable but astonishing, as the translator might have referred to Legge's classics to verify his translation.

But we shall say no more just at present. We will now deal with some of the more glaring errors, as to give them all would mean writing the book afresh. We have in every case given the text, a correct translation, and the Reverend Gentleman's translation so that our readers may verify for themselves.

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In the preface Faber says:—"Es handelte sich mir zwar zunächst nicht darum, China mit einer systematischen Darlegung der Lehren des Mencius zu beglücken, sondern um ein gründliches Zurückgehen auf die allgemein als wahr anerkannten chinesischen Lehrmeinungen." (My intention was, in the first instance, indeed, not to enrich China with a digest of the doctrines of Mencius, but to seek a solid basis of doctrines generally acknowledged by Chinese opinion). But Mr. Hutchinson makes Mr. Faber say:—"Still it was not this consideration which induced me to present the Chinese with a systematic exposition of the doctrine of Mencius, but rather the desire of bringing about a well-founded reversion to dogmas universally and well known throughout China."

Then again, in the last page, Faber writes "dass die ganze Periode der geistigen Produktivität in China, welche bis circa 250 V. Chr." etc. (that the whole period of mental fertility in China which *reaches down to* 250 B.C.) But he is represented as saying "the whole period of mental activity in China which *reaches back to* about 250 B.C.;" etc.

In the next sentence but one the German reads, "Das ist jedoch sehr schwierig, weil noch zu viele Vorarbeiten fehlen." (That is, however, very difficult, as there are but few works of preliminary research). This is rendered by:—"That is however very difficult, as there are but few workers."

In the Introduction, page 2, the idea of the following fine sentence is lost:—"Auch dem entarteten Christenthume gegenüber, soweit es, in äusseren Formen erstarrt, ohne inneres geistiges Leben sich hinschleppt, und, wie einst im byzantinischen Reiche, verweltlicht und versinnlicht ein christianisirtes Heidenthum darstellt, dient der Muhamedanische Fanatismus als Geissel Gottes, deren pädagogische Aufgabe noch nicht ganz erfüllt sein möchte."

(Even against a degenerate Christendom, as far as it, petrified in outward form, drags out its existence without inner spiritual life, and represents, as formerly in the case of the Byzantine Empire, by its worldliness and sensuousness, a christianized heathendom—even against such a Christendom, Mohammedan fanaticism serves as the scourge of God the educating task of which may not yet be entirely completed).

We do not think the above rendering is all that it should be, but at any rate it conveys a clearer impression of the writer's idea than Mr. Hutchinson's, which reads thus:—"Mohametan fanaticism serves as the scourge of God, whose corrective task cannot be entirely completed, whilst in the presence of a degenerate Christendom, paralysed amidst its external forms, dragging on its existence without inner spiritual life and offering as of old under Byzantine rule, a Christianised heathenism, earthy and sensuous.

In page 4, after saying that:—"Japan appears to desire to raise herself into the position of the Britain of the East," the translator omits the following sentence, "Im N. W. hat sich in Kaschgar ein Vassalenstaat der Turkei gebildet und die muhamedanischen regulär ausgebildeten Truppen des Jakub Beg bedrängen bereits Kan su, eine der 18 Provinzen des eigentlichen China." (In the N. W. in Kashgar a feudal dependency of the Turkish Empire has been formed, and the Mahomedan regular drilled troops of Yakub Beg already press upon Kan-su, one of the 18 provinces of China Proper).

Not only so, but after curtailing in this way, the translator patches a piece into the next sentence which we cannot find in the German, and this is done without notifying the reader of the change in any way. On page 13, we were somewhat astonished to read—"The proper rôle of the Missionary is not the opening out of scientific paths. He is a channel for certain ideas . . . From this point of view he is to be regarded as a worker, *and not to be classed with the mass of foreigners.*" On referring to the text we found the German was:—

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"Der eigentliche Beruf des Missionars ist nicht wissenschaftliches Bahnbrechen, sondern Uebermittelung. . . . Unter diesem Gesichtspunkt ist er als Arbeiter zu beurtheilen, nicht mit fremdem Massstabe zu messen." Literally:—"The proper office of a missionary is not one of a scientific pioneer but of transmission. . . . From this stand-point he is to be judged as a worker and not to be measured by another standard."

In Chap. III. Mr. Faber is represented as saying of "The Book of Changes," "It first brought Taoism into harmony with Confucianism;" but what Faber really says is "by it the first attempt was made to harmonize Taoism and Confucianism." Then on the next page we read "It would at that time have been easy to have withstood the error;"—but the German reads:—"They thus found it easy to refute its errors."

On this page also is found an error which exists throughout the book, *i.e.*, the translation of *sensualismus* by the word sensationalism;—this word is in this instance given as an alternative rendering of the correct word, but after the thin end has been inserted we find sensational, sensationalist, and sensationalism for sensual, sensualist, and sensualism. This brings to mind that *also* is always in this translation rendered by also, and the German *eben* by even, and that *Staatslehre* is everywhere given as political economy instead of Science of Government; whilst the German word *ethische* and its derivatives is rendered always by morals. But this by the way. To continue. We read the wonderful statement that:—"Every one, princes not excepted, *was to build his own granary* and make his own clothes." In the German this takes the more prosaic form of, "Jedermann, die Fürsten nicht ausgenommen, sollte selbst seinen Getreidebedarf bauen und die eigenen Kleider anfertigen." Or "everybody, princes included, *was to raise his own grain* and make his own clothes."

The last two sentences of the introduction read in the original thus:—"Die ethische Aufgabe besteht ihm in der möglichsten Entfaltung aller guten Anlagen der menschlichen Natur. Die Aufgabe des Staatsorganimus ist es, die Bedingungen zu diesem höchsten Zwecke zu bieten, und die Regierung soll mit Bewusstsein darauf hinleiten." (With him the ethical task is the greatest development of all the good in man's nature. The duty of the state is to offer the means for the realization of this highest aim and the government should deliberately direct all its energies to its attainment.) Yet we read,—"The ethical problem is for him the utmost development of all the good elements of man's nature. The problem of the organisation of the State is, under what conditions can the highest aim be set before it? and then that the government shall consciously endeavour to bring about those conditions."

We have thus shewn the quality of the translator's work only so far as Faber's Introduction is concerned. But in the book we find errors equally grave, and are driven to the conclusion that Mr. Hutchinson does not understand the simplest grammatical forms or the syntactic structure of the German language. A very few examples would suffice to prove this to the initiated. The compound form "vom" (from the) is throughout the book translated by "from a," thereby often vitiating the author's meaning. The translator would seem to have but shady ideas as to tense etc.; thus we find the perfect tense is frequently misunderstood by the Revd. Gentleman, as, for example, when he renders the words (§ 516) "ist geschädigt worden" (has been injured) by "is being injured." Numbers of similar instances might be easily collected at random from any chapter in the book, but we proceed to give some examples of syntactic misconceptions. We will select some very easy sentences. One would have thought that a man before undertaking the duties of a translator,

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should be able to construe a simple sentence like the following, "in beiden Fällen kamen Leute auf den Thron welche ihre Pflichten gegen das Reich zu erfüllen in Stande waren," (in both cases, men ascended the throne who were able to fulfil their duties to the empire). But Mr. Hutchinson translates this by "in both cases the people who were in a position to fulfil their duty to the realm gave their support to the throne" (§ 170). The very next sentence is an equally glaring example of grammatical misconstruction. Mr. Faber continues, "Jene Regenten waren also weder gegen die eigenen Söhne noch gegen das Reich ungerecht." (Those rulers therefore did not behave unjustly either towards their own sons or towards the empire.) It seems hardly possible to one who has any knowledge of German, and would be impossible to any one who was a German scholar, to misunderstand such a simple sentence. Yet this is what is made of it by Mr. Hutchinson, in the book before us:—"Each ruler consequently acted wrongly either towards his own son or towards the empire" (§ 170). It would seem in this case as if syntactic ignorance were combined with ignorance of the events in Chinese history to which reference is here made. But when Mr. Faber alludes to modern affairs and touches on ecclesiastical subjects which Mr. Hutchinson might be expected to comprehend, the translator flounders in the dark just as much, through his extraordinary ignorance of the structure of the German language. Mr. Faber, for instance, in dealing with the relations of Church and State, refers to occurrences in the established Church of England as well as in Germany, "wenn man als Geistlicher für religiöse Zwecke die Polizei zur Hülfe nehmen muss" (when one, being a Minister of Religion, has to call in the aid of the Police for religious purposes) yet, Mr. Hutchinson translates, "when one must take the police as spiritual to help for a religious purpose" (§ 516).

As regards idiom the Reverend and learned translator is equally at fault, for he does not appear to possess even a schoolboy's acquaintance with ordinary idiomatic phrases of the German language, and as the writer of the book is fond of using "Körnige Kraftworte" (strong words) in Luther's style, Mr. Hutchinson, as is to be expected, makes the most ridiculous blunders and makes sad havoc with the author's meaning. We will give a few examples, first of the commoner and then of the rarer idiomatic expressions. The everyday idiom "gewöhnlich" (usually or generally) is throughout the book rendered by "naturally" (§ 459) etc., and imparts a wrong sense to the passage. "Eine Schwäche ausbeuten" (Take full advantage of a weak point) Mr. Hutchinson renders by "discover a weak point." Again, Mr. Faber wrote "Das Verständniss der modernen Chinesen ist allerdings nicht maassgebend für die Erklärung eines alten Autors." (A correct understanding of modern Chinese does not, indeed, afford a canon guiding the interpretation of an ancient author). But Mr. Hutchinson puts it thus,—"The understanding of modern Chinese is, of course, not all that is required for the explanation of an ancient author" (Preface, page xiii.) That Mr. Hutchinson was unable to find a better rendering for "Gemüthlichkeit" (§ 316) than "goodness of heart," which is somewhat off the mark, we do not much wonder at, for there is hardly a word in the English language to cover the exact meaning of this peculiarly German combination of inward sympathetic feeling and ease with outward comfort and cheeriness. Nor are we surprised at his rendering the term "arme Schlucker" (poor devils) by "poor aspirants" (§ 392). But there are strange mistranslations of idiomatic phrases which make complete nonsense of some of the author's most pointed hits and *bon mots*. When Mr. Faber, alluding to our nation in Napoleonic style as one of shopkeepers, calls English foreign policy "eine Krämerpolitik" (shopkeepers' policy) the remark though

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hackneyed has some remains of truth in it; but when Mr. Faber is made to speak instead of "a retail policy" (Intro., p. 3), Mr. Hutchinson puts the author in an absolutely ridiculous light.

Again, Mr. Faber wrote very sensibly that "Mencius became somewhat embittered *by the sad experiences of his later days*," (Mencius wurde durch trübe Erfahrungen im Alter etwas verbittert); but this is turned into sheer nonsense by Mr. Hutchinson's rendering "Mencius was somewhat embittered *owning to his deep researches into antiquity*." If the spirits of Chinese worthies down at the Yellow stream, in Hades, or wherever they are, take cognizance of the doings of modern Sinologists *à la* Hutchinson, this sage criticism of Mencius' life and researches must have raised such a thundering roar of laughter among the gods, at the expense of poor Mencius, as must have sufficed to shake the very gates and foundations of that dark and nether world. But joking apart, we are sorry for Mr. Faber more than for Mencius and his antiquarian researches, for it is not only with references to Chinese subjects, as the foregoing example shows, but also with the writer's best remarks about questions in modern philosophy, natural Science, and political economy, monotonously the same: every sage remark of the learned and thoughtful German author is manipulated by the ignorant and clumsy translator into nonsense pure and simple. When Mr. Faber refers to M. Hartmann's "Philosophie des Unbewussten" (Philosophy of the unconscious), the Translator makes him talk of the "philosophy of the unknown" (Intro., p. 4). If Mr. Faber makes a plain allusion to Darwin and speaks of "Affen-theorien," his translator either will not or cannot understand the fun in which Mr. Faber indulges by leaving it undecided whether he refers to theories concerning apes or to theories started by apes, and fights shy of this strong expression entirely by substituting for "Affen-theorien," the elegant Hutchinsonian phrase "theories which throw ridicule upon humanity" (§ 150). Likewise when Mr. Faber neatly says "Art is Typus" (it is the essence of species to be typical) Mr. Hutchinson gloriously muddles it up by the rendering "the type consists in kind," (§ 6). When Mr. Faber deals with questions of political economy, he fares no better at the hands of his translator. For instance, when he writes that modern socialism has already reached the stage where it "*becomes its own negation*" (sich selbst aufhebt), Mr. Hutchinson makes him say that modern socialism has already passed even that point "*whence it raises itself*," (§ 459). One cannot help feeling sorry for a scholar of Mr. Faber's genius being stultified in this style by his translator, for no anxiety to be deemed a sinologist can excuse another man for causing a ripe scholar to appear like a fool. A Boswell, though a bore, is yet a blessing to an author by reason of his fidelity, but a sham translator is a downright curse by his carelessness and sublime complacency.

There is one feature of Mr. Hutchinson's style of translating which we rather admire. One of his guiding principles in his difficult task of translating from a language of which he has hardly a smattering knowledge—ideas which he could not comprehend or approve—is this, to skip a difficult or objectionable passage entirely. We have already given one instance and shall presently give more; but may example the passage in which Mr. Faber concludes some remarks on the Taiping rebellion by saying:—"Die Englishe Culturstimme der Armstrongkannonen beschleunigte das Ende." (The Armstrong guns, that voice of English culture, hastened the end). Mr. Hutchinson, either finding no such word as "Culturstimme" in his dictionary, or disapproving of the sarcasm which occasionally pervades the author's remarks, omitted the sentence entirely without any hint to the reader. It would have redounded more to his credit if he had, on

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the same grounds, been honest enough to omit the publication of his whole translation.

It may, however, be said that although Mr. Hutchinson was linguistically little fitted to translate, into the English or any other language, with ordinary correctness, the ideas of a man like Faber from any language whatsoever owing to the translator's palpable ignorance of philosophic and scientific subjects, yet Mr. Faber's way of thinking is so imbued with theology that a Missionary such as Mr. Hutchinson appears to be might naturally be supposed to know something at least of theology, and would therefore be after all more likely to follow Faber's graver thoughts intelligently and reproduce them more or less successfully. We are sorry to say we find our translator equally at fault here so far as understanding the author's meaning is concerned, and not merely omitting, not merely but wilfully modifying and altering important sentences of his text without giving the reader the least hint or warning that the translator is playing fast and loose with the author's ideas and expressions. As to examples of wilful perversion of the author's words—a serious charge against any translator and specially against a Reverend one —two cases will suffice at present. In the last sentence but one of the whole book, Mr. Faber wrote "Glaube und Wissen stehen in demselben Verhältniss wie Kookkunst und Chemie." (Faith and knowledge stand in the same relation as the art of cookery and chemistry.) The veriest tyro would have no difficulty whatever in translating the above simple German sentence. But evidently it did not suit the Reverend Gentleman's purposes who probably wished to present the first copy of his book to the Primate of Canterbury who might perhaps just glance at the title-page and then at the last page of the book and smack irreverence in a comparison of Faith with the art of cookery, so Mr. Hutchinson translates the sentence, neatly dropping the objectionable comparison, and writes "they will go for spiritual food to faith and not to knowledge." Finally, Mr. Faber, who is no admirer of Archbishops or Bishops merely as such, writes of these "Oberhirten," and blames them that, instead of leaving the members of their flock, be they pigs or sheep, full freedom within church and school, they tie the feet of their flock with canon law and orthodox dogmas, finding it less troublesome to overlook their flock when thus tied down than when enjoying their full liberty. Mr. Faber takes pains to explain his meaning in half a dozen sentences before he winds up with, "Viele Oberhirten finden freilich die Gebundenheit ihrer Schweine resp. Schafe, für die Aufsicht, viel bequemer" (Many chief pastors find it indeed much more convenient in the way of supervision to keep their pigs or sheep, as the case may be, tied down). But this was evidently too strong a saying for the delicate nervous organisation of the Reverend Translator or His Grace the Archbishop of Canterbury, so Mr Hutchinson flattens out and deliberately perverts the whole meaning of the sentence by applying to the "world" what was meant for the "Church" and by substituting "abundance" for "much more," and replacing "convenient," by "inconvenient being tied down," and then boldly translates or rather perverts the above sentence as follows:— "Many of the world's chief herdsmen find the *abundance* of their swine or sheep very *in*convenient for oversight." We are almost ready to pardon Mr. Hutchinson for his ignorance, but for such downright perversions of the author's meaning no excuse of ignorance will suffice.

We will now give a few of the more glaring errors in the order in which they occur. In § 5, 6, we read "talking of the good and evil in man's nature, this is distinct from good and evil unknown, but artificially caused from without." What this means it would be hard to say, but the mist in entirely of the translator's own creation, for the text is quite unambiguous.

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"Unterschied von gut und Bös anerkannt aber künstlich von aussen verursacht":— (The difference between good and evil is acknowledged, but as artificially caused from without.)

With regard to the footnote appended by the translator to § 6, enquiring why Mr. Faber does not translate the first syllable of Tao-teh, we should imagine that Mr. Faber had probably some good reason for not translating it as he has several pages in this work devoted to Tao, besides having written much on it in his Confucius and Licius. In the latter work he translates Tao in some twenty different ways.

§ 14a. We read, "Mencius entertained no idea," etc. Such is Mr. Hutchinson's rendering of "Mencius trägt kein Bedenken" (Mencius without hesitation, etc.) Whilst in the next paragraph (14b) "Doch nicht allein im Innern hat der Meusch die Wahl, auch aufs Aeussere geht der Unterschied" (Man has not only the power of choice within, the choice also extends to outside things) is rendered by "Yet man has not only the power of choice within, *differences arise also from without.*"

The footnote on page 56 beginning "It is very significant that we find nothing about conscience here" is indeed very significant of the care and attention of the translator, for in the first sentence of the next paragraph we find that "Mencius maintained that every man has a heart sensible of sympathy, shame,—tenderness, and *conscientiousness*, and he who is without these is simply not a man." If conscientiousness is not the very quality of conscience, we do not know what is, and it is beyond our comprehension, although by no means beyond that of the translator, how conscientiousness can exist without conscience.

But blunders thicken. Faber says at the end of § 22—"Als höchstes Ziel der ethischen Durchbildung schwebt dem Mencius Herrschaft über die Natur vor, die niedere Menschheit mit eingeschlossen; darüber später mehr." *(Mencius regards the dominion over nature, including the people, as the culmination of ethical perfection).* Mr. Hutchinson with a flash of inborn genius translates, "*As ethical maturity in its fullest scope flashes upon Mencius in dominion over nature, it comprises and includes the inferior part of humanity.*"

On page 59 we have another footnote. If Mr. Hutchinson will compare §§ 26 and 82 he will find that in § 26 Faber gives a full and exact translation of the text of Mencius which is what Mr. Hutchinson gives. In § 82, Faber simply refers to § 26, and gives the gist of the whole in a few words, but does not give a fresh translation. In § 27, Faber, in commenting on a saying of the Sage, writes: "Alles soll wesenhaft sein am Menschen, d. h. specifischer Wesensanlage entsprechen." (All should be essential to men, *i.e.* correspondent to the specific peculiarity of his essential nature). According to Mr. Hutchinson this is, "All should be natural in men, that is to say correspondent to the peculiar natural disposition." In § 33, Faber writes, "Dieses gilt sogar von politischen Irrlehren." *(This may be said even of political heresies).* But the translator makes him say "*These he considers, so to speak, as political heresies.*" In the next paragraph, where the translation makes the author talk of "virtue expressing more than cultivation" and of "the higher cultivation of the spirit," he should have in both cases rendered *cultivation* by *culture*—a rather different thing, we are inclined to think. Evidently the translator has not heard of or read Matthew Arnold. § 36. In commenting on the Relation of man to Heaven, Faber says:— "Leider lässt die Wissenschaft in menschlicher Beschränkeit bald die eine, die Ur-Ursache, bald die anderen die Mittel-Ursachen, zu kurz kommen." (Alas! Science through the limited capacity of the human mind either fails on the one side with regard to the first cause or on the other with regard to the secondary causes). The translator renders this inadequately by:

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"Science, Alas! soon loses the one, the cause of causes, in human limitations, and the others, the second causes, soon become too short." In § 40, the phrase "brought to light and perception by a very small degree of enlightenment" the latter part should be "by the enlightened few." § 43. "Dafür gilt das Selbstwerden in Natur und Geschichte, sowei alles was sich der menschlichen Einwirkung entzieht order ihr zuvorkommt." (Spontaneous growth in nature and history is regarded as the action of Heaven besides everything which is apart from or in advance of human influences.) This is muddled into, "Through this there is spontaneous growth in nature and history, such as everything which is apart from or in advance of human influences." In § 46, Faber says:—"Freilich genügt da weder materialistische noch pantheistische Auffassung resp. Wegdeutung." (Surely neither materialistic nor pantheistic conceptions which explain it away will suffice us here). It will scarcely be credited that the translator gets into confusion over "Wegdeutung," rendering it "a way," instead of "away," turning the phrase "which explain it away" into "by way of explaining the daily path."

In § 50, we have again one of the translator's footnotes, consisting this time of a quotation from Longfellow of which it is extremely difficult to see the point. We may just as well dispose at once of these numerous footnotes of the translator which are scattered over the volume. Many of them are truly wonderful, and we heartily commend them to the appreciative notice of the reader as the Reverend Translator's own. We do so the more readily because we notice that the translator, with a rare and delicate modesty, has declined to acknowledge the greater part of them as the bright offspring of his mind. These footnotes often consist of the tritest sayings and most hackneyed quotations from the poets; whilst others refer, one to the Church service, the Catechism and the Rev. Joseph Cook's Boston Monday Lectures. The why and wherefore of some of them is a problem which will require a mind of great power and imagination, combined with much subtle reasoning, to solve. Modesty is always to be commended, especially when it prevents a translator from acknowledging notes as his own, lest he should seem to display too ostentatiously his vast culture and great erudition by such sayings as "Charity begins at home."

But to resume. In § 50, Faber says:—"Immerhind sind die Früchte nicht das Verdienst des Kernes. Ausser dessen Triebkraft sind noch günstige Boden und Wetterverhältnisse erforderlich." (*Nevertheless the fruit is not the unaided product of the seed.* In addition to its vital power the influences of kindly soil and favourable weather are indispensable). Mr. Hutchinson translates "*It is always thus: the fruits yield no advantage to the seed.* Besides which, kindly soil and favourable weather are requisite as well as natural energies."

§ 85. Faber says, in writing of the blessing of the Gospel of Christ, that it blesses the State "*without even desiring to give direct legislation for it;*" but Mr. Hutchinson turns this into the following extraordinary effusion, "*yet without any desire on that account to cause disruption of any realm.*"

§ 94. In this paragraph the words "who is always making money" should read "who has many sources of wealth."

§ 103. The Hutchinsonian translation, "True shame always *reveals itself at some defect,*" should be, "True shame *always reveals some defect*"—a rather different thing.

We should imagine that the Reverend Gentleman has suffered much from the criticisms of the fair sex; or why is the following remark twisted into a slur on women? Faber, in writing of things to be avoided, says "Es würde besser stehen in der Gesellschaft und besonders in dem Gesellschaften, weun das Reden über Andere

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ganz verpönt würde, ausser wo es Pflicht ist." (It would be much better *for society and for social gatherings especially*, if gossip about absent ones were tabooed, except at the call of duty." This is contorted into "It would be much better *for acquaintances, especially those of the fairer sex*, if conversation about others were absolutely forbidden beyond what duty calls for."

In § 131, we have again what looks like a deliberate attempt to pervert ideas and give the author's words a religious colour which they will not bear. Faber writes "Nach dem Context ist Confucius tonangebend, also Anfang und Ende, fasst Weisheit und Heiligkeit in eins. Beides gehört auch zusammen, wie beim Bogenschiessen Kraft und Geschicklichkeit. Die Chinesen meinen leider, est gehe alles aus eigener Kraft ohne göttliche Beihülfe, haben est daher zum erbarmen weit gebracht." (By the context we see that Confucius *strikes the keynote;* he is the Alpha and the Omega, uniting wisdom and holiness. Each requires the other, as in Archery we require both power and skill. The Chinese, alas, think that everything can be done without divine aid, *and have therefore made but wretched progress.)* Mr. Hutchinson renders this by "According to the context, Confucius is treating *of harmony of sound:* therefore beginning and ending combine wisdom and holiness in one. One requires both, just as archery requires power and skill. The Chinese think, alas! that everything comes from one's own power without divine assistance *and have carried it farther, even to cases of mercy.*" Again, at the end of § 134, the last phrase, "and courage to meet everything in the way of opposition," does not exist in the original. It is one of the translator's emendations, and should read "and sufficient humility for present circumstances."

But we must hurry on, or we shall weary our readers and overrun our space. § 171. "Artisans have *to submit*," should read as "Artisans have *to support*." But a serious error occurs in § 176. Faber in his translation of Mencius gives another and exacter translation of the Chinese 色 which is generally translated marriage. He also translates it as "Geschlechtstrieb," and the translatator bungles over this and represents Faber as saying that "sexual desire" is the most important thing in marriage, whereas Faber gives the word simply as an alternative rendering of its Chinese equivalent.

In § 188, Sonderung der Geschlechter—"separation of the sexes"—is done into "Relationship makes a difference." To criticize § 191 would mean rewriting it, so crammed is it with errors. In § 194, there are, among many other blunders, two which deserve notice here. The sentence "On account of this, which is peculiarly higher culture, the learned and unlearned are even to this very day disunited," should be, "The learned and unlearned to this day are not agreed as to what higher culture really is." Also the next sentence but one "For this reason, however, such culture is an unsaleable commodity, yielding no external profit to the genuine scholar." We cannot help wondering whether pseudo-scholarship yields external profit to one who translates books. A more correct translation would read "The idea in the text is that no true scholar will barter his culture for external advantages. He will accept no position which will place him in opposition to his views or convictions."

§ 196. Tigerfang (Tiger-hunting) is actually turned into Tiger's tooth. This requires no comment. In § 205, the translator seems to mix up the Yangtsze and the Hoang Ho by talking of "the torrent of the Yangtze or yellow river." We wonder why, when he translated "Gelbfluss" by Yellow River, he did not translate "Grossfluss" by "Great River" and so save any imputation against his knowledge of Geography. In § 268, the translator turns "faithful as a feudal prince" into "the fidelity of his vassals." In § 271,—"He

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would not have deviated a straw's breadth from their principles," the translator turns into "He would neither have given nor have received a single straw of that which was not according to their justice and principles." In § 303,—The "ecclesiola in ecclesia" of Spener is mixed up into "Church as of the Churches." In § 316, "Verbrechen" (crimes) is turned into "adultery," and "cultur" (civilization) is turned into "religion," although the Reverend gentleman has translated both words correctly dozens of times previously. In § 337, the last few words "*as is the reverse now-a-days*" should be "*as it is now-a-days in other countries.*"

§ 342. "Von Zehntausend Tausend, von Tausend Hundert zu nehmen" (to take one thousand from ten thousand or one hundred from a thousand) is mixed gloriously and with sublime indifference to figures into "To take a hundred thousand from ten thousand thousand."

§ 369. b. The last few sentences of this paragraph are entirely wrong. Faber writes: "Man hat Analogieen bei Lehreru, die nicht eben tiefe Erkenntniss oder glänzende Darstellungsgabe besitzen und doch grossen Einfluss austiben. Ebenso bei Aerzten, wo die Persönlichkeit öfter bedeutenden Antheil am Erfolge hat etc. Das beruht durchaus nicht nur auf Naturanlage, obwohl eine solche viel mithilft, sondern ist auf ethischem Wege zu erwerben, dies sollte von jedem Praktiker, einerlei auf welchem Gebiete er thätig ist, beständing erstrebt werden, da das höchste Ideal doch selten erreicht werden wird." (*Analogies may be found in teachers who may not possess deep knowledye nor splendid teaching power who yet exert great influence, also in physicians where a considerable share of their success is due to personal influence.* This depends not only upon natural disposition, although that assists greatly, but is gained more by force of moral character. This should be the constant and special aim of every worker in his sphere as the highest ideal is but rarely realized.) Out of these perfectly plain sentences the Reverend Gentleman evolves the following, which strikingly exhibits his fitness for translation work of this kind,—"*Teachers use analogies which often exert great influence although they neither possess depth of affinity nor striking superficial resemblance* The results depend not only upon the natural disposition, although that greatly assists towards them, but are to be arrived at in a moral way. This should be the special endeavour of every worker, according to his department of labour, for the highest ideal can be very seldom attained to." In § 397, the translator omits, between the first and second sentences, the words "To take office and not carry out one's convictions is disgraceful." In § 420, a whole sentence is omitted between the last two sentences "As soon as things have reached the pass the text indicates continuance in office will only endanger one's life without benefitting the State." Again the last sentence of § 425, is left out "The current of the times was rapidly flowing downwards." Also in § 430, the last sentence is omitted, "But selfish policy must not lurk beneath." In § 437, the last sentence is left out, "The socialist Micius tried another way, which is treated in the Digest of his doctrines." At the end of § 498, "Caution therefore noble lords and ladies" is omitted. And yet again, at the end of § 511, the following *eight lines are left out*, "Gerade da, wo grosse Lebens fülle und Trieb zum Wachsen waltet, kommen leicht Auswüchse vor. Diese sind zu überwachen und zu beseitigen, aber das Leben selber sollte man nicht desshalb verletzen oder gar unterdrücken. Die Versuche, dieses lebendige Wachstum in verkünstelte resp. verkrüppelte Form zu ziehen, sind ebenfalls verwerflich. Man achte darauf, dass es sich seiner Uranlage (Typus) gemäss gestaltet. Dies nennen wir wahrhaft harmonisches zusammenwirken von Oberen und Unteren." (Especially where there is

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great vital power and a vigorous growth irregularities easily make their appearance. Such must be guarded against or they must be cut off, but the life itself ought not on this account be ever injured or repressed. All attempts to bring this natural development into an artifical, *i.e.* unnatural form are also to be rejected. Attention must only be paid to a development of the disposition of the genuine nature (type). Such we may call, in truth, an harmonious interaction of the upper and lower classes).

With this final example we will close, not because we have by any means exhausted the errors of omission and commission, but because we are utterly tired of the book. It is only a sense of duty to the public, and to the author so misrepresented by this sham in decent clothing, that has enabled us to keep at the work and shew to translator, author, and readers generally what a sham it is that is dressed out in the handsome livery of Trübner's Oriental series. The book deserves a very high place in that series; but the translation, if such we may with propriety any longer term it, is certainly beneath contempt. To criticise the English and the style would be superfluous, but it is evident that the Reverend gentleman is hampered by a mania for verbosity. Where one word would do he uses two, where two would do he uses four and so on; thus he never lets an opportunity slip of using "the same" where "it" would have been clearer and better. Apart from this the English is everything which the German is not. Clearness of thought, aptness of expression, or gracefulness of diction are not even dreamt of. The translation is sheer rubbish, and the book is a solemn farce made more ludicrous by the translator in his preface. In that preface the Reverend Gentleman writes, — "My share in the work having been carried out in the brief intervals of rest afforded to a missionary on furlough by deputation-work (comprising in thirty months some thirty thousand miles of travel, and nearly six hundred addresses from pulpit and platform), *will account for any inaccuracies which, in spite of every endeavour to avoid them, may possibly have crept in.*" To palm off miserable work like this translation upon travel and addresses is simply nonsense. Either the translator had time to do the work properly, supposing he had the necessary qualifications, or he had not. If he had not he should not have undertaken that which he knew he could not properly carry through. The translation is evidently an ambitious bid for fame and like most of such attempts is a miserable failure. If Mr. Hutchinson translated old Testament History, Holy Gospel, Athanasian Creed, Psalms, Common Prayer *et hoc genus omne*, on the same principles of translation, knowing as much of Chinese as he knows of German, we can only say, Heaven have mercy on the poor deluded Chinese who have to read such stuff. In the present case we sincerely condole with Mr. Faber and Mr. Trübner in their misfortune at having been so thoroughly befooled by the Reverend Arthur B. Hutchinson, Church Missionary Society, etc. etc. etc.

SCUTICA.

The Wild Tribes of India, by Horatio Bickerstaffe Rowney. London: Thos. De La Rue & Co. 1882.

It is one of the features of advancing civilization, that people become more curious as to the manners, customs and institutions of the other peoples inhabiting the planet. It is essentially a modern feature. The Greeks and the Romans seemed to have had this curiosity in but a limited degree, as the scantiness and general unreliability of their information concerning contemporary nations seems to indicate. Indeed, we fancy that the chapters on the manners and customs recorded by Livy, Cæsar, Tacitus and Sallust were written to give a conventional completeness to their books, just as their speeches on the eve of battle helped to give a dramatic and individual colouring to

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the battle that followed. How much there is of truth and how much of imagination in these speeches and descriptions has already been sifted out; and on examination the facts are found to be so meagre, as indicate but a slight interest on their part in their fellow creatures, outside their country in the case of the Latin, outside their city in the case of the Greek. Patriotism, like love, savours of selfishness. The ancient's duty as to his barbarian neighbour is best summed up in the line—

"What art thou to us, or we to thee, away!!

Happily in our day a different state of affairs, a different notion of duty as to our treatment of native tribes, exists. Even Dutch rule, which is very severely criticised for its harsh treatment of native races, is considered by Mr. Wallace, in his Malay Archipelago, as on the whole beneficial to the natives as they are preserved from many temptations. They at least enjoy the fruit of their labour in peace. In India, this policy of a generous treatment of native races has been recognized as a paramount duty of the State,—as a permanent line of Indian policy,—both under the Company and under the Crown.

Throughout India, this policy has been so successful that many of their cruel ceremonies have, under pressure no doubt, been abandoned, and their nomadic state, voluntarily, changed into a settled one. Many of these tribes have been unearthed during the past few years, and, as our knowledge of India becomes more thorough, it is expected that others will be discovered. As regards their origin Ethnologists consider that these tribes are of Tartarian origin and that they entered the Peninsula at a period long anterior to the Hindu immigration. As a rule they are small in size, deficient in symmetry, with broad flat faces, wide noses, small eyes, large ears, thick lips, and dirty in their habits. One marked exception in the last trait is that of the Sonthâls, whose houses, although each couple has an average of eight or nine children, are always clean and are tidy in almost everything about them, and yet they are the most licentious race in India. The Kattis, a western aboriginal tribe, too, also differ from the others in personal characteristics, being a large, well-formed race, athletic and bony, with expressive but harsh features, fair hair and complexion and light blue eyes. Their women are proverbially beautiful, though almost masculine in size and make. These Kattis are most probably of Scythian origin.

As to the moral characteristics of these tribes, it may be said that, as a whole, they are eminently unchaste, that they get drunk whenever they have the opportunity, and thieve and lie out of sheer love. Some of their orgies are incredible in their licentiousness. On the other hand, some of the tribes in their dealings with each other are remarkable for their truthfulness and honesty; whenever a man cultivates a plot of ground, no one ever claims it. When crops, remarks Mr. Rowney in his excellent summary, are raised, they are cut and gathered without any contention. In several places, even the granaries are left unprotected and unsecured, as no one ever thinks of appropriating what does not belong to himself. Many of the tribes have been justly lauded for their love of truth and highmindness, and a rude respect for women is also a distinguishing virtue of others. A few tribes excepted, the aboriginal tribes have the credit of agility and bravery. This pluckiness is in the eyes of Englishmen their highest virtue, and advantage has been taken of it to convert the more reliable of them into soldiers, as witness the Bheel, the Mair and the Kookie corps now in the Indian Service.

As more immediately concerning us in China, it is to be regretted that our information regarding the tribes on the North-Eastern Frontier is so meagre; this we believe is due to the fact that the Indian Government has but a nominal authority over the inhabitants at the base of the outer hills. They bear, however, all the traces

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of a mixed origin, possessing Burman and Chinese features blended in various shades. The Abor and Meshmis tribes occupy the land lying within the great bend of the Bhramaputra and are the tribes nearest us here in China. They bear indubitable marks of their Mongolian origin. Their features are Mongolian,—broad round face, flat nose, small eyes; while the women resemble the Chinese women, in expression and complexion. Instead of binding the feet, they bind the ankles; and we quote the following, notwithstanding the story as to why women's feet are bound, as the more probable cause of this hideous custom:—"The women add to these anklets of cane tightly laced, so as to set off the fine swell of their legs, the canes being somewhat tinged with a light blue colour to heighten the effect." If such were a custom among the early Chinese, what would be the effect of the introduction of long trousers and petticoats? The men among them are becoming addicted to opium; in fact they are a nasty lot altogether, just what the Chinese describe themselves before the social relations were introduced. They are utterly uncivilized. Their sense of religion is dim; they fear the torrents, mountains and jungles; they bury their dead and worship their ancestors.

As Ethnologists consider these tribes as mixed ones, it would be useless to look for the origin of the Chinese amongst these border mountains. To us they are but as the standing pools of water, that remain after the great torrent of migration passed along, and serve but to mark its course.

From a perusal of this book in particular, and others (*e.g.* Colonel Campbell's Khonds and the Meriáh Sacrifice) we have arrived at the conclusion, that among several of these tribes, the germs of an ultimate civilization have been planted; and that as civilization advances in a geometrical ratio, according to the amount of *real* knowledge acquired in a given generation, their higher social condition is naturally to be expected.

We have much pleasure in recommending Mr. Rowney's compilation to those that take an interest in savage tribes. It is accompanied by an excellent map. It only lacks a list of vocables from the language of each wild tribe to make its usefulness complete.

Codes Français, translated into Chinese, by A. Billequin. Tung Wen College, Peking: 1882.

Among jurists this collection of laws holds deservedly a high place. Napoleon was so assured of its excellence, that he was accustomed to boast that he would go down to posterity with the Code in his hand. Its translation into Chinese, the oldest of living languages, and its incorporation into Chinese literature, seem to verify the prediction of the Great Emperor. Our readers are aware that this work is the outcome of that mental and literary activity, which was so conspicuous a feature, in the Revolutionary period in France; it is however more directly due to Napoleon's own administration. The *projet* printed in 1801, was first sent to the different courts of Justice for suggestions and emendations. It was then submitted to the legislative section, when after considerable debate, in which Bonaparte and Cambacérès took part, it finally passed the tribunal and legislative body; being promulgated in 1804 as the *Code Civil des Français*. During all the vicissitudes that France has passed through since, the Code has remained substantially the same as when first promulgated and has proved an immense boon to France.

Whether this translation is of their own motion, or has been suggested by foreign advisers, the Chinese Government are to be congratulated on their liberal and enlightened policy in bearing the expense of publishing and issuing it in so sumptuous a form. It is issued under the imprimatur of Wang Wen-shou, vice-president of the Board of Finance and one of the most influential members of the Tsung-li Yamên. It was printed at the printing house of the Tung Wen College and as a specimen of

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Chinese Printing does credit to that institution.

Looking more closely at this act of the Chinese Government, we are sure that our readers will agree with us when we say, that the issue of a translation of the code of a European nation by them is an unmistakable index of the revolution in thought, —of the distinct change of mental attitude —which has taken place in the high official circles, and of the progress made during the past few years. It seems to us as if these officials were now beginning to see that their policy hitherto based on their own isolated experience, and admittedly successful in their dealings with the outer barbarians on China's immediate borders, was altogether insufficient when European ambassadors, backed with battalions, entered the diplomatic field. Shall we say, then, that the publication is one of the proofs that the policy of arrogance, so fruitful in blunders and humiliations to China, is now to be abandoned? From the tenor of Wang Wen-shou's introduction to the work, which by the way, is a very pleasant piece of Chinese prose, we gather that this is the fact. He tells us in effect that nothing more truly reflects people as they are than their laws. It may be only a literary allusion amongst the many others that grace the essay, but we think it means more. It is as much as to say, "We Chinese Statesmen hitherto groping in the dark as to the springs of action and the methods of working among Barbarian nations, have now an opportunity of studying the characteristics and institutions of one of the most persistent, most versatile and intelligent of them, and from one learn all. Let us compare their laws with ours."

That the comparisons instituted, by the older Scholars more particularly,—will be to the disparagement of the French Code is to be anticipated. Indeed we have evidence of it already. The minds of the present race of Chinese Scholars are so constituted that they are mentally incapable of imagining any other nation on equal terms with them, let alone acknowledging any superiority in literature, and in law. In these two points they take up a position of supreme superiority, blandly smiling, should you have the temerity to think otherwise, or to hint at an educational bias, or an error of judgment on their part. However that may be, it is at least a grand fact that the ideas of the Revolution are now accessible to the Chinese. They leaven the jurisprudence—the thought of Europe,—and why should they not impart a fresh stimulus to the intellectual life of China, lead to a more liberal interpretation of international duties and be conducive to a more enlightened, a more national, *et par conséquent* more humane Criminal code, and last but not least free the great body of the people from the abject terror they have of their own officials and of their own laws. The Chinese code as it is now administered and now stands is a terror both to evil-doers and to those that do well. It is source of constant misery and anxiety, and deadens, we imagine, the healthy spontaneous action of the people towards a freer development and a higher Civilization.

Chinese officials are thoroughly well aware how readily their laws yield themselves to abuses. One of Kanghi's maxims, 息誣告以全善良 indicates the very root of the evil; and shows how designing men availed themselves of its unwieldy and far reaching responsibility to attain their own bad ends. In the west a man may keep out of trouble even if ignorant of the law, but in China it is incumbent to know it, and as the majority of men do not know it, this will partially account for the great terror with which all without exception regard it, preferring rather to let go honest unimpeachable rights than have recourse to its provisions. A paragraph or two from a Chinese book may not be out of place here. "Glancing through the code" it says "you will learn its terrors; scanning its pro-

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visions you will bear in mind its penalties. For example, should you fail to understand the duties appertaining to the neglect of filial and paternal duties, it follows, of course, that you will not dare to subvert the social relations, or cast into confusion the duties of subordination. Knowing what the law provides for breaches of the peace and robbery you will not dare to indulge in unbridled pride or tyranny. Understanding the penalties attached to impurity and petty theft, you will repress all depraved desires; knowing the laws provided for informality of procedure, and the trumping up of false charges, you will put an end to all forced litigation . . . Think for a moment if you are once caught in the meshes of the law, a hundred miseries are lying in store for you. Rather than cry out piteously for mercy, while writhing and twisting under the strokes of the bamboo, would it not be better in the stillness of the night, to purify the heart, banish every unworthy thought and repent ere it be too late!" Excellent teaching no doubt, and acted upon to this extent that the timid and the moderately rich, afraid of falling into the clutches of the law, prefer to yield to their unscrupulous neighbours.

We are first afraid that in writing down these rambling observations, which have been suggested by the sight of M. Billequin's *magnum opus*, we have forgotten to do justice to it. Our procedure in estimating the work has been very simple, and at best a very haphazard one. Having no copy of the Code Français in our possession, we translated into English several passages chosen at random from different volumes. A few days ago, we were courteously favoured with the loan of the Code Français in the original, and on examination we found our English tallied very fairly with the French original. As we are conscious however this is but doing scant justice to so noble a monument of industry as this work, we prefer to place a few of the provisions of the original side by side with their Chinese translations, so as to afford all those that are capable of judging, an opportunity of instituting a comparison for themselves and of making themselves acquainted with the system of translation pursued, by M. Billequin :—

144. L'homme avant dix-huit ans révolus, la femme avant quinze ans révolus, ne peuvent contracter mariage.—*Civ.* 145, 184.

145. Néanmoins il est loisible au Roi (*au Président de la République*) d'accorder des dispenses d'âge pour des motifs graves.—*Civ.* 164.

146. Il n'y a pas de mariage lorsqu'il n'y a point de consentement.—*Civ.* 180, 181, 201, 202, 1109.

147. On ne peut contracter un second mariage avant la dissolution du premier.—*Civ.* 139, 184, 187, 201, 202; *Pén.* 340.

148. Le fils qui n'a pas atteint l'âge de vingt-cinq ans accomplis, la fille qui n'a pas atteint l'âge vingt-un ans accomplis, ne peuvent contracter mariage sans le consentement de leurs père et mère: en cas de dissentiment, le consentement du père suffit.—*Civ.* 73, 159, 182, 371; *Pén.* 193, 195.

149. Si l'un des deux est mort, ou s'il est dans l'impossibilité de manifester sa volonté, le consentement de l'autre suffit.—*Civ.* 155 *et s.*, 182, 511.

150. Si le père et la mère sont morts, ou s'ils sont dans l'impossibilité de manifester leur volonté, les aïeules remplacent: s'il y a dissentiment entre l'aïeul et l'aïeule de la même ligne, il suffit du consentement de l'aïeul.

S'il y a dissentiment entre les deux lignes, ce partage emportera consentement.—*Civ.* 112 *et s.*, 142, 143, 182, 183, 502.

151. Les enfants de famille ayant atteint la majorité fixée par l'article 148, sont tenus, avant de contracter mariage, de demander, par un acte respectueux et formel, le conseil de leur père et de leur mère, ou celui de leurs aïeuls et aïeules, lorsque leur père et leur mère sont décédés, ou dans l'impossibilité de manifester leur volonté.—*Civ.* 148, 152, 153, 157, 158, 177, 178, 182, 502.

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第一百四十四條 凡男子於十八歲之先女子於十五歲之先均不得輒請辦理婚姻之事

第一百四十五條 凡如上條所論自係定章然其事中實有重大緣由則惟在朝廷能有其權逾格施恩准其不拘定限先爲婚配

第一百四十六條 凡一切婚姻之事如該乾坤兩造之父母於此結婚之事有未甘心允准兩造宜乎婚姻者或該兩造本人未能情甘不願依允者則均不得妄即爲可以婚配妄爲嫁娶者或係男女兩造中有一物故則或男或女始可再議結婚之事除其原先所結之親按例委係應離異者或係男女兩造中有一物故則或男或女始可再議結婚姻之舉

第一百四十七條 凡男子未至二十五歲女子未至二十一歲者不自能具識見妄爲結婚須有父母允准之命始可結婚倘因議結婚姻其父母彼此所議未合致有口角之情者則惟以其父所議者作爲定論

第一百四十八條 凡議結婚姻之事如其父母中有一不能與之共商不能具有意見者即如素日身抱痼疾或現在外出遠遊以及平素心地糊塗不能與之議事者則在其父母中或男或女一人亦可自主事宜

第一百四十九條 凡如其父母現已物故或其父母雖屬生存而均不能具有主見者則此結婚之事即由其祖父祖母而其外祖父祖母互相商辦矣如其祖父母中有一死亡者或如其父母中有一不能與之共商不能具有意見者即如素日身抱痼疾或現在外出遠遊以及平素心地糊塗不能與之議事者則在其父母中或男或女一人亦可自主事宜

第一百五十條 凡議結婚姻之事如其父母雖屬生存而均不能具有主見者則此結婚之事即由其祖父祖母而其外祖父祖母互相商辦矣如其祖父母中有一死亡者或如其父母中有一不能與之共商不能具有意見者即如素日身抱痼疾或現在外出遠遊以及平素心地糊塗不能與之議事者則在其父母中或男或女一人亦可自主事宜

第一百五十一條 凡一切子女如至已冠之時並合第一百四十八條所載定限者則須於其父母而恭請爲之立具籲婚之據倘其父母均已去世或不能具有識見者即應請示於其祖父祖母

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The Chrysanthemum, for April, May and June, 1882. Yokohama: R. Meiklejohn & Co.

A cluster of chrysanthemums. As cuttings may be taken at any season of the year, and at any period of the plant's growth without injury to the plant, so we think that our making late cuttings from the "Chrysanthemums" now before us will in no wise end in dire calamity to the Magazine. The April number contains a well-merited rebuke to Mr. Palgrave for his superficial though brilliant article on Shentoism in a late number of the *Fortnightly Review*. Mr. Palgrave is careful of style, but negligent, nay, scornful of facts. Witness the article on Hongkong, Macao and Canton that appeared in the *Cornhill* three or four yours ago. As he has also fallen into errors manifold concerning Shento, the suspicion arises that he may not be infallible as to Arabia. Everything cannot be forgiven for brilliancy and piquancy of style, truth is occasionally necessary. The Notes on Current Thought in Japan (p. 226) again give us an insight, but no clue, into the wonderful state of affairs in that country. The strange social and mental revolution, which is going on is, we believe, quite unique in the world's history. The following could take place nowhere else but in Japan. The Honguanji sect, is at the present time publishing a series of papers on the "Unreasonableness of Christianity" and scattering them by thousands and tens of thousands over the Empire, while at the same time, the high priest of the Sect is presented by his admirers, as an equivalent for the reading of the Sacred books, with a blooming young woman eighteen years of age, a charming beauty. The receipt for the same is duly signed by the priest's manager; and it is reported that the new arrival has completely won the affections of the holy man, and that he has alreay grown cold to his old concubine, who had borne him a son. Naughty Priest!!

As indicating how restive the literary men of Japan are under the yoke of Chinese literature, we may mention that under most influential auspices, a Society has been formed for publishing useful books and a newspaper in *Kana*. This movement will probably result in the Romanization of Japanese literature, and it should have the hearty good wishes of all friends of Japan. The following simple poem gracefully describes an everyday scene in Japan: old travellers will recognize its truth.

THE TEA-BOWER.

Where is the tea-bower's place?
Beneath the stone-stepped hill,
Close where a mountain rill,
Running its silvery race,
Leaps laughing with delight
Into the pool below.
There goldfish to and fro
Move lazily: how bright
Their ruddy backs—their tails
And fins of gossamer.
So gracefully in air,
With its long streamers, sails
The many-pictured kite.
Beside the purling stream
Dew-crystalled flowerets gleam,
And song-birds oft alight
On the quaint dwarfed trees—
Dark, ever green, that move not to the breeze."

Our cuttings have been made,—the Chrysanthemum blooms as gaily as ever.

Woman's Work in China, May 1882. Shanghai: American Presbyterian Press.

This is an excellent number: brimful of information and very pleasantly written. Miss Moon's Article on the Shantung Province is a suggestive one. Speaking of the mineral resources of this Province, she tells us that "through the middle of the province, from east to west, runs a ridge of low mountains with spurs jutting off towards the northern and southern coasts. The rocks are mostly of primary formation, such as granite and basalt. There are veins of lime stone, marble, talc, porphyry and quartz. Coal, iron, silver and gold are found in the province. Coal mines are worked to some extent. That other mines are not worked and thus made available for the well-being of

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the people is due to the inefficiency of the government. Feeling itself unable to preserve order where vast crowds collect, and afraid always of rebellion, the Government contents itself with summarily closing the mines. It is supposed they will be opened, however, ere long, with improved means of working them, obtained from the west, and for the benefit of the Government itself. Government monopoly, that curse of inferior civilizations, stifles all enterprize in China, and leaves the people in a state of stagnation. With minerals in abundance, with good soil and good harbours, it is still true that most of the people are in China gaining a scanty subsistence by incessant labor." If ever Miss Moon should become so fortunate as to be appointed censor, we trust, she will embody the striking words we have just quoted in her first memorial to the throne.

Mrs. Parker's paper on "Chinese charities" at Soochow contains a great deal of new information. At the old women's home in that city, indigent, respectable old women have at least shelter in tolerably clean and orderly rooms, where many may be seen at work reeling silk, embroidering, making shoes as in an asylum at home. There are also two others, which might be termed, Homes for Decayed Gentlewomen. One of these, the less aristocratic establishment, "The Hall of Rest for Pure Widows," is an asylum where widows and their children, and those unfortunate ladies, whose betrotheds have died between the date of betrothal and the date appointed for the marriage, may pass their *widowed* life. This building is described as containing one hundred and fifty women and three hundred children. Each lady on admission must pay thirty dollars, the running expenses being contributed by wealthy families. Does it not say much for the Chinese that in this godless, luxurious city, these charitable institutions are found to exist? In the palmiest days of Rome and Athens do we hear of such institutions existing; are there to be found among the ruins of Herculaneum and Pompeii the vestiges of a hospital?

Miss Fielde discusses "Men's work and Women's work" in China, in a very catholic spirit. It is an ably written paper. We can only give here a couple of disconnected sentences. "My conviction is the Chinaman's habitual contempt for women is merely an incidental notion founded on his habitual experience of women's ignorance, and that he succumbs at once without regard to sex under the direction of one in whom he believes he has found wisdom." Again—"Whoever would elevate the one must provide for the advancement of the other also. Adam and Eve will always abide together, whether as inhabitants of Eden, or as exiles outside."

Translations of the Asiatic Society of Japan, Vol. X., Part I. Yokohama: Lane, Crawford & Co. London: Trübner & Co. May 1882.

Dr. Edkins of Peking furnishes the Society with "A Chinese and Japanese Vocabulary of the Fifteenth Century with notes chiefly on Pronunciation." The Vocabulary compiled in the early part of the Ming dynasty, is neatly reprinted in the number here before us, and contains 359 words and short phrases, such as any one curious as to language might pick up from a Japanese who might be resident in one's own neighbourhood. It is a very meagre production, the work more of a *dilettante* or of a merchant than of an earnest student of language. It is, however, valuable as illustrating old Chinese and Japanese sounds, and useful for the elucidation of philological and even historical truths. In discussing the antiquity of the vocabulary, he mentions the following interesting fact, which may prove new to some of our readers, as it was to ourselves. "For a century or more," he says, "the coast of China, North and South, was invaded by the Japanese. The mariner's compass of Europe had been introduced to Japan by the Portuguese, and the Chinese

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imitated it. The Japanese used the European compass in their piratical voyages. The ships of Kublai had the compass in which the needle floated on water, the invention of the Chinese. When the Chinese found the European compass on the Japanese junks they adopted it, while keeping their own mode of marking the quarters and intermediate points. This was in the sixteenth century." Mr. Satow's "Notes or Dr. Edkins' paper" form a valuable commentary from the Japanese point of view. Both papers are invaluable to the philologist studying the languages of Eastern Asia. Mr. Dixon contributes a brief historical sketch of Konadai and its spots of interest. Messrs. Blakiston and Pryer, contribute a catalogue of the Birds of Japan. As it is revised to January 1882, it may be taken as representing the present state of Japanese Ornithology. We are glad to note that the University of Tōkiyō is taking steps to have an ornithological museum. We must not forget to mention Mr. Satow's History of printing in Japan, which is deserving of a larger notice. This number though lacking in general interest is however a very valuable one, and we have much pleasure in bringing it to the notice of those of our readers, whose special studies are touched in it.

An Account of the Structure of Chinese Characters under 300 *Primary forms;* After the "Shwoh-wan," 100, A.D., and the "Phonetic Shwoh-wan," 1833; By John Chalmers, M A., LL.D., Ab. China: Kelly and Walsh, Hongkong and Shanghai. Aberdeen: John Avery and Co., 1882.

We have received some advance sheets of this work but defer criticism until we have the complete work before us. As Dr. Chalmers has made the Structure of Chinese Characters a life study, it will not be too much to say that the work will be a reliable one and worthy of the scholarly reputation of its writer. It will consist of 200 pages and be sold to subscribers at $3, to others at $4. We herewith append one or two examples illustrative of Dr. Chalmers' treatment of these primary forms:—

50—个' (亻) *ko*, the same as 箇', the joint of a bamboo, or a piece of a bamboo; a piece. This is found in 𠂆支 (攴 37) *chi*, *chih*, removing branches of bamboo with the hand, which is a phonetic, and also rarely a radical only.

Doubled—竹, (⺮) *chuk*, *chu*, bamboo. This is a common radical. It is phonetic in 竺, (12), 筑, (88, 11, 113), 篤, (268); and perhaps in 竷, (59, 89, 1, 14 or 籀, (183, 72) *kuk*, *chü*, doom.

51—𠆢 (𠆢) *tsăp*, *chih*, to bring or come together, 集₂. The upper part is identical in shape with number 15, and should not be confounded with numbers 14 and 16. The three lines denote three objects united. In 合₂ *hop*, *ho*, to unite (72) it is perhaps phonetic.

Other derivatives are 𠂆今 (125); 舍' (舍, 84, 73) *she*, *shê*, a humble dwelling, from which contracted comes 𠂇余, or 佘 originally the same, *yü*, first personal pronoun, (humble) we (17); 令² *ling*, orders (40), phonetic and radical in 命² *ming* decree (72); 𠂇侖 *lun*, consideration, reason (152), whence 龠₂ *yeuk*, *yo*, a flute (72 tripled for the holes—discoursing music); 𠂆僉 *ts'im*, *ch'ien*, all (72 *d*, 14 *d*); 會² *ui*, *hwei*, assembly (224, 7, 72. The lower part is said to be 𠂇曾 contracted); 𠂇俞 *yü*, a canoe (10 *d*, 192); 食, *shik*, *shih*, to eat (143, 31), from which comes 𠂆倉 *ts'ong*, *ts'āng*, a granary (73).

52—勺, (勹) *cheuk*, *cho*, to ladle; a ladle. The line inside (1) denotes the contents. This is a common phonetic, in some cases giving the radical meaning, as in 杓, , 酌,. The sounds of the derivatives diverge much, for example, 豹' *pāu*, 旭² *liu*, *liāu*, 的, *tik*, *ti*.

From this comes 𠂇与 *yü*, to give (one ladleful, 1), of which the common form has two hands giving and two hands receiving 𠂇與 (舁, 222, 63).

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Trübner's American, European and Oriental Literary Record. Nos. 169-70. This Record still continues to furnish students and book-buyers with a handy compendium of the chief works published on Eastern subjects from month to month. We find appreciative reviews of works already noticed in our columns, such as Balfour's *Chuang Ts'ze* and others. We would direct our readers' attention to the list of Annamese books printed in Cochin-China.

COLLECTANEA BIBLIOGRAPHICA.

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China Mail, May 12, Bric-a-Brac; 25, 26, 27, Papers on So-called Slavery in Hongkong; 27, The new Chinese Decorations for Foreigners; 29, 30, "The Truth about Opium;" 31, Bric-a-Brac; June 5, 6, Hongkong Health Report; 10, Chinese Meeting in the City Hall; 19, American Treaty with Corea; 28, Woman in China; 29, Visit of Prince Arisugawa to Hongkong; July 3, 4, Education Report for Hongkong; 5, 7, 10, 11, Commercial Chinese Law and Registration of Partners.

Daily Press, May 18, Notes on Recent Books; 19, Boulger's "History of China;" 20, Chinese Jottings; 22, Notices of Recent Books; 31, Puck Amongst the Flowers; June 3, Brereton's "The Truth about Opium," Vaughan's "The Manners and Customs of the Chinese of the Straits Settlements;" 10, Chinese Jottings; 28, A Trip in Fo-Kien.

North-China Herald, May 5, Filial Piety, Gazette Abstracts; 12, Origin of Tea-Drinking, Opium-Smoking Returns (by Dr. Dudgeon), Gazette Abstracts; 19, Foreign Chinese Literature, Ross's "History of Corea," Gazette Abstracts; 26, Baber's Travels and Researches, the *China Review*, Gazette Abstracts, The Origin of Opium-Smoking; June 2, Gazette Abstracts; 9, Ditto; 16, The Origin of Tsung Ming, Chinese Honours and Foreign Recipients, Giles' "Historic China," Native Growth of Opium, Gazette Abstracts; 23, The Chinese Pharmacopeia, Gazette Abstracts; 30, Dr. Dudgeon on Native Growth of Opium, Chinese Proverbs, Gazette Abstracts.

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NOTES AND QUERIES.

NOTES.

PENITENTIAL USE OF THE CANGUE.—The *Shen-pao* of 6th June alludes to a curious superstition. The 'Autumn Assize' 秋審 for the Province of Chekiang was held at Hangchow before the Governor on the 10th of the 4th moon. (This seems to be no more than a formal parade of the prisoners for identification before sending the names on to Peking). 67 prisoners in all were mustered, of whom one whose case had been twice before the Emperor was to be released. When the time came for knocking off his *cangue*, the reporter says there was quite a struggle among the constables to get possession of the *cangue*, as it is regarded as a charm against evil by the common people 俗以此枷爲辟邪之物, and could be sold for a handsome price. It would be worn in fulfilling a vow of penance 以還枷鎖原之用.

I am informed that such vows are not uncommon in the provinces of Kiangsu, Chekiang and Fukien. A person who has been particulary unfortunate ascribes his disasters to the displeasure of some of the gods which has been provoked by his own sins. To atone for this supposed guilt he vows a public penance such as wearing a cangue or chain for some time. On festival days, when the deity in question is carried in procession through the streets, the devotee follows with the cangue round his neck in the guise of an ordinary prisoner. When the ceremony is over the cangue is burnt and the sin is understood to be entirely done away with. A cangue which had been worn by a prisoner, who was fortunate enough to be set free, would be regarded as an unusually auspicious article.

送字紙 PROCESSIONS FOR WRITTEN PAPER AT PADANG (SUMATRA).—On taking a walk through the streets, occupied by the Chinese inhabitants at Padang, the sinologue must feel much surprised when his eyes meet with a number of small baskets, hanging on the walls or door-posts, with the inscription 敬惜字紙, so well known in China.

Do people here also 敬惜 their 字紙, will probably be the first question he puts to the hospitable Chinaman, who has invited him to enter his shop, and partake of a cup of tea.

Let me try to give an answer to the question of our inquirer by describing some ceremonies, which were performed here in 1881.

Really, though separated from their 祖家 by thousands of miles, the Chinese at Padang cling to their customs as strongly as their fellow emigrants, according to the narratives of different writers, do elsewhere.

Among others the custom of never throwing away written paper, generally in vogue in China, is respected by the Chinese here also, and has made them prepare the baskets above mentioned.

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In front of the 觀音亭, a temple, which has been erected by the Chinese immigrants in the centre of their settlement, and for which they spent about 24,000 dollars, the usual 字紙亭 has been built. Useless written papers are monthly collected at the different shops by a coolie, who is paid by the community, and who, on their part, yearly choose one of their members as a 爐主, who is charged to receive the subscriptions, wanted for arranging the ceremonies, which will be narrated in the following lines.

The papers gathered by the coolie are burnt in the 字紙亭 and left there till about the end of the first Chinese month. At this time the ashes are taken out of the 亭 and put into small bags, made of red cloth. This is one of the preliminary measures for the procession, which is to be held within a few days after.

At the beginning of the second month the 爐主 chooses and fixes a lucky day for the procession. This day is announced to the subscribers on a sheet of red paper, on which also is written the invitation to come and partake of a meal in the temple after sunset. The following is a specimen of such an announcement:—

茲定二月初三日焚送　字跡
臨期鑼鳴十點肅整套袍到觀
音亭敬送合廟傳聞
上
大寶號照　花月初三日約六點
齊到觀音亭內飲酒

In 1881 the third day of the second month was chosen, and people were invited to be present at 10 o'clock in the temple, whilst the wine cups would be waiting for them at 6 o'clock in the evening.

At the appointed time the joss-house was crowded by the subscribers. Some wore the simple dress of the literati in China, others who could spend more money were dressed as Chinese officials.

Chinese musicians had also been engaged and were waiting for the signal to give evidence of their presence by the discordant strains of their instruments.

When all were present the ceremonies commenced: The contributors formed two rows before the 觀音, and the eldest school-master placed himself in front of the 案桌, which is found in every Chinese temple before the idol.

The usual offerings, consisting of eatables and wine, had been previously arranged on the table.

Six strokes on the drum, intended to awake the attention of 文昌, the patron-god of the literati, were also the sign for the school-master to kneel down and offer a glass of wine to him.

After this had been done a small bag of red cloth, filled with ashes, was handed over to him on a plate of silver and recommended to the patron for the whole quantity of ashes, piled up outside the temple. Now one of the partakers announced with a loud voice the following rites, which the master was to perform: "Make a bow." "Light the incense-sticks." "Kneel down." "Make a bow." "Make another bow." "Make the third bow." "Rise." "Kneel down." "Make a bow." "Make another bow." "Make the third bow." "Rise," "and make a bow."

After our pedagogue, who was a 秀才, and in that quality had the first claims, had passed through all the ceremonies of bowing and kneeling, his younger colleagues, the bookkeepers of the different shops and at last the school-boys got their turn.

The protection and good-will of 文昌 having thus been invoked, one of the Chi-

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nese loudly read the 祭文. It was the following:—

伏以
伏羲創始一畫開象數之端倉頡踵成六書備形聲之義樣必依乎鳥篆一字一珠類旋體於龍章萬言選故進身不離文字而處世亦藉詩書今據大清國福建省和嚴把東地後學弟子〇〇暨
衆等或士農或工賈或客於斯生於斯身雖入蠻夷之俗心仍切禮義之思結欽文社於把東地
造惜字亭於西興宮値花朝之令節修火化之盛儀焚遺字于鴻爐梯雲有自投餘灰於颺渚學
海無窮水面文章慶波瀾之壯濶江頭沐化幸塵汚之滌除伏願
神光垂照人文化成步捷蟾宮墨水欣同泮水濛名楊棘院筆花定奪桂花香　御
神明默佑於無彊斯
聖跡永欽于不替抒誠拜手曷勝惶悚之至
爭傳丹書蚤拜　皇恩聲名增重春耕秋斂倉箱書大有之年坐賈行商中外譜宏通之利惟
衆弟子薰沐謹疏

I do not find it is necessary to give a translation of the whole paper. The most curious passage is certainly this: "Though materially living amongst barbarians our heart earnestly remembers what is proper and ought to be done, and therefore we have formed our 欽文社 at Padang, and erected a 字紙亭 in front of the temple." After the paper had been read it was burnt and, according to Chinese belief, brought into the hands of the gods by that means.

Now the trumpets and gongs made a tremendous noise and crackers were fired.

In the meanwhile the small bag on the silver plate, mentioned above, was placed in a 香亭 by the school-master, and brought outside the temple, where the procession began to draw itself up. The musicians opened the range, and were followed by natives, bearing flags and wooden 牌 with the inscription 欽文社 and 敬惜字紙. Then came the chairs in which the bags with the ashes were piled up, and the procession was closed by the subscribers, each having a joss-stick in his hand.

The 秀才, who had opened the ceremonies in the temple, watched by the side of the 亭, wherein the small packet, containing ashes, which were especially dedicated to 文昌 had been placed, and so the procession proceeded to the beach, where the ashes were loaded in a sampan, which was to carry it some distance from the shore, where finally it was to be thrown in the sea in the presence of one of the subscribers.

When the sampan reached the shore again, the members of the procession returned home, and in the evening re-assembled in the temple for dinner.

Of the money, which is yearly collected, and the expenses, which are incurred, due account is given to the subscribers, a copy of the receipts and disbursements being pasted up in the temple.

The last year the subscription amounted to 200 dollars. This really proves that

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"though materially living amongst barbarians," the Chinese do not shrink from pecuniary offerings, to do what, according to their opinion, "is proper and ought to be done."

T. W. YOUNG.

Padang, May 1882.

CHINESE NOTIONS AS TO THE MOMENT OF DEATH.—It is a striking example of the practical difficulties which beset the task of forensic Interpretation in China that such a simple question as *Was he dead?* should admit of two different answers, *Yes* and *No*, according to whether the European or the Chinese idea as to when death occurs be followed. We believe, and probably with accuracy, that a man is dead when he has ceased to breathe, and when his blood no longer circulates; the Chinese consider him still alive whilst a trace of warmth lingers in the body. Thus the two estimates may differ by several hours.

The writer was for some years Coroner of Hongkong, and was able effectively to follow and check his very competent Interpreter, when the language was Cantonese. The time of death formed a stumbling-block in almost every Chinese case, even when there was no suspicion and the question was immaterial. The medical evidence would shew that the deceased must have been dead some hours when brought to Hospital, the relatives would swear he was alive at the gate! One old woman coolly informed the Court that the Doctor did not know what he was talking about, she knew the man was *not* dead; and on another occasion the Coroner was driven to the revolting conclusion that an unfortunate girl had been wantonly buried alive. The apparent impossibility of obtaining a conviction alone prevented his recommending a prosecution for murder. In other cases the apparent perjury of the witnesses on a point of probably trifling importance rendered it difficult to believe any statement they might make. "Can these people speak the truth about *anything* even if they try," was the feeling which frequently arose in the writer's mind, when the inevitable difference took place between the native witnesses and the Doctor or Inspector as to the hour of death.

Meanwhile it never seemed to occur to anybody in Court that *death* did not mean the same thing in either language, or that the term *hi*, not unnaturally translated *life* or *breath*, really signified neither in a European and scientific sense. It was not until some years after the writer had ceased to be Coroner that he was called to see one of his own servants who had suddenly died. The old dispute, as to whether the man was dead or not, sprang up with the relatives, literally *super visum corporis*. The man was as dead as Julius Caesar, but his relatives persisted he was not, and they appealed to a little lingering warmth about the chest to prove it. Subsequent enquiry shewed that this is the general view amongst Chinese. A person is considered to be dead when he is cold, and not before.

A. L.

REPUBLICATION OF THE EARLY NUMBERS OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY'S JOURNAL.—We have to direct attention to a proposal for the republication of various valuable numbers of this journal, that have been out of print for some time. Before this can be done it will be necessary that seventy-five copies of each be subscribed for in advance. All information may be had from Mr. Slevogt, the Society's Librarian, at Shanghai, or from any of the Booksellers in China and Japan.

QUERIES.

TIME FROM A CAT'S EYE.—Is there any truth in the assertion that the Chinese are able to approximately tell the time, no matter whether the day is cloudy or dull, by consulting the eyes of a cat? There is a reference to this celestial practice in

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Knowledge, which attributes the accuracy of the hour of the day thus obtained to the degree of contraction of the iris, which the examination of the animal's eyes reveals. This would certainly, be strange, if true. Reliable information might, perhaps, throw more light upon the subject, so as to render a more satisfactory explanation possible, if necessary.

P. D.

ADDENDUM.

ADDITION TO DR. H. FRITSCHE'S ARTICLE "ON THE CHINESE CALENDAR."

(China Review, March–April 1882.)

In my short paper "On the Chinese Calendar" there is stated the important fact, that all dates of Mr. Playfair's Anglo-Chinese Calendar after January 26th 1884 are wrong.

I beg to explain here the reason.

Mr. Playfair gives, in accordance with his Chinese source, the Wan-nien-shu, the length of the 12th Chinese month in December 1883, as 29 days, so that the 9th year of Emperor Kuangsü would have only 353 days and the following Chinese New year's days would be January 27th 1884 A.D., February 14th 1885 A.D. and so forth, to February 8th 1891 A.D.

However there must be a misprint in the Wan-nien-shu.

For, the mean length of a Chinese common year is $12 \times 29.5306 = 354.37$ days, therefore a year of 353 days is not admissible; further, according to my calculations January 27th 1884 A.D. is not New-moon's day, but January 28th 1884 A.D., the New-moon's hour not being near midnight but near noon, so that about the New-moon's date there cannot be any doubt; and finally there is in the Wan-nien-shu a contradiction, the first month of the 10th year of Kuangsü (1884 A.D.) consisting, according to the duration of this month (exhibited in the Wan-nien-shu) of 30 days and according to the names of the first days of the first and second month, of 31 days, a result which cannot take place, as the Chinese month can only have 29 or 30 days. For these reasons I have given to the 12th month of the 9th year of Kuangsü not 29 days, as Mr. Playfair has done, but 30 days and adopted as Chinese New-year's days in 1884 January 28th, and in 1885 February 15th etc.

DR. H. FRITSCHE.

Peking, June 6, 1882.

ERRATA.

ERRATA IN DR. H. FRITSCHE'S ARTICLE "ON THE CHINESE CALENDAR."

(China Review, March and April 1882.)

Page 327, Table III. for "29 Yên-Sh'ên" read "29 Yên-Ch'ên."

328, Table IV. line No. 1, for Kao read Kio.

331, line 5 from above, for 1819 read 1879.

331, line 22 from below, for "the year of this cycle" read "the year y of this cycle."

332, and page 333, for Table X. and for Table (X.) always read Table (10).

332, line 18 from below, for "40 Kiah-Wu 31" read "50 Kiah-Wu 31."

333, line 10 from below, for 3.1 read 3.7.

334, in Column 'Chinese Lunar Cycle' for C. read always b, which means bissextile.

334, year 1890, line 11 from below, for Tên Yin read Yên Yin.

333, line 3 and line 6 from below, for 1880-1900 read 1880-1891.

333, line 2 from below, for 27th read 26th.

333, line 1 from below, "viz. one day less" omit.

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